

HERALD OF  
THE COMING  
KINGDOM

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# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### Salutatory.

DEARLY BELOVED: With feelings of thankfulness to our Heavenly Father for the many mercies of the year just closed, we rejoice with you, that we are spared to witness the dawn of a new year. With the Psalmist we can say, "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is, to see thy power and thy glory." "I will sing of thy power, yea, I will sing aloud of thy mercy in the morning." "Unto thee, O my strength, will I sing, for God is my defence, and the God of my mercy." Truly, there is no God like our God. He is a very present help in time of trouble, and a sure defence to those that put their trust in Him. Friends may forsake us, but He never. Foes may molest us, but God will deliver us. What an enviable position the true Christian occupies. With God as his Father, and Jesus as his brother, what has he to fear? As Paul says, "If God be for us, who can be against us?" "Who will lay anything to the charge of God's elect? Will God that justifieth? Who is he that condemneth? Will Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us?" Rom. viii: 31, 34. No, never. If we are God's elect nothing can harm us. These are given of the Father to the Son, and it is "the Father's will that of all He has given Him He should lose nothing, but He will raise them up at the last day." John vi: 39.

In view of these things, brethren, how earnestly should we strive to continue in the Father's love, by doing His will. What diligence we ought to manifest "to make our calling and election sure." Putting our trust in the strong arm of God, let us "gird our loins with truth, and put on the breast-plate of righteousness; let us clothe our feet with the preparation of the gospel of peace, put on the helmet of sal-

vation and guard ourselves with the shield of faith; then with the sword of the spirit" as our means of defence, we can go forth with confidence in the midst of our enemies.

One year has passed since we undertook the responsible task of editing and publishing the HERALD. We confess that it was with feelings of fear, in view of the great responsibilities resting upon us, that we commenced the work. Our appreciation of these responsibilities is none the less to-day, than when we began. Trusting not in our own strength, but in that of God, we shall try to discharge our obligations so long as it is His will we should do so. As to how well the labor has been or may be performed hereafter, we have nothing to say. We claim no credit for anything whatever. If any praise is due, to God it belongs and not to us. If any censure, remember we are but human, and like all the frail creatures of earth, we may sometimes err.

As to our future course, we do not know that it will differ from the past. At the beginning of the year, we expressed our determination to "guard the faith." We have done so to the best of our ability, and expect to do so to the end. For such we believe there is "a crown of life laid up which the righteous judge will give at that day," even the day of His appearing. We want that crown. We are striving to obtain it. We remember the words of Jesus to the brethren at Philadelphia, "Behold I come quickly, hold that fast which thou hast, THAT NO MAN TAKE THY CROWN." We want the crown ourself and shall do our utmost to prevent its gracing the brow of another. This may seem selfish, but it is not, for there are crowns enough for all. If our neighbor desires one, Jesus invites him freely to accept of one. God be thanked for the wonderful display of love to man in this respect. Full of wisdom, full of goodness, He is truly a being worthy of our love, reverence and godly fear. With Paul we can exclaim, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are His judgments and His ways past finding out; for who hath known the way of the Lord? or who hath seen His counselor? or who hath first given to Him, and it shall be recompensed unto Him again. For of Him, and through Him, and to Him are all things, to whom be glory forever, Amen." Rom. xi: 33, 36.

In conclusion, brethren, one and all, we tender you our Christian salutation for the year 1869, and hope that our efforts to provide for the wants of all, as is seen in our new dress, will be duly appreciated. Trusting that we, with you, may so live, during the year upon which we have just entered, as to merit the welcome of our Lord at his appearing, we will close our remarks by wishing you A HAPPY NEW YEAR!

W.

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### Conference at Geneva, Ill.

We attended the Conference at Geneva, Ill., Dec. 26 and 27; but we cannot give a report of the proceedings until our next issue. We might say, however, that everything passed off pleasantly and profitably, and the brethren in attendance from various points felt well repaid for their visit.

## The Year 1869.

ALTHOUGH fourteen years have passed, yet it seems but as yesterday to us, since we looked with earnest expectation to the time now present. Placing our confidence at that time in certain interpretations of Daniel's prophetic dates, we confidently expected to be clothed with immortality ere 1869 dawned upon the world. Still we are here, possessed of a flesh and blood body. What means this disappointment of interpreters and those who confide in them? It means that we are not to put our trust in man. Poor, weak, frail man, of what account is he? We often feel our own weakness and naturally enough lean upon the first staff we can find, even though it be but feeble man. Yet, how often disappointment overtakes us, in such cases. We find that God alone is sure. In Him we can trust, and Him alone. Men may approach us with an air of self-assurance, and thrust their claims upon us for our confidence, yet, time, with its unrelenting hand, soon dispels their claims into thin air.

In the year 1843 a great excitement was created by Wm. Miller, relative to the immediate ending of the prophetic periods. Thousands were converted to Adventism by this means, and thousands were disappointed in their hopes. Since then, there have been numerous interpreters who have undertaken to give the world correct expositions of these dates, some of them too with a good deal of egotism, as if it were impossible for their computations to fail. Alas for those who rely on them however, for disappointment seems to be their only lot. One, on whom we had relied for years, has, like all who have preceded him, proved his utter incompetence to interpret the periods of Daniel and Revelations. Writing in 1851 he said, "when the next fifteen years are passed, the numbers of Daniel, and of John's apocalypse, will have all come to an end." Eighteen years have passed and still the end has not come, thus proving, conclusively, that he, with Miller and others, is unable to interpret the much talked of dates.

Relative to the prophecy of Daniel it was said by the angel, "Go thy way, Daniel, for the words are closed up and sealed till the time of the end." \* \* \* none of the wicked shall understand, but the wise shall understand." Dan. xii: 9, 10. It was claimed by the writer last referred to that we were then living in the time of the end, and that he, and those who believed with him, were *THE wise* who should understand. Now, one of two things is apparent, either we have not reached the time of the end when the wise shall understand, or else the claims of this interpreter to being one of "the wise" are false, seeing that time has shown us he did *not understand*.

In view of these repeated failures, how careful ought we to be, not to place too much confidence in the interpretations of man. We ought, at least, to profit by past experience, and we doubt not when the time comes for the fulfillment of Daniel's prophetic dates, and those of the Apocalypse, we shall not be left to conjecture, but the evidence will be so plain that no mistake can possibly be made by those who believe the Word of God. The prophecies of the past have been fulfilled so minutely and literally that a child, even, can read the prophecy and

the history of its fulfillment, and not fail to connect the two. So we believe it will be in reference to all unfulfilled prophecy. We have no confidence in the attempts made by many to press certain historical events into their service for the purpose of showing a fulfillment of prophecy, when it is impossible to discover any similarity between the event predicted and the one pointed out as its fulfillment. God is not such a bungler as some would have us believe. *That which he has declared*, shall come to pass, and not something else. Let us learn to wait with patience, then, the appointed time, even as the husbandman waiteth for the harvest.

Now, that we have entered upon a new year, our first thought is, what may we look for in the political world? Time alone can tell. God knows, but we do not. The year passed has witnessed great changes in Papal strongholds, and Eastern Europe has been agitated in one way or another. Turkey, with her code of reforms, is trying to maintain her rank amongst the nations, and, if possible, to take a step in advance of her former position. Her trials are great, however, owing to the conflicting religious elements which exist in her dominions, and her inability to control them. Russian agency is secretly sapping the foundations of Turkish supremacy in the provinces over which she now maintains but a slight hold. Russia, with a giant hand, is also reaching out into Asia, and seizing one after another the independent states of that country. What this year will witness, we cannot say, but it is probable, that with the prestige she has already obtained in that country, she will succeed in aggrandizing most of what remains. That those Asiatic tribes are destined to become the vassals of the great Northern Bear, we verily believe, and we think the work of subjugation will continue, and perhaps be rapidly prosecuted during the present year.

The spirit of Reform has seized the masses of Europe, and we look for important changes in consequence. England is agitated to its centre, and Spain, proverbially slow, has just shook off from the throne the last of the Bourbons. Austria, has consented to grant to the people certain conciliatory measures, and the infection is spreading to other countries.

Not only is the political world in a state of agitation, but the earth itself seems to respond in earthquake throes to the terrible doom that awaits the rebellious nations. Never was there a time in the history of the world when earthquakes were so frequent or disastrous as now. Everything seems to point to God as the only source of safety. The earth may reel and nations fall, yet if God is our friend we need not fear. He has promised to save us, and His word is sure.

In conclusion, brethren, allow us to remind you of the great end of life—to SO LIVE that we may be sure of obtaining the crown. The temptations of this life are many. There is a constant appeal made to the "lust of the flesh, the lust of the eye, and the pride of life." We must meet these and overcome them. Let us not forget the simplicity and humility of our great pattern—Christ. When the year 1869 closes, and we take a retrospective view of our labors, may we be able

to say with the Psalmist, "Judge me, O Lord, for I have walked in mine integrity; I have trusted also in the Lord, therefore I shall not slide. Examine me, O Lord, and prove me; try my reins and my heart, for thy loving-kindness is before mine eyes, and I HAVE WALKED IN THY TRUTH." Amen. W.

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### Europe.

WE see by the latest news from Europe, that notwithstanding the loud professions of peace that have characterized the public speeches of Kings and Emperors, during the last year, there is a constant preparation for war. All the great powers are making strenuous efforts to put themselves on a war footing.

For a long time a little fire has been kindling in the Island of Crete which threatens to spread into a general European war. Greece is anxious to help the Cretans in their effort to throw off the Sultan's yoke, and gain their independence. Russia is so far in sympathy with the Cretans as to encourage Greece in aiding them against the Turks. Russia desires to see the Turkish Empire dismembered, and Constantinople become her own outlet to the sea. This has been her design for many years. In the Crimean war she was checked by England and France, else the Turk had ere this been driven across the Bosphorus from whence he came. Russia checked is not Russia defeated. She has never relinquished her determination to incorporate Turkey into her own dominion, as she did Poland. Whether England and France will permit her to do this work unmolested, remains to be seen; but from the present attitude of things, we judge not. We expect, sooner or later, to see this question agitated by Russia until a general war is the result.

The late news from Europe shows that England and France insist upon the Cretans submitting to the Sultan's authority, and to this end are restraining Greece from carrying out the policy of Russia in aiding the Cretans. The year 1869, will, no doubt, witness great changes in Europe. M.

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### The Resurrection of the Unjust, Again.

WE have received from three different sources, quite lengthy articles criticising our Editorial in the HERALD for September 1, entitled, the "Resurrection of the Unjust," to which we intended to reply, but want of time has prevented. We expect, however, to notice the objections at some future time. We cannot afford to write in full, a reply to all the questions and objections that may come from those differing with us on various minor points. If we should do this, we should have little time to do anything else. We mean to be liberal, but not loose; courteous, but uncompromising in the advocacy of what we believe to be truth. We do not wish to give our readers a continual stream of controversy, nor on the other hand, to be intolerant in closing the paper against those who may have criticisms to offer. We ask our readers and correspondents to look at things from our standpoint, as well as theirs, if they wish to balance things justly. M.

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### A Visit.

BROTHER Alfred Thompson and wife, accompanied by Brother D. T. Halstead and wife, of Rensselaar, Jasper County, Ind., recently spent a few days with the brethren in Chicago. On Sunday morning, Dec. 20th, Brother Halstead, according to a notice given through the city papers, delivered an interesting lecture upon the subject of "the Literal Resurrection of the Dead." Our place of meeting was well filled, every seat being occupied with attentive hearers. The Church in Chicago is united in the bonds of faith and love, endeavoring to walk in the path of truth and righteousness. The brethren are anxious to extend the knowledge of truth to their fellow men, and are determined, so far as possible, to put forth an effort in that direction. The city of Chicago presents an ample field for labor, and we doubt not that the efforts of the brethren, if persevered in, will be crowned with success, by the addition of such to their numbers as shall be saved.

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### Personal.

WE have recently had a few moments conversation with Brother H. V. Reed, who declares himself fully alive to the Truth, and that he is in some locality or other, preaching it every Sunday. He is at present full of business, and cannot, he says, respond to all the calls, or fulfill, immediately, all engagements to proclaim the Word, but will do so as soon as possible. He informs us that his recent labors have been crowned with success, and that he intends, the forthcoming year, to do what he can in the work of evangelizing. Brother Reed has promised to write for the HERALD, and we trust he will not forget his promise.

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## Correspondence.

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### Letters of Encouragement.

THE eventful year, 1868, is about drawing to a close, and will soon be numbered with the years and generations that are past. Dispensations and ages have come and gone; utterances of the Holy Spirit through the Prophets, Christ and the holy Apostles, have had an exact fulfillment, and are records of history; the very last of which is the 1260 days spoken of by Daniel, and the forty-two months mentioned by the Revelator, which, by common consent of nearly all Bible expositors, have been applied to the temporal power of the Pope. How exactly have the words of inspiration been verified. If any have a doubt, tell us where, or over what nation does His Holiness exercise, or control the governmental or temporal power? What one that occupies a portion of the Roman earth? Is it Italy? Is it Austria, or is it Spain? Please ask His Holiness, or his Cardinals. They will, if at all honest in what they have said, reaffirm the declaration that the Pope has no more temporal power over the nations. This being a demonstrated fact, we ask what Prophecy remains to be fulfilled previous to the coming of Christ, as a thief, to gather His elect; to marshal and

prepare them for the work of subjugating the nations to His rule? I know of none. In view of this solemn fact, what a deeply interesting position do we occupy. Do we realize it, and are we living for it? Our calling is to holiness, and the end everlasting life. Who shall enter into the hill of the Lord? "He that hath clean hands and a pure heart." Dearly beloved, are we as a people doing all the Master requires of us? Have we to the utmost of our ability done all we could to warn a perishing world, to spread the glorious news of the soon coming Kingdom, to relieve the necessities of the poor, especially of the Household of Faith? These are some of the things the Master requires at our hands, and will call us to account for. Happy will it be, indeed, for us, if He shall say, "well done good and faithful servant, enter thou into the joy of thy Lord."

What of the HERALD? Has it met our expectations, and are we prepared and resolved to give it our most hearty support? So far as I am concerned, I answer yes; it has been edited and conducted with ability, and the least objectionable of any paper I have the privilege of reading. Some want it enlarged, or rather, a larger print. To this I have no objections. The same sized type, and more reading matter, would have suited me just as well. Shall the HERALD be kept above pecuniary embarrassment? This, dear brethren, is what we are responsible for, and for which, we must be held to strict account. We all have read the Editor's statement. He has not asked, nor required anything for his services. Are we not laid under the most solemn obligations, not only to keep the paper above embarrassment, but to enlarge its circulation? He that winneth souls is wise. How can we more effectually speed the truth, than by giving liberally to sustain a periodical so free from error, and so full of sound wholesome Bible doctrine?

Tracts; yes, those effectual silent preachers. How many owe their first convictions of truth and duty, and a genuine repentance to these little silent preachers of the Gospel of the Kingdom of God? Thus, dear brethren, we see what our duty is. Let us be up, and acquit ourselves like men.

N. BOND.

DEAR BROS. WILSON AND MOYER:

Enclosed are two dollars—my subscription for the HERALD for one year. We hope, very earnestly, your list of subscribers will increase to such a number as to warrant an enlargement of your excellent paper. We could not get along without it, at its present size, but should like it better if as much larger.

My wife and self have quite recently become interested, or taken an interest in the One Faith, and, as yet, have a very imperfect knowledge of the things concerning the Kingdom; but, each day, by a careful perusal of the Book of books, and the aid afforded in the HERALD, we acquire a little. You see, Brethren, we were accustomed to taking our Orthodox preacher's word for everything, and seldom read the Bible to see if those things whereof they spoke, were so, and it is but a few months since we became convinced that we do not possess an



immortal soul, and that Christ will establish His Kingdom on the earth, and that as wild olives we must be engrafted into the true branch by baptism, etc. A number of our neighbors are also becoming interested. Please send the back numbers of the HERALD if you have them. Hoping to inherit a place in Christ's Kingdom, I am yours, etc.,

W. H. HENNIOK.

BRETHREN WILSON AND MOYER :

*Dear Sirs* : I send you enclosed, four dollars and fifty cents for the HERALD for the year 1869. Far from being "dissatisfied" with the volume of 1868, I am free, for one, to acknowledge that more than once I have received the value of my subscription in a single article, and I cheerfully predict a much larger subscription list for 1869, than for the previous year. May the good news of salvation in God's way, through it, run and be glorified. You may send, if you please, the premium for two subscribers, and after awhile, I will strive to add some more to it. Looking for, and hastening unto the day of God, I am, dear Brethren, your Brother, in Christ,

JESSE K. THOMPSON.

DEAR BROTHER WILSON : Enclosed is two dollars for the HERALD for 1869. I am perfectly satisfied with the paper, and only wish I could send several more subscribers, but I have not been able to get them. May the Lord sustain and bless you, is my fervent prayer.

Yours in hope of a better day.

G. W. CHERRY.

## Words for the Household of Faith.

[SELECTED.]

### The More Sure Word of Prophecy.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—2 PETER. 1: 19.

THIS text may be classed among those that are difficult, or hard to be understood. The difficulty lies in this, that it seems to exalt the word of prophecy by the disparagement of the transfiguration previously spoken of; whereas, the Apostle previously referred to that as confirming what he and his fellow-laborers had declared concerning the power and coming of the Lord Jesus. To those among whom they had gone preaching the Gospel, they had related the miracles wrought by Christ as proof of His divine power, and the predictions uttered by Him and the ancient prophets, in regard to His future coming in a glorious kingdom. And lest any should say or think that they had followed cunningly devised fables in so doing, he declares what he and James and John had seen and heard in the mount of transfiguration. "We were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved son in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount."

The declaration immediately following this, that we have something more reliable, "a more sure word of prophecy," seems to create a discrepancy, for it gives rise to the question, than what is the word of prophecy more sure? And the answer must be, it is more sure than the narration previously given, of what occurred on the holy mount. In order to remove this inference, let us look at the passage in the original: *Και εχομεν βεβαιωτερον τον προφητικον λογον.* Here the Greek scholar will at once perceive a slight disagreement between the translation and the original. The definite article *τον* is changed into the indefinite, so that we have *a* more sure word of prophecy, instead of *the* more sure word. If now by a legitimate transposition of words, we place *τον προφητικον λογον* before *βεβαιωτερον*, the sentence will read: We have also the prophetic word rendered more sure. Besides, if the conjunction *και* be translated by the word *there* or *therefore* as it sometimes is, we shall have the connection of the text with the preceding context more clearly shown. It will then read: "We have therefore the word of prophecy confirmed, rendered more sure." The idea of the writer being that, however trustworthy the prophetic statements of a Messiah to come in glory and upon the clouds of Heaven, may have been before, they are now corroborated; are rendered more reliable by that type, specimen or exemplification of their fulfillment in due time, which was given on the "holy mount." The proposed emendation of this passage removes the difficulty previously spoken of, and is, I doubt not, the true translation.

In counselling Christians to give heed to the sure word of prophecy, the Apostle employs a very beautiful and appropriate figure. He compares them to travellers along a dark and dangerous way, with a solitary lamp or torch to guide them. Travellers thus circumstanced, it must be presumed, will walk very circumspectly, giving earnest heed to the guiding light, and taking no step in advance, except as *that* indicates to them the path of safety. Our world is benighted. Darkness covers the earth, and gross darkness the people. To enable us to avoid the dangers which throng about our pathway, and to conduct us to a bright and happy home, we have one solitary lamp,—the Bible. But, thanks be to God that one lamp is sufficient, if we give heed constantly to it. The biographical and historical records, the truths and precepts of the Word of God, all shed light upon our pathway. These, doubtless, were not lightly esteemed by the Apostle. But the nature of his subject led him to speak particularly of prophecy as a guiding light. And, as taking heed to the "sure word of prophecy" implies a diligent study of it, the Apostle's language is a rebuke to those who undervalue and neglect this part of divine revelation.

The Christians living in Judea did well in taking heed to the prophetic words of Jesus Christ, relating to the destruction of Jerusalem, for by so doing they escaped in time from the devoted city; so that none of them, as historians have testified, perished in the siege.

The disciples of Jesus, and those who have believed on Him through their word, have done well in giving heed to the words of the Savior, forewarning them of persecutions which they should suffer for

His name. Had they forgotten or neglected those predictions, the fiery trials unlooked for, by which they have been assailed, would have been grievous, and perhaps fatal stumbling blocks to them. To prevent this, the warning words were uttered, "These things have I spoken unto you that ye should not be offended."

Christians also do well that they take heed to the words of prophecy uttered by Jesus Christ concerning deceivers, for He has told us that there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.

If then the announcement should be made, that He is in the desert, or in the secret chamber, the remembrance of these words of the Savior, "for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be," will be a sufficient safeguard against the imposture.

To give heed to this light which shineth in a dark place will greatly mitigate our sorrows, while we travel as pilgrims through this vale of tears. By the aid of this light we learn that the present unhappy condition of things will ere long terminate; that the present night of affliction and of sorrow will be succeeded by a joyous morning. This word of prophecy assures us that the now absent Savior will come again "without sin unto salvation;" that he will bring order out of confusion, renovate the earth, and judge the world in righteousness; that His omnipotent voice will awaken the pious dead, and change the living. It becomes Christians, then, at the present, as well as in the times of the Apostles, to be "looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." To those who are thus looking, and giving earnest heed to the sure word of prophecy, the glorious day will speedily dawn, and "the bright and morning star" will appear, filling their hearts with joy unspeakable.

J. H.

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[SELECTED.]

### How are the Dead Raised Up? and With What Body Do They Come?

THIS has ever been a question of great interest to those who believe in a resurrection of the dead, and a query in the minds of those who doubt there being a resurrection. If the dead are to be raised, how is it to be done? The body that is laid in the grave returns to dust, and now with what body shall they come? Will they cease to be flesh, and become spirit, as some affirm? Will they be spirit beings that can enter closed rooms without opening the doors, as it is said Jesus did when He appeared in the midst of His disciples? If this be their nature, why not have a little more faith in their immateriality, and let them enter brickbats and throw them about your head, or let them enter into your table and walk that about the room, or into some good medium and give you a communication from the spirit land? I cannot see why it is not all the same doctrine; it seems like nonsense to me to affirm that material beings can do these things; and it is nowhere said

in God's word they will ever become spirit beings, or that they cease to be flesh when they are made immortal. This is all guess work, and contrary to the word of God; for after Jesus was born from the dead He appeared in the midst of His disciples, and they were terrified, and supposed they had seen a spirit, or phantom; but Jesus said unto them, "Behold my hands and my feet, that it is I myself; for a spirit hath not flesh and bones, as ye see me have." And the promise is, that "we shall be like Him, for we shall see Him as He is;" and again, "He shall fashion our vile bodies like unto His most glorious body."

Well, says one, "Flesh and blood cannot inherit the kingdom of God." No, but flesh and bone can. If it cannot, we shall never get there; for this mortal that is to put on immortality, and this corruptible that is to put on incorruption, is this vile body that is to be fashioned like unto His glorious body, and His glorious body is flesh and bone. But did not Jesus appear in the midst of His disciples when the doors were shut? The Bible says so, but it does not say that He dissolved himself into nothingness and went through the wall, or came down the chimney, or that He did not open the door and walk in like any other man, but it merely states that the doors were shut for fear of the Jews. It is our education, and the training of our minds from infancy that makes it so easy for us to believe anything mysterious or supernatural. But did not Jesus vanish out of their sight? Yes, but not by making any change in Himself. It was probably in this case as it was with the disciples who went to Emmaus; their eyes were holden that they should not know Him. Jesus says, "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." Well, do you imagine that the wind penetrated through the massive stone walls of those ancient buildings in the Holy land where Jesus was when He appeared in the midst of His disciples? Certainly not; for do we not effectually shut it out of wooden dwellings? but "they shall mount up on wings as do eagles; they shall run and not get weary; they shall walk and not faint." This seems to be the idea that Jesus wished to convey: that they should soar through the air as do eagles, or like the wind which bloweth where it listeth, or where it will. Their powers of locomotion will be such that they can go where they will with great speed, for immortal beings can never tire.

If it is raised a body of flesh and bone, how can it be called a spiritual body? Let us see if we can find what it is to be spiritually minded and perhaps we can form an opinion as to what the spirit body will be; but take notice, it is not a *spirit being*, but a *spiritual body*; not all spirit, but a body of flesh and bone made *spiritual*. Paul says "to be carnally minded is death, but to be spiritually minded is life and peace; for the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God. But ye, brethren, are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." So we see that to be carnally minded is to be at enmity against God, and to be spiritually minded is to have the Spirit of God dwelling in us; and

“the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” There is nothing at all offensive here. If all mankind would live so as to enjoy the Spirit, what a happy world this would be! The spiritual minded person must keep the lust of the flesh, the lust of the eye, and the pride of life, all under subjection. His mind must be filled with holy thoughts, his mouth must speak forth holy words. And now let me ask, what more is needed to form a spiritual body, than to change our organization, and to exclude all things which cause sin and discord? Then we shall have no passions or lusts to overcome, no anger to quell, no hatred to uproot, for we shall be so organized that these things will have no place in our beings, and our life may roll on through eternal ages, and none of these things shall trouble us. Surely they had no place in Christ's body, and the promise is that we shall be made like Him. Oh happy thought! to be made like Jesus, so pure and holy that not one stain of sin shall mar our glorious bodies, or disturb our peaceful minds.

[Communicated for the Herald.]

#### Life's Difficulties.

LIFE is full of trials and difficulties; we meet them on every side from the cradle to the grave. With the first dawn of infantile intelligence, comes some difficulty to be met; some obstacle to be overcome; and in proportion as our course in life assumes importance and responsibility, do these obstacles seem to thicken around us. We, in our frailness, are wont to regard these trials and difficulties as impediments to our mental and moral progress, and to question the wisdom of the Creator of the universe in permitting this state of things—not perceiving, in our weakness, that these very obstacles are designed by an allwise Creator to give strength and vigor to mind, and tone to the moral character. They furnish the discipline necessary to a proper development of both mental and moral faculties. “The human mind seems to demand difficulties and opposition to fairly develop its powers.” These call out the latent energies in man, and make him what he otherwise could not be. Look over the world; who are our great men? not those who guided their barks smoothly around every rough place, borne along by the unruffled current, but those who grasped the paddles with a firm hand, determined to outride every billow that opposition could pile up before them. What discovery was ever made, what invention ever brought to light, what moral reform ever succeeded, that did not fight its way through a storm of persecution and difficulties? We almost pity the man whose pathway through life is strewn with flowers without a thorn, whose sky is unclouded by storms of persecution and opposition. Such a one has no aim or purpose in life, he loses half the pleasure of living; his soul is never thrilled with emotions of philanthropy and justice; he knows nothing of the pleasures that ravish the mind of one who has bravely met persecution and difficulties, who has waged war with wrong and oppression, and battled fiercely for the right, until mind and strength are well nigh exhausted, and in an auspicious moment plucks the laurels of victory,

and bears them off amid the applause of admiring multitudes. Such is the Christian life, full of trials, difficulties and temptations. From the time the believer takes his position before the world as a "follower of the meek and lowly Savior," "by putting on the Lord Jesus in baptism," "and being planted together in the likeness of His death," until the end of the present life, there is a constant effort of the "world, the flesh, and the enemy of all righteousness" to draw them away from the truth, and, if possible, to cause them to turn back to the "beggary elements of the world." We have sometimes heard teachers from the pulpit, in their endeavors to persuade sinners to "turn to God," promise them a happy, thornless life, free from the troubles and vexations peculiar to life; that religion placed an impenetrable barrier between them and temptation. And I have thought such teaching was wrong; for many persons of weak minds and indolent habits, whose only object is present happiness, thinking they see an egress from the petty annoyances and trials of life, and the "twinges of the faithful monitor within," take upon themselves the obligations of a Christian life. But after a while "when persecutions arise because of the Word," having no strength of character, and being too indolent to cope with opposition, they "fall from grace," and reproach is brought on the name of Christ. Our blessed Savior held out no such inducements to His followers. In the early part of His ministry He said to His disciples, "strive to enter in at the straight gate." Yes, they were to strive. Strive for the mastery; but strive lawfully. After they had followed Him in His ministry, suffering hardships and persecutions with Him, He told them, "in the world ye shall have persecution." "The world hath hated me, it will hate you also." Again, "Ye shall be hated of all men for my name's sake." "Whosoever doth not bear his cross and come after me, cannot be my disciple." The Apostle Paul exhorts Timothy "to endure hardness as a good soldier." The Savior, with His usual aptitude, gives a reason for all this. He says: "If ye were of the world, the world would love its own. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." We might multiply testimony, but it is unnecessary. Enough has been adduced to prove that opposition and difficulties are necessary to a healthy, well developed Christian character. "The disciple is not above his Lord, or the servant above his Master; "It pleased God to make the Captain of our salvation perfect through sufferings." There are many exceeding great and precious promises on record for those who endure hardness as good soldiers of the cross. "If we suffer we shall also reign with Him; if we deny Him He will also deny us. Every one that hath forsaken houses or lands, brothers or sisters, father or mother, wife or children, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." "To them who by a patient continuance in well doing seek for glory, honor and immortality" he will give "eternal life." Again, he says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne."

NELLIE WARREN.

[Communicated for the Herald.]

## The Love of Christ.

THE subject I have chosen for a few thoughts, is the love of Christ. This is, indeed, a subject worthy of our contemplation; our thoughts cannot dwell too much upon it. It is to this great love that we owe all our hopes of future life. In what a pitiable condition we should be had not Christ's love been manifested toward us. Should not our best affections be given to Him then, who has manifested such great love to us? As the Apostle says, "even while we were yet sinners, Christ died for us;" and when we think what an ignominious death it was, such as only the worst of criminals were subjected to; and all this for our sakes, that we through His poverty might be made rich—how freely ought our love to flow out towards Him. His love appears in a still stronger light, however, when we reflect upon the fact that He was in no way worthy of such a death. His whole life was spent in doing his Father's will, and relieving the wants of suffering humanity. "But the chastisement of our peace was upon Him, and with His stripes we are healed." I think if our minds were impressed more deeply with the love Christ bears to us, we should find it much easier to overcome temptation and trial; it would not be such a hardship to deny ourselves and take up the cross. When we have done all we can, how little it is in comparison with what He has done for us. Let us look at some of the blessings Christ's love has purchased for us. The first great blessing we receive is forgiveness of sins. The Apostle speaks of this in the fourth chapter of Ephesians, also in the first chapter of Colossians. We are adopted into the family of God, made heirs of immortality and an eternal kingdom, and have the promise of high honors and glory in that kingdom, if we overcome. Let us endeavor to live worthy of our high calling. Do we fully appreciate these blessings? Do we live as expectants of a heavenly kingdom should? These are questions that each one of us should ask ourselves. Christ says, "if ye love me, keep my commandments." This is the true way of showing our love to Him. He demands the first place in our affections. If we love father or mother, brother or sister more than Him, He says we are not worthy of Him. We must be willing to forsake all, if necessary, to follow Him. But, though there is a cross to bear, there is also a crown to wear. Let us strive to keep this in view, that we may all meet in that kingdom, where love will be the ruling principle. A SISTER.

A LADY once asked a minister whether a person might not be fond of dress and ornaments without being proud: "Madam," said the minister, "when you see a fox's tail peeping out of a hole you may be sure the fox is within."

A HABIT in a child is at first like a spider's web; if neglected, it becomes a thread of twine; next a cord or rope; finally, a cable—and then, who can break it?

## Instruction for Unbelievers.

Out-lines of a Lecture Delivered in the Baptist Meeting House,  
at Lowell, Ind., Nov. 21, 1868.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymeneus and Philetus; who, concerning the truth, have erred, saying that the resurrection is past already; and overthrow the faith of some." 2 Tim. ii: 15-18.

It is written of the Bereans that they were more noble than those at Thessalonica, in that they searched the Scriptures daily to see if the things they heard preached were so. If it was necessary for people to search the Scriptures to see if the things taught by inspired Apostles were true, how much more so is it when we listen to uninspired men. The Bereans had the pleasure of hearing the great Apostle Paul expound the word of God, a man on whose teaching they could rest with certainty; nevertheless they searched the Scriptures daily to see if what Paul taught was in accordance with the Word, or not.

Now, in this age, we have no inspired men to preach to us, no Prophets or Apostles to speak to us with the living voice, therefore our only safety is in appealing to the written Word to see if what we hear from the lips of uninspired men be true or false. If it was praiseworthy in Apostolic times to search the Scriptures, it must be equally so now. If the Bereans could show real nobility of character in the study of God's Word, so can we. Here is nobility, not of fashion, wealth or blood, but nobility in which the poor and obscure can stand on an equality with the rich and great. It is the true and genuine nobility of mind; it is the exhibition of intelligence, independence and honesty. The intelligent, independent, and honest man, is the truly noble man. Such an one, sanctified by the truth, becomes a bright and shining light.

Having thus briefly noticed the duty of those who hear, I pass to notice what is Scripturally required of the Gospel preacher. Paul says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

It is the duty of every man who attempts to preach the Gospel, to *study*. To study what? Not how he may please men, or tickle the ears of his audience; not how he may excel in classic lore, and vain philosophy, but to show himself approved unto God. Paul, who was himself a model preacher, says, "my speech was not with enticing words of man's wisdom, but in demonstration of the Spirit and power, that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii: 4, 5. Again, he says, "Let no man deceive himself: if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, for the wisdom of this world is foolishness with God." 1 Cor. iii: 18, 19.

Paul, as a Gospel preacher, desired not to have the faith of men rest upon man's wisdom. Had every preacher, from Paul's day to this, been as faithful as he, there would not be that universal proneness to follow the lead of men. People would study the Bible more, and



depend upon men less. When called upon for a reason of their hope, they would affirm in reply, what the Bible teaches, and not what "our preacher" says. The man who studies to please men, cannot please God, for, says Paul, "If I yet pleased men I should not be the servant of Christ;" again he says, "the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. i: 11, 12. The natural inclinations of men are not in accordance with the teachings of God's Word. They are at enmity with God, therefore no man can preach the Gospel and at the same time please men. In the ratio that a preacher studies to please men, he departs from the truth. He that listens to the voice of the people, thinking it to be the voice of God, will, like Saul of olden time, be rejected and cursed of God. In the days of the Apostles there were many who sought to please the masses by conforming to their wishes, thereby seeking to shun the "offense of the cross of Christ." Among this number was Hymeneus and Philetus, who, concerning the truth, erred, saying "the resurrection is past already." This class of men pleasers and Gospel perverters of Apostolic times, laid the foundation of that great apostacy which, in a subsequent time, spread its overshadowing wings of error, superstition and spiritual darkness over all the world. Paul foresaw this state of things, and in his farewell address to the Elders of the Church at Ephesus, earnestly entreated them to take heed unto themselves and to all the flock, over the which the Holy Spirit had made them overseers, to feed the church of God, for, says he, "I know this, that after my departure, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." Acts xx: 28-30. What Paul here so plainly foresaw, and explicitly foretold, has literally come to pass, and its direful effects can be witnessed all over the world. Foreseeing how men would thus depart from the Faith, speaking perverse things to draw away disciples after them, we can well imagine the feelings that prompted Paul to address Timothy, saying: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

#### RIGHTLY DIVIDING THE WORD.

To rightly divide the Word of truth, a man must be skilled in the knowledge of the Scriptures. This a novice cannot do. And he is a novice, who, however wise he may be in other things, is ignorant of the truth as it is in Jesus. A man cannot be a workman who is unable to handle a workman's tools. So it is in preaching the word of the kingdom. If a man cannot rightly divide the word, he is a bungler. The Word of God is the sword of the Spirit, a two edged sword, one that cuts both ways. To wield this weapon effectually, a man must know how to take hold of it, lest, handling it as a novice, in an unskillful manner, he inflicts dangerous wounds upon himself as well as others. If the Word of God be not rightly divided, a man cannot understand it. We often meet with persons, who, though they have been Bible readers for years, say to us frankly that they do not, and cannot under-

stand the Bible. They go to hear preaching, but the preacher himself being unable to rightly divide the Word, reveals no light. Many people read the Bible through many times a year, and still do not understand it. They read the Book through just as if it was all arranged or written in consecutive or chronological order. Now, such persons can go on reading all their days and still never come to a knowledge of the truth. In fact, they may memorize the Bible, and make their children commit it to memory, and still, both they and their children may know but little more about the Gospel than a Mussulman does of Christ. Now, why all this? We answer, because they do not rightly divide the Word. A man must study the Word if he would be able to divide it aright. Reading the Bible is not enough. He must compare Scripture with Scripture, and collate all the testimony upon any one topic, and compare it with the collated testimony upon other themes. Pursuing his labors in this direction, he will, in course of time, be able to see the beauty and harmony of Bible teaching. He will find himself emerging from the mist and fog of spiritual darkness into the brilliant sunlight of truth. There is no other book more interesting to read, and surely none more instructive to study, than the Word of God. It opens up before the mind an inviting field of thought and investigation. It enables man to see a satisfactory solution of the present deranged state of things, consequent upon the introduction of sin and death into the world. But it does not stop with the present. Reaching forward, it lifts the veil of futurity, and by its exceeding great and precious promises enables man to look forward in confidence to a better and more enduring state. To understand the Scriptures, is God's greatest blessing to man. Holy men of old prized the knowledge of God's word more than their meat and drink. The man who knows not God, and comprehends not the writings of Prophets and Apostles, is really an empty vessel, and miserably poor. "Man, without understanding, is like the beasts that perish." Man, ignorant of God, is severed from the great fountain of life, and must die—cease to be. It is the knowledge of God that entitles man to life from the dead. A man, therefore, spending his days in ignorance and folly, cannot hope for life. Such a person has nothing to live for. He may spend his days in getting wealth and fame, and the emoluments of men, but all these are as nothing—mere empty bubbles, ready to vanish away. Jesus Christ was poor in this world. He had not where to lay his head, and still He was rich in Heavenly wisdom; He was filled with the knowledge of God; He understood the writings of the Prophets and was able to rightly divide the Word. Being filled with the truth, He was kept from sin, though tempted in all points as we are. Jesus being sinless, death could not hold Him.

The great Apostle, Paul, said of Timothy, "from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation." The Scriptures that Timothy understood were the writings of Moses and the Prophets. In that day there were no other Scriptures. Timothy did not simply have the writings of those ancient men of God, in his possession, but he understood their teachings. He had not

simply read them through, but he was able to rightly divide the Word. There are three ways to handle the Scriptures, and corresponding to each there are three different classes of men to be met with in the world.

I. Those who handle the word of God deceitfully. This is a class of men, who, for selfish purposes, handle the word dishonestly. They will not prove faithful to the truth, because, in such a course there is no glorification of self. In the days of Paul there were men of this type, who greatly withstood the preaching of the Apostles. There are not perhaps as many in this day who handle the Word deceitfully as there were in the days of Paul, from the fact that there are not so many who understand the Word. Before a man can practice deceit in handling the Word, he must know how to divide it aright. It is true that a man being deceived himself in turn deceives others. Although this class of persons abound at the present time, we do not regard them as strictly belonging to that class, who, knowing the truth, handle it deceitfully.

II. Those who wrest the Scriptures to their own destruction. This class of persons are styled by Peter "the unlearned and unstable," or, more correctly rendered, the unteachable and unstable. This class of men seek to divide the word, but are incompetent, and are therefore unstable, because they never see anything in a clear-headed manner. To use a common expression, "they do not know anything," by which we mean that they do not know anything as they ought to know it. They undertake to preach the Gospel, and expound the Word of God, but are not able to do it aright. They make the Bible a book of discord, instead of harmony. They make it teach monstrous errors, and superstitious notions. In other words, their own minds being full of the foolishness of man, they seek to harmonize the Scriptures with their own corrupt and fleshly thinkings. In the writings of Paul there are some things hard to be understood, which are made sad havoc of in the hands of unteachable and unstable persons. To understand the Scriptures, and expound them, a man must not only be of quick perception, but must also possess largely the power of self application. He must be able to apply himself, and to think intensely. This, however, is a faculty that unstable men have not got, therefore they wrest the Scriptures to their own destruction. Their thoughts are disjointed, and so are their interpretations of the Scriptures. Such persons, in their efforts to enlighten, only darken counsel and multiply confusion. At the present time, the majority of Christendom are made up of those who either reject the Word of God out and out, or wrest it to their own destruction, on account of their inability to understand it. Really, the Bible is the most abused book in the world. Men treat no other volume as they do the Word of God. While one class repudiate it, and treat it with scorn and contempt, the other so disjoint and mangle its teachings as to make it appear a production unworthy of man, much less of the Great Eternal, who is infinite in wisdom, goodness and power. It is no wonder that infidelity and crime are on the increase, and churches are lifeless; that men are intoxicated with the spirit of the world, instead of living righteously and soberly in this life.

III. Those who rightly divide the Word. This class differs from the others before mentioned, in one essential particular, viz: They understand the Word. They, however, have no supernatural gift, nor are they specially favored of God more than other men, further than would naturally result from an intelligent understanding of the Scriptures. They may be unlearned, but they are not unteachable; they may possess but common intellectual ability, but they are not unstable. They study the Word, they search the Scriptures, like men looking for hidden treasures. This class of men divest themselves of all vanity and self-conceit, and come to the great fountain of wisdom with the simplicity of children, willing to be taught and led by the teachings of God's Spirit. They compare Scripture with Scripture, or, as Paul says, "spiritual things with spiritual things," thus learning the mind of the Spirit. They seek to learn what is the purpose of God, and what are His requirements—submitting thereto with child-like meekness. By the exercise of their faculties, they become skillful in the truth, and are able to elaborate it so as to make it intelligible to others. That man does not live, who, understanding the truth, is unable to give a reason of the hope he cherishes. God's truth is such that if a man comprehends it, be he learned or unlearned, he is able to make it intelligible to others. He knows it himself and does not therefore speak in a doubtful and half-hearted manner. He is not simply zealous, but in earnest; not only a believer, but a lover of the truth. He contends for it, and clings to it with a tenacity that expires only when he ceases to live.

#### PROFANE AND VAIN BABBLINGS.

We come now to notice that system of teaching which Paul exhorts Timothy to shun. It has no affinity for the truth, and can have none other than a corrupting effect upon it. Paul styles it "profane and vain babblings, which increase unto more ungodliness." "Their word," he says, "doth eat as a gangrene." This illustration forcibly conveys to the mind the poisonous and destructive workings of error and falsehood mixed with truth. As a gangrene destroys the beauty and vigor of the living organism, so likewise will the profane babblings of men consume the vitality of the truth, and neutralize its power. It is the truth by which men are enlightened, sanctified and saved. Error cannot perform the office of truth. Its only influence is evil, and therefore to be carefully avoided. Paul entreated Timothy to shun the profane and vain babblings of men. There is a proneness in man to depart from the truth rather than continue in it. Paul, at the time of his death, consoled himself with the thought that he had "kept the faith." This was not true of all Paul's contemporaries. Many had forsaken him, and many had learned to speak evil of him, and to oppose his teaching, and thereby pervert the Gospel and "overthrow the faith of some." The teachings of this class of men Paul terms "*profane and vain babblings.*" Paul knew the nature of what they taught, and therefore called it by its right name. He knew that their false teaching, though mixed with considerable truth, could have no other than a pernicious influence, in that it would so corrupt the

Faith as to destroy its saving power. They had already progressed so far as to say that the resurrection was past already. This was equivalent to denying the Gospel as a whole, and therefore repudiating the only power of God exercised for the salvation of men. They might not look at it in this light, but Paul did, and therefore charged Timothy to shun their teachings. Since the days of Paul there has been no change for the better in this respect. Indeed, things have grown from bad to worse. Paul, himself, foresaw distinctly what would come. He knew that "evil men and seducers would wax worse and worse, deceiving and being deceived." Hence he solemnly charged Timothy "before God and the Lord Jesus Christ, who should judge the quick and dead at his appearing and kingdom, to *preach the Word*. Be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine, for the time will come when they will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv : 1-4. How literally has this prediction of the Apostle's been verified. All over the world do we witness that state of confusion and darkness consequent upon men departing from the truth. The time has come when men will not endure sound doctrine. They get impatient and angry when the truth is presented to them, and so intolerant that they will not permit others to hear it. They "heap to themselves teachers after their own lusts, having itching ears." Look out upon Christendom at the present time, and behold what a vast army of religious teachers. Besides there are hundreds constantly emerging from the various theological institutions throughout the world. Paul and Timothy rightly divided the Word and taught the truth. They spoke the same things. They were harmonious in their teachings. But not so with the multitude of religious teachers who lead the people at the present time. They do not speak in harmony, nor do they agree as to what is truth. They teach for doctrines the fables of men, such as sky kingdom, immortal-soul-ism, purgatorial fire, and hell-torments. Some of them deny the resurrection of the dead in plain terms; others teach what is equivalent to such denial by affirming that men get reward as soon as they die. Paul taught that the wages of sin is death. But those who pervert the truth say it is *eternal torment*. Paul taught that immortality was brought to light through the Gospel, and to be obtained by a patient continuance in doing well. But those who have erred concerning the truth say that all men are by nature immortal. Paul taught that Jesus would return to this earth, at which time He would fashion our vile bodies like unto His own glorious body. Modern teachers claim that we put on the heavenly likeness at death. Paul looked for the establishment of the Kingdom of God upon earth. Popular teachers claim that the earth will be burned up, and the Kingdom of God will be in the heavens above.

Thus we could go on showing the contrast between Paul's preaching, and that system which he styles "profane and vain babblings,"

and in another place "the opposition of science falsely so called." Let us then, dear friends, come back to the Book of God, and search it dilligently. Let us compare Scripture with Scripture, and thus rightly divide the word of truth. The Word of God is able to save us, but the fables of men never. The vain philosophy of man can only alienate us from the life of God, and deceive us in the end. O that men could see their own weakness and folly, and feel the helplessness of their condition, then would they turn unto the Lord and seek after his truth in earnest. "My words," says Jesus, "they are spirit and they are life." The Word of God is quick and powerful, and is able to quicken us, and make manifest through our bodies the life of Jesus.

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## Miscellaneous.

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[SELECTED.]

### Misquoted Scripture.

IN quoting Scriptural passages, it is curious to observe the great number of errors that are made. The following are illustrations of this very objectionable practice:

"God tempers the wind to the shorn lamb," is a smooth line of Sternes. The nearest approach to it in Scripture is Isa. xxvii: 8, "He stayed his rough wind in the day of his east wind."

"In the midst of life we are in death." Common Prayer. Yet it is said the celebrated Robert Hall chose it as a text for a funeral sermon.

"Not to be wise above what is written." Used to repress undue anxiety to comprehend the higher mysteries of Christianity. Has no place in the Word.

The oft-quoted phrase, "Seals to his ministry, and souls for his hire." A metaphor; whether approved or otherwise, it is not in Scripture.

Kindness to animals is often enforced by, "The merciful man is merciful to his beast." Something like this may be found in Prov. xii: 10: "A righteous man regardeth the life of his beast."

"A nation shall be born in a day." There is no such prediction either in the Old Testament or New. The only Scriptural passage like it is Isa. lxvi: 8, "Shall a nation be born at once?"

"Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." Prov. xvii: 17, is by no means improved by the common version, "As iron sharpeneth iron, so doth the countenance of a man his friend."

"That he who runs may read," conveys a notion that the writing is so distinct that a man sees it by the wayside while he is running. This is not the lesson Scripture teaches. Habakkuk ii: 2, "Write the vision and make it plain upon tables, that he may run that readeth." You perceive that the reading is to be deliberate—previous to running, and in order to it.

"Owe no man anything but love," is a mangled quotation of Rom. xiii: 8, "Owe no man anything, but to love one another."

Matt. xviii: 23, "Where two or three are gathered together in my name, there am I in the midst of them," is often used with the addition, "and that to bless them." This is a superfluous addition, and is not in harmony with the Redeemer's promise, and when attributed to Him is incorrect. It may have its origin—Exodus xx: 24, "In all places where I record my name, will I come unto thee, and I will bless thee."

2 Thess. iii: 1, "That the Word of the Lord may have free course and be glorified," is often quoted with the addition of "run" after the words "free course."

Eph. iii: 20, "God is able to do exceeding abundantly above all that we can ask or think" has often appended to it "or are at all worthy to receive," which, in this connection, is without sense and unscriptural.

Psalms cxxx: 7, "With the Lord there is mercy, and with Him is plenteous redemption," has often appended to it, "that He may be sought unto."

As to the liberties taken with the Lord's Prayer and the Apostolic Benediction, 2 Cor. xiii: 14, their name is legion.

[SELECTED.]

### Sacred Numbers.

There is a sacred significance in numbers: not cabalistic, not fanciful; but proceeding from the very nature of things, well settled in the Scriptures, and universally acknowledged in all the highest and deepest systems of human thought and religion.

The unit, *one*, is the source and parent of all numbers. It therefore stands for God, in the most hidden absoluteness of His being, in which the Godhead, and all things, stand. "There is one God, and there is none other but He." (Mark xii: 32.) *One* expresses commencement, and God is the commencement. The unit underlies all continuation, and by God all things consist. And nothing can so well express the absolute First Cause, as the number *ONE*. It stands for the absolute Unity in Heaven, and the abstract individual on earth.

The numbers *two* to *five*, have, with some, a significance which is curious, to say the least, but as they are not as full of interest as other numbers, we will next notice number *six*.

*Six* is the Satanic number. As the darkest hour immediately precedes the dawn, and the darkest years are the last before the Millennial Sabbath, so the number immediately preceding the complete seven is the worst of all. The sixth body in the solar system is a shattered one. The sixth epistle to the Churches tells of an hour of universal trial and suffering; the sixth seal brings destruction and death; the sixth trumpet destroys the third part of men; and the sixth vial introduces the unclean spirits who gather the kings of the earth and of the whole world to the war of the great day of God Almighty. Anti-christ's number is three sixes: six units, six tens, and six hundreds (666) the individual completion of everything evil. And Christ was crucified on the sixth day, which is still the common execution day, and is popularly regarded as the most unlucky of the seven.

*Seven* is the number of dispensational fullness. It is the complete in that which is temporary—not the finally complete. It carries with it the idea of sacredness in that which relates to this world. It is always connected with whatever touches the covenant between man and God, worship, and the coming together of the Creator and the creature. Hence the sacred number. "The evidences of this reach back to the very beginning. We meet them first in the hallowing of the seventh day, in pledge and token of the covenant of God with man, as indeed in the binding up of seven in the very word Sabbath." They are also traceable in the nature and confirmative power of an oath, which is signified by a Hebrew word embracing this number. It is a number which, somehow, occurs in cases of union between God and man; in representations of the holy in the earthly; in all expressions of the completeness of any specific sacred order of time. The instances, at any rate, are too numerous to mention. The Bible is full of them. And the Apocalypse, which is the book of the consummation of all God's dispensational dealings with mankind, is, above all, a *book of sevens*. It consists of seven visions, with the sevenfold ascription of glory to God and to the Lamb, and discloses to us the seven Spirits of God, the seven candlesticks, the seven stars, seven lamps of fire, seven seals, seven horns and seven eyes of the Lamb, seven angels with seven trumpets, seven thunders, seven heads of the beast and seven crowns upon those heads, the seven plagues, seven vials, seven mountains, and seven regencies. And it is this book of sevens because it is the book of the fullness of everything of which it treats—the consummation of all divine dispensations. It is therefore the number of dispensational fullness. And whatever bears this number, in the divine reckoning, is full, complete, with nothing left out, and nothing of its own kind to be added.

*Eight* is the number of new beginning and resurrection. The eighth day is the beginning of a new week. The Jewish child was circumcised the eighth day, which was its birth into covenant relations. Noah was "the eighth person," and his family consisted of eight, and they started the new world after the flood. Christ rose from the dead on the eighth day. David was the eighth son of Jesse, and he established a new order for Israel. In the eighth year, the Jews were to sow the ground again as the fresh beginning of a new septenary. The eighth head of the beast was the revival of the seventh. Our Sunday, which celebrates the new creation which began in the Savior's resurrection, is the eighth day, the first of the new week. And the eternal order of blessedness is to begin with the eighth thousand years from Adam.

*Ten* is the number of worldly completion, especially in the line of worldly evil. The great beast of worldly power, in its final form, has ten horns. The body of man in earthly completeness, has ten fingers and ten toes. The moral law, as applicable to man in this world, has ten precepts. The earthly manifestations of Christ after His resurrection were ten. The tribulation spoken of to the Church in Smyrna was for ten days. The lost tribes of Israel are ten. The Church, in its mixed earthly condition and slumbering, is represented by ten virgins.



*Twelve* is the number of *final completeness*. Hence the twelve months in the year, the twelve signs in the zodiac, the twelve tribes of Israel, the twelve apostles of the Lamb, the twelve stars in the crown of the woman clothed with the sun, the twelve gates of the New Jerusalem, and the twelve fruits of the Tree of Life.

## Poetry.

[Communicated for the Herald.]

### MESSIAH'S COMING!

Messiah's coming! joyful tidings, let it echo far and wide,  
Sound it in the distant valleys, speak it on the mountain side;  
Earth has never seen such glory as shall rest upon her then,  
When her King shall dwell in Zion, and throughout her borders reign.

Messiah's coming! and the prophets who foretold His glorious reign,  
From the quiet sleep of ages then shall wake to life again;  
'Some from earth's secluded caverns, some from ocean's depths will come,  
All the holy and the ransomed at His voice will leave the tomb.

Messiah's coming! and Mount Zion, long by heathen feet profaned,  
Yet again shall be exalted and in glorious beauty stand;  
'Tis the place the Lord hath chosen in His majesty to dwell,  
And from there the law shall issue that shall rule the nations well.

Messiah's coming! and in mercy He has promised to restore  
The long scattered sons of Jacob to their father-land once more;  
They will come with songs and gladness, with their treasures from afar,  
Gathered to His holy mountain to receive His blessing there.

Messiah's coming! at His bidding wars in every land will cease,  
Right and Justice then will triumph and the earth be filled with peace;  
All the kings shall bow before Him, all shall hear His righteous law,  
All the nations shall obey Him, serving Him with reverent awe.

Messiah's coming! priceless blessings to a suffering world He'll bring;  
Eyes long sightless He will open, and the dumb His praise shall sing;  
He will heal the sick and helpless, and the deaf His word shall hear,  
And the lame, with gladness leaping, shall His wondrous works declare.

Messiah's coming! joyful tidings, let the heavens and earth rejoice,  
Let the hills break forth in singing, and the sea lift up its voice;  
Let the whole creation welcome Him who comes to set it free,  
From the bondage of corruption, peace and joy thenceforth to see.

EAST BOSTON, MASS.

S. M. H.

### Obituary.

FELL asleep, in Middlebrook, Michigan, on the second day of October, 1868, Leonard Aldrich, aged thirty-one years, four months, and eight days. He leaves a wife and four little children, together with numerous friends to mourn his loss. They sorrow not as those who have no hope, for those that sleep in Jesus, He will bring with Him when He comes. The last words of the deceased, were words of comfort and consolation, asking those that were standing near him if they would meet him in the Kingdom, or if they would say they would try. He would say you can, and the last words he was heard to say were, "I shall soon rest."

Words of comfort were spoken by Elder J. Bowser, from 1 Cor. xv: 26.

Asleep in Jesus, blessed sleep,  
From which none ever wake to weep.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### Government.

THE necessity of government is apparent to all. Despotism is better than anarchy, and oppression preferable to general lawlessness. The great question that agitates the world most to-day, is that of government. In Mexico and France, in Italy and Spain, in fact all over the world and among all nations, the question of civil and ecclesiastical rule, and their oppressions, is a constant source of national trouble and perplexity. The mighty many long to breathe the air of freedom; but the privileged few, wielding the strong arm of power, have fettered the masses with chains of tyranny, which, if broken, are followed by such a violent upheaval of society, as to effect a reaction in favor of despotism, more than before. From the days that Nimrod founded the Assyrian Monarchy, down to the time of the great American Rebellion, the earth has been made the arena of controversy, the battle ground of nations, upon which wicked and ambitious men have struggled for the world's dominion and power.

Alexander, Cæsar, Napoleon, and others scarcely less distinguished in the annals of war, have led their mighty hosts to battle, and to victory, rolling the tide of devastation and death over the fairest portions of earth's domain. Millions upon millions of precious lives and hard earned treasure has been sacrificed upon the altar of wicked ambition, and an unholy lust for power. Monarchies and Republics have at different periods in the world's history, been organized with the high hope of establishing a system of civil rule, that should be enduring in nature, and adequate to govern the masses equitably.

So far, however, as the sequel of man's efforts are concerned, he has succeeded with one form of government as well as another. Whether autocratic, or democratic, neither have been able to compass the great work of blessing the world, for any considerable length of

time, with justice and peace. Stability and quietude is not the order of things earthly. The rose that fades, and the leaf that falls, are not more ephemeral in nature, than the works of man. The mighty river, overflowing its banks, and sweeping the adjoining country with terror and destruction, is not more ungovernable than the enraged masses rising from under the exactions of human law. The great sea of nations is still a stormy and tempestuous one. After a trial of nearly six thousand years, to establish order and promote peace, the bloody hand of war is raised with more violence than ever before. Never were men so perfectly equipped for the purpose of human butchery and mutual slaughter, as in the middle of the nineteenth century. Notwithstanding all the efforts of peace societies, the nations of earth are making war-like preparations on a scale so wonderfully gigantic as to be without a parallel in all the history of the past. The earth trembles beneath the tread of armed men, preparing for the conflict. Evil, as the prophet predicted, is "going forth from nation to nation," kindling and fanning into a flame that kind of disturbance designed to precipitate a speedy conflict of arms. In view of the approaching shock of armies, and the upheavings of indignant and enraged people struggling for liberty, equality and freedom, the wisest head and bravest heart is heard whispering words of fear and alarm. As, therefore, we look out upon the world at large, and see what is transpiring around us, we witness a literal fulfillment of the words of Jesus: "And on the earth anguish of nations in perplexity, men fainting from fear and apprehension of the things coming on the earth." Luke xxi: 26. A restless and inconstant spirit prevails on every hand. Reform and revolution is the order of the day. Men are dissatisfied with the present system of things and are loudly clamoring for a change, be it what it may. Monarchies and Republics are both struggling to stave off the tide of war, and to keep out of the whirling maelstrom of confusion and anarchy.

The world to-day moves not after the sluggish way of our ancestors. The old stage coach has given way to the modern rail car, and the old sailing vessel to the swift flying steamer, and burning thoughts once carried by mail are now made to fly upon the lightning's wing. Within the last few years, man, by his genius, has overcome time and space, and has become able to disseminate knowledge as never before.

The old systems of church and state are not, therefore, up to the times. Men, in growing worldly wise, become ungrateful and atheistic. They desire to live without God, and to be able to avoid all religious restraint. Therefore do we see at the present time, that universal disposition, so restless and reckless of all that has been held sacred and true in times past. The only reason that we can assign for this apparent tendency of society now, is, that with the increase of knowledge, virtue has decreased. The achievements of human skill and genius, have excited the vanity and self-conceit of man, and made him forgetful of God. The world has practically forgotten that there is a God. God is not in all their thoughts, nor have they any desire to retain the knowledge of God in their minds. Notwithstanding all that science

and religion have done, and are still doing to educate the world, and reform the masses; there is a wonderful increase of crime and wickedness, and a general tendency to debauchery, boisterousness and lawlessness prevalent, that bids defiance to all moral obligation and legal restraint.

What, then, is the world's greatest need? What is the great demand of the age? We answer, a wise, good, and strong government. Infinite wisdom, goodness, and power, embodied in a civil government, is what the world needs more than anything else. Man cannot rule the world. All history and experience puts this question beyond a doubt. A trial of nearly sixty centuries demonstrates man's incompetency to govern his fellow men. But, when we affirm that a righteous government is mankind's greatest need, we only reiterate what has been repeatedly affirmed before. This is not truth, simply, apparent from the very nature of things, but one that has been announced by the great God Himself. "The earth is the Lord's and the fullness thereof," and He will dispose of it to His own glory. He has written a history of earth in advance, or in other words, He has foretold just what shall be. By the mouth of the prophet He has revealed the future of nations, and in connection therewith made known His purpose to set up a Kingdom which shall never be destroyed: and the Kingdom shall not be left (transmitted) to other people; but it shall break in pieces and consume all their kingdoms, and it shall stand forever. Daniel ii: 44.

There is no brilliant future for any earthly kingdom, or republic. They are "weighed in the balances and found wanting." The mysterious hand-writing, "*Mene, mene, tekel, upharsin*" upon the palace wall of Belshazzar, is the prophetic doom of all earthly kingdoms. It is God, not man, that must rule. It is a Government *divine*, not *human*, that shall bless the world. Boasting and besotted politicians must give place to those whom God has appointed as rulers. The Deity has been preparing those who will be faithful and honest, holy and just, to execute His laws, and enforce obedience.

At the head, and above all, stands Jesus Christ, styled "the Great King," and with Him are the Prophets, Apostles, and all the faithful and true. These are the world's appointed sovereigns—men who have been tried, and found faithful. In the time of their trial, they "denied themselves of all ungodliness and worldly lusts, and lived soberly, righteously and Godly in the world." Titus ii: 12. They were poor, despised and persecuted. Their society was shunned by men, and they were looked upon by the great ones of earth as unfit to live. But they are the ones whom God will exalt. They are worthy. He will give them the honors of His Kingdom, and invest them with great power and glory.

But all this, so little expected, and still less desired by the world, will not transpire peaceably, as many may feel inclined to suppose. Such a revolution as we are contemplating in the inauguration of Messiah's reign over the nations, will be accompanied by such an upheaving of society, as the world has never witnessed before. It is

termed by the prophet "a time of trouble, such as there never was since there was a nation even to that same time." Daniel xii: 1. And by John as a "great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of Heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation xvi: 18-21.

This will truly be the most sublime and terrible era in the history of earth. It will be the breaking up of the fountains of the great political deep, and the passing away of the civil and ecclesiastical heavens, with a great noise. It will literally be the overthrow of kings and emperors, popes, cardinals and bishops; the downfall of kingdoms, empires and republics. All the luminaries of the civil and ecclesiastical world will be darkened; the sun shall refuse to shine; the moon be turned into blood, and the stars of Heaven shall fall. The sun of Righteousness comes in upon the world in its darkest hour. At a time when clouds of thick darkness overshadow all, He comes to disperse the darkness, and shine forth in His Kingdom in the fullness of His glory and power. Then too, the saints, those who have suffered for His name, shall be glorified and exalted to exercise authority over the nations. The Kingdom of God, so long the subject of promise, hope and prayer, will become a matter of fact, and the great and perplexing question of government and reconstruction, will be finally and forever settled.

Dear reader, are you ready to meet the coming of the Just One, and to stand before Him in the day of His power? Are you looking and waiting for the coming of God's Kingdom? Have you believed the good news of the Kingdom, and obeyed it from the heart? If so, are you walking circumspectly, keeping your garments unspotted from the world? These are questions that should come home to every heart. The Lord, the Righteous Judge, standeth at the door, and soon the cry shall go forth, "behold the Bridegroom cometh, go ye out to meet Him!"

M.

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### To Correspondents.

SINCE we have adopted the present size of type in our periodical, we find that long articles are very long. We wish all our correspondents to remember this, and clothe their ideas in the fewest possible words. Avoid all repetition and superfluous sentences. The interest of any paper is proportionate to its variety of matter. Long prosy articles are obnoxious to the majority, and we wish to rule them out of our paper. At the same time we want to do justice to our contributors. Write short, pointed articles, if you would secure many readers, and do good.

• TEPID CHRISTIANS.

THE following letter, received a short time since from one of our subscribers, speaks for itself:

CLINTON, Mass., Dec. 20, 1868.

MESSRS. WILSON AND MOYER:

Sirs: To you I write these few lines to let you know that unless my subscription to the HERALD OF THE COMING KINGDOM AND CHRISTIAN INSTRUCTOR, is renewed by some friend, the same as it has been the past year, that it will not be renewed; not but what I like its perusal, but because I do not have time to read it, for I take three weekly papers, and one monthly magazine, which take up all of my spare time for reading. Yours, truly, A. S. WHITNEY.

We know not whether the writer of the foregoing makes any profession of religion or not, but, in any case, it is clear that his mind is wholly absorbed with the transitory things of this life. He has no time to study the Word of God, or read periodicals devoted to the instruction of men in those things which concern their eternal well being. We are truly sorry to part with a single subscriber, not that we shall lose anything pecuniarily, or otherwise, but because of the loss which our thoughtless friend may sustain in thrusting from him the Words of Life.

But if we have cause to grieve over one who refuses to hear these things, what must our feelings be concerning those who profess to love and obey the Great Teacher, and yet neglect to show their appreciation by their works? A short time since, we kindly solicited a brother, who is abundantly able, to subscribe for a copy of the HERALD. He met our request by an excuse, saying that he desired to subscribe for two political papers, one for the purpose of obtaining general intelligence, and one for home news. In other words, his interest lay not in the direction of religion, but in that of politics. It is enough to make the "head sick and the whole heart faint" to contemplate such indifference as this to the Master's cause.

One of the conditions of acceptance on the part of our Lord, is that of zeal for His cause. The teaching on this subject is abundant, and very plain. "If ye love me, keep my commandments," said Jesus. And has He not commanded us to "let our light shine," so that others seeing our good works may be led to glorify our Father in Heaven? But if our neighbors see us absorbed in the perusal of political papers, to the exclusion, and ultimate extinction, of those papers which advocate the principles of our blessed Faith, how are they likely to be drawn to God by our good works? Again, Jesus says, "seek first the Kingdom of God, and His righteousness." The first object of life then, must be, the securing of an inheritance in God's Kingdom. Everything in our daily walk and practice must be so ordered as to bring about this great end. We fail to see, however, how we can secure the approving smile of our Master by spending our leisure time in the perusal of those things which tend not to strengthen our inner man, but rather to draw us back to the beggarly elements of the world. Time is precious, and, as the Apostle says, ought to be "redeemed." Again, Paul says, "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." vi: 19, 20. We are sold to another, consequently, if we do not

own ourselves, we cannot claim a right to anything else. We are consecrated to God and all we have is His. In this case, what right have we to spend four or five dollars of the Lord's money for the support of worldly papers, and refuse to subscribe two dollars towards a paper which is laboring to spread the glorious news of salvation among the ignorant? Is this well pleasing to God?

As God's "peculiar people" we are called upon to be zealous in good works." Titus ii: 14. In other words, we are to be warm in the Lord's work. Our Father has no love for those who are half-hearted in His cause. He must have our entire affections, or warmest love, or it will be of no avail. A divided service He will not accept. Do not forget our Lord's truthful words, "Ye cannot serve two masters." In view of this, then, how important it is for us to examine ourselves often, so as to see whether or not, we are really serving the Lord with our whole heart.

Our Lord's detestation of lukewarmness, is plainly shown in His letter to the Church at Laodicea. They were neither cold nor hot, but were lukewarm, or tepid, as the original expresses it. "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," says Jesus. Rev. iii: 16. He cannot retain tepid Christians, but will vomit them forth as useless material. Just as the drinking of tepid water often produces nausea and vomiting, in the person taking it, so the presence of these tepid Christians in the body of Christ, will eventually produce nausea and vomiting which will result in their being cast forth as foreign substances, totally unfit for the building up of the body. In view of this shameful end, how careful ought we to be to heed the Lord's exhortation to such characters, to "be ZEALOUS, and repent." Zeal is what is wanted. A soul burning with love towards God and man. Love for all, and a manifestation of our love in every way possible; not in word only, but in DEED. If a brother hath need of food or raiment, do not let us express our sympathy in words alone, but let us pass over to him the money needed for his relief. If our neighbor is perishing for want of the key which will unlock to him the treasures of life, let us lend a helping hand, and give him tracts and periodicals which will open up to him these hidden treasures. This spirit of idleness and selfishness is truly deplorable. It is an evidence of lukewarmness, and of consequent abhorrence in the sight of God.

Brethren, the time is short. Infidelity is rampant. Wickedness abounds. Will you neglect your duty in this critical hour? Will you watch those of your brethren who are doing what they can to sow the good seed, labor and toil until they almost faint for lack of sympathy from you, and not extend a kind look, and a helping hand? God grant that when the time comes for His Saints to ascend His holy hill, you may be found amongst the pure of heart, and clean of hands, who are entitled to a place in that blessed company. Amen. W.

No man has a right to expect the approbation of his neighbors, while he has the disapprobation of his own conscience.

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## The Inquirer's Department.

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### Everlasting Fire--The Kingdom--Spirit-birth--Voting.

PLEASE give us through the columns of the HERALD, an exposition of the term "everlasting fire," as found in Matt. xviii: 8; xxv: 41.

The word here translated "everlasting fire," is *αιωνιον*, *aionian*. It is the adjective form of the noun *αιων*, *aion*, which signifies an age. It is often used to express the age yet future—Messiah's age, or the world (*αιων*) to come, as it is termed in Luke xviii: 30. The common understanding of the word everlasting, does not convey to the mind the correct meaning of *aionian*. Ages or *aions* come and go, hence, are not necessarily everlasting, or never-ending. The age to come, or Messiah's age, will cover a period of over a thousand years, and in connection with it will be both life-giving and destruction. He will give life to those who have proved worthy of it, but those who are filthy and abominable, will be cast into that aionian fire, or the fire of that aion or age. This fire is referred to in Rev. xix: 20, 21; xx: 9, 10, 14, 15. It destroys all that is cast into it, and thus purifies the earth of all its contamination and wickedness. The popular idea that the fire never ends, or that the people cast into it are forever burning, and never burned, is very erroneous.

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Will Brother Wilson or Moyer, give an exposition of the following: "And 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 Apostles had forsaken all and followed Him, hence He appointed, or covenanted with them that they should be rewarded in the future. What time in the future? "In the regeneration, when the Son of Man shall sit on the throne of His glory." Matt. xviii: 28. Then they should receive a Kingdom, or in other words, they should be admitted to the glories and honors of the Kingdom of God. They should "sit on twelve thrones, judging the twelve tribes of Israel." This necessitates the restoration of Israel from their dispersion, and their re-establishment as a Kingdom in the earth, which the Prophets declare will be done. The resurrection from the dead of the Apostles, is also necessary. When the Lord Jesus comes, He will rebuild the tabernacle of David which is fallen down, and close the breaches thereof. Amos ix: 11. In other words, He will restore again the Kingdom to Israel, and give the Saints their reward. Those who have overcome, will sit down with Him in His throne, and will exercise with Him power-over the nations. Rev. iii: 21; ii: 26. At that time, Peter, James and John, with the other Apostles, will be clothed with regal power, derived from the Lord and King of all the earth, whose throne will be in Jerusalem. They will exercise this power over their brethren after the flesh—Israel. The fact of their being admitted to the table of the King, also shows what a close friendship will exist. None but confidants and associates will be thus honored.



Will Christ's Kingdom be the whole earth during the one thousand years, and when will the Saints inherit the Kingdom, at His coming, or at the end of the thousand years?

We read of but one thousand years reign, and that is found in Rev. xx: 4, 6. During this period, the Saints are represented as living and reigning with Christ. The extent of their rule, or authority, at this time, is expressed by Daniel as follows: "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." Dan. vii: 27. Again, the stone (Kingdom of God) that smites the feet of the image (kingdoms of men) becomes a great mountain and fills the whole earth. In the seventh chapter of Daniel, and fourteenth verse, the Son of Man is represented as receiving power over all peoples, nations and languages, showing clearly that the rule of Christ's Kingdom will be over all the earth. No nation will exist that does not serve Him. As the Saints share with Him in this rule, and as John says, this will continue one thousand years, we conclude that the Saints will inherit the Kingdom at Christ's coming, or at least as soon as He has established it, and that our Lord will receive "the nations as His inheritance, and the uttermost parts of the earth as His possession," in accordance with the Father's promise. Psa. ii.

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If a spirit birth consists in a resurrection from the dead, how will those obtain it who will not sleep, or die, and consequently get no resurrection? And if it does not consist in this, what will be the process?

It is a mistake to suppose that a resurrection from the dead, is a spirit birth. Lazarus was raised from the dead, but not born of the Spirit. When a man is born of the Spirit, he will be as "the wind, that bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it comes, or where it goeth." John iii: 7. In other words, he will be able to come and go unknown and unobserved by mortal eye, making himself manifest at pleasure, as did Jesus after His resurrection from the dead. A spirit birth consists in that instantaneous change which takes place at the last trump, which results in the dead Saints being raised incorruptible, and the living ones becoming immortal. 1 Cor. xv: 51-54.

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If we don't dare to vote, how can we handle the Government's money and be without sin.

Because in voting you identify yourself with political parties, which are notoriously corrupt. In handling government money, there can be no more sin than in handling your neighbor's plow. W.

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If you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busybodies, and those who love to talk of other men's faults; or if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

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## Correspondence.

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### Cheering Letters.

WE give below a few letters selected from a mass of correspondence, believing that our readers will be interested in their perusal.

**BRETHREN WILSON AND MOYER:**

I am much pleased with the idea of the enlargement of the HERALD, I think it is what is needed to encourage a wide circulation. I am glad there is a humble few trying to spread the glad tidings of the Kingdom, or in other words, the restoration of the Kingdom to Israel. Although the idea is repugnant to the feelings of the majority of men, yet the Word declares Israel shall be saved with an everlasting salvation. Christ will soon take His position upon the throne of His father David, to reign over the house of Jacob forever. O, brethren, I do rejoice in view of that bright morning, when the people God is selecting for His name, will stand with the Lamb on Mount Zion. Then the time will have come for the Kingdom of righteousness and peace to be set up. Righteous laws will go forth from Zion, and the Word of the Lord from Jerusalem, to the nations of earth. Kings and rulers will be called upon to submit to the King of kings, and Lord of lords. Then the Kingdom of God will have come, and the times of restitution commence, spoken of by all the holy Prophets since the world began.

There is only six or seven in this place, that are much interested in the good news of the Kingdom. We have had no preaching here since last winter. Brother Stephenson came here then, and spoke to the people twice. If he had continued his lectures I think there would have been much good done. There is a good field here for labor. I wish some faithful servant of the Lord would come here this winter, and labor for the salvation of precious souls. Certain it is, that souls must perish unless instructed in the things of the Kingdom. I feel that great responsibility rests upon those who have a knowledge of the way of salvation. Let us work while the day lasts.

Yours, in hope of the Kingdom,

M. SOUTHWICK.

**BROTHER WILSON:** Inclosed you will find one dollar to pay for the HERALD (for six months) for Sister M. A. Christy. Sister Christy's brief letter touched a tender chord in my heart. I thought how lonely and sad I should feel, situated where I could not hear a Gospel sermon, or meet with the brethren and sisters to break bread, or in the social circle to hold sweet converse on the subject uppermost in every Christian mind. How little do people appreciate the truth of inspiration when they say, as they frequently do to me, "Your Faith presents such a gloomy picture; it lacks the force and vitality to give present enjoyment." Would that such persons could see the truth as it is in Jesus, then would they learn what true Christian enjoyment consists of. The truly pious intelligent believer of the Gospel has a

fountain of happiness that is inexhaustible, whose streams are supplied from the pure Word of Life, and from which he quaffs rich draughts every day; drinking in the rich promises made of God to the fathers, and made accessible to us through His Son. Blessed hope! how it buoys one up as he toils through the wearisome journey of life. But I had no idea of spinning out so long a letter. If the brethren and sisters generally, who are unable to pay for the HERALD, would let it be known, through its columns, many of them would be supplied. The HERALD should be the medium of communication between the brethren. Scattered abroad, as we are, with no means of becoming acquainted except through its columns, how shall we be able to take a brotherly interest in each other? to sympathize with each other in our trials and afflictions, or rejoice in our prosperity? There should be a vein of sympathy in every Christian heart, a gushing tenderness that makes our brother's case our own. The attachments we feel for those in the Faith, is akin to that we have for our natural brothers and sisters. I have in my mind at present, persons whom I have never met, whose names (through their writings) have become as familiar as household words; and whose communications I have learned to look for as eagerly as letters from a dear friend. Yours, in hope of an immortal resurrection,

NELLIE WARREN.

DEAR BROTHER WILSON: I see that it is time to renew my subscription for the HERALD; and as I believe that punctuality is a part of the perfection of the obedient child of God, I desire to be found doing duty in this respect. I, therefore, enclose two dollars for the HERALD for 1869. Would be glad to send you something for the enlargement of the paper; however, I am satisfied with the present form and size, as well as the contents. No one need be ashamed to lend the paper to the world, or to one that is weak in the Faith for perusal. For one, Brother Wilson, I commend you for the Christ-spirit manifested in all your letters, so far; and when you rebuke a brother as an opponent do not loose sight of the Christ-spirit. Remember that it is better to suffer wrong, than to do wrong. Must we suffer with Christ? Was His name cast out as evil? Was He classed with publicans and sinners? If He was, cannot we be called Cainites and Eveites, etc.? Let us be strong in the Word of the Lord, and we shall be able to stand. From your Sister in hope of Eternal Life, E. WALKER.

THOMAS WILSON, DEAR BROTHER:

Inclosed I send one dollar for the HERALD. My Bible, HERALD OF THE COMING KINGDOM, and prayers, are my chief consolation. I am a stranger and pilgrim on the earth; yea, I am an outcast from the world. Even my relatives shun me, and say I am crazy; but none of these things move me. I tell them there is a crazy time coming, when the wicked will call for the rocks and mountains to fall on them, and hide them from Him that sitteth upon the throne, and from the wrath of the Lamb. Yours, with much esteem, from your seventy-five years aged and afflicted Sister in the Lord, CLARISSA HOUSEL.

THOMAS WILSON, DEAR BROTHER :

A few days after leaving Aurora, in October last, in company with my wife, we came to Viola, Mercer County, Illinois, where, for a few days, we enjoyed a pleasant visit with the few believers that reside in that vicinity. After that, went to Ononwa, Louisa County, Iowa. There I had the pleasure of making the acquaintance of brother and sister Palmer, and family, after which, I returned to Viola, and left there on November 30, for Burlington, Iowa, where we arrived December 2, and found in deep affliction, the family of our much esteemed and greatly beloved Brother H. B. Gilbert, formerly of Cordova, Illinois. Having disposed of their farm in Cordova, they moved to Burlington, in the fall of 1867, and had obtained a comfortable situation in the employ of the C. B. & Q. R. R. Company, with a very fair prospect of doing well. But, alas for human hopes, and human prospects. Near the last of September he was attacked with inflammation of the bowels, and after an illness of ten days, he fell asleep in Jesus, humbly trusting that he would be remembered in the first resurrection, and though our dear sister and her amiable daughters deeply deplore his loss, yet they sorrow not as others who have no hope. May those of the family who have not yet yielded obedience to the truth, and who have been so instructed that they cannot plead ignorance regarding it, make haste to obey the commandments of Jesus, that they also may have part in the first resurrection.

WM. M. HOWELL.

BROTHER THOMAS WILSON: Enclosed please find Post Office order for thirty-three dollars for the HERALD. Don't want any premium. Have paid for a number who are not able. Think you are doing the same, and who pays your premium? Don't want anything for the few names I have sent you; have done no more than what was my duty. All we want in return, is, to feed them with good wholesome food. It is really the first paper we ever had, that I wanted to urge an unconverted person to read. Will labor for it as long as it will continue the same. Yours, striving for the Kingdom,

J. W. BECKER.

Brother Becker, is truly a workman that needeth not to be ashamed, so far as the HERALD is concerned. He has sent us altogether, thirty-nine subscribers for 1869. Just think what a list we should have in case all our friends had accomplished as much, and what a good prospect we should have of converting men to the truth. Brethren, exert yourselves a little, those of you that have made no effort to extend our circulation. It is not too late. We have printed a number of extra copies in view of an increased list.

BROTHER WILSON: Inclosed please find one dollar to be credited to me for HERALD. I will send more soon. I expect also to send for others in a short time. I desire to see the paper well sustained, and shall do what I can for it. For the truth, RICHARD CORBALEY.

DEAR BROTHER WILSON: Inclosed you will find two dollars for the HERALD OF THE COMING KINGDOM, for the year 1869. Send it, as in the past, to me here.

I love, and admire its spirit, as well as the matter it contains, and hope to be a subscriber for life. I am about moving to Iowa, but when absent here, the HERALD is read by a dear friend whom I hope to see become obedient to the Faith ere another year wears away. I am about locating in Mitchel, on the Cedar Valley, and when I get settled there, I hope Brother Moyer will deign to visit our place, and preach the Word, as it will not be very far from Waterloo, by rail. And now, wishing you and him much prosperity in so glorious, as well as arduous a calling, I am yours, in Faith and Hope,  
W. N. BROWN.

BROTHER WILSON: In my affliction I thought I would write a few lines to you, hoping you would sympathize with me in my bereavement, and that the notice of the death of my husband may find a place in your paper. He has always taken your paper since he joined the Church of God, and the week before his death he said he would take it until Jesus came, if he did not fall asleep. The subscription is out, I want to renew it. My determination now is, to take it as long as the good Lord gives me wherewith to pay for it. I would have written before, but I was waiting to get subscribers for the paper, and God has blessed my efforts. I have got three, and I think that I will get more in the course of a month. Yours, in hope of eternal life,  
SARAH J. ALDRICH.

MR. WILSON, DEAR SIR: I see by the date on my HERALD, that my subscription has expired, and that I feel that I do not want to do without it; therefore, please find two dollars enclosed for another year. So long as I like the HERALD as well as I do now, and can get the money to pay for it, I shall continue to take it. I feel that you are engaged in a noble enterprise, and I hope you will be prospered in it.  
W. B. BARTLETT.

THE members of the expedition to the peninsula of Sinai, embarked at Southampton on the 23rd ult. The officers who are to conduct the survey were selected by Colonel Henry James, R. E. The object of the expedition, we are told by this distinguished engineer, is to supply a correct map of the Peninsula, with such drawings, photographs, and maps, as will enable all readers of the Bible to understand the topography of the Peninsula, and the account of the wanderings of the Israelites in the Wilderness of Sinai; and to identify the mount of the Law, the Mount Sinai of the Bible.

SAID a member of a church to another member: "I can give five dollars and not feel it." "Then," said his companion, "give ten and feel it. Did not the Saviour feel what He did for you?"

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Two Covenants---Melchizedec Priesthood, etc.

To understand the epistle to the Hebrews, where our subject is treated of, we must look from a Hebrew stand-point. It was designed, primarily, for the Hebrews, and not for Gentiles. This fact must be kept in mind, if we would understand the object of this epistle. Those for whom it was designed, evidently depreciated the dignity of Christ, while they magnified the dignity of Angels, Moses, Aaron, and Melchizedec. They still retained much of the prejudice of their nation against the unpopular and despised Nazarene. They either would not, or could not pierce the veil of poverty and reproach which had eclipsed the ascending sun of their national pride and glory. The first effort of the Apostle, therefore, was to dissipate this unjust prejudice, and excite their loftiest pride and admiration for the Holy One of God. He exalts his hero above Angels, Moses, Aaron, and Melchizedec. He shows that Christ is better than angels; First, because He had by inheritance obtained a more excellent name than they. Second, because God had never said to one of the angels: "Thou art my Son, this day have I begotten thee;" and again, "I will be to him a Father, and he shall be to me a Son." Third, "and when He bringeth again (margin) His first begotten into the world, he saith, "and let all the angels of God worship him!" What an exalted position our Lord will occupy, when all the angels of God shall bow before His royal majesty, and acknowledge Him as their Lord. Fourth, God only calls the angels His ministers, to execute His will, the same as flames of fire; "but unto the Son He saith: Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Thy Kingdom." Fifth, the Father never said to one of the angels at any time, "Sit on My right hand, until I make thine enemies thy footstool." Sixth, He was made lower than the angels, for a little while, that he might occupy a more exalted position in the world to come; that He might wear a crown of glory and honor which should eclipse, in its dazzling splendors, the star gemmed crowns which angels wear. That all kings, potentates, angels and men, shall acknowledge Him as their great umpire. Again, Paul declares that the Apostle and High Priest of our profession is as much more exalted than Moses, the great Legislator of Israel, as the builder of a house is counted worthy of more honor than the house he builds. And again, he declares that Christ is as much superior to Moses, as the proprietor of a house is greater than one who serves in the house. Hebrews iii: 1-5. Disrobed of its symbolic dress, the Apostle teaches that Christ is the head of His body, the Church, while Moses is only a member, and subservient to the will of the head; and that He is therefore exalted far above Moses in every respect.

Again, the Apostle notes the following points of disparity between Aaron and Christ, to-wit:

I. Aaron was taken from among men, having all the imperfections

and infirmities of other men, but Christ is the Son of God, having been begotten of God, and therefore superior to all the sons of men. Hebrews v: 1-5. Paul quotes the same testimony of the Father to prove Christ's superiority over Aaron, that he quoted to show His superiority over angels. Compare Hebrews i: 5, with Hebrews v: 5.

II. Aaron's priesthood was temporal, because all his progenitors were temporal; but, Christ's priesthood will be eternal, because He has an eternal pedigree, like Melchizedec, a Priest of the Most High God. Hebrews v: 6. Aaron could trace his title back to Levi, but Christ can trace His title back through the endless years of the eternal God; for He was a priest of the Most High God. Christ's priesthood in Heaven is after the order of Aaron, in that it is temporal; but in His kingly priesthood He is of the Melchizedec order, having an eternal title in the past, and an eternal progeny in the future; for the Eternal is His Father, while He is the Father of an everlasting race. Isaiah ix: 6.

III. Aaron was only an agent through whom a temporal salvation was effected, whereas, Christ is the author of eternal salvation. Isaiah ix: 9. Again, Christ ministers in the tabernacle pitched by God, but Aaron in that pitched by man. Christ ministers in the true, (i. e. original,) Aaron in a duplicate. Christ was the antitype—Aaron only the type, or rather Christ the substance, and Aaron only the shadow. Hebrews viii: 1-5.

IV. Christ's ministry was more excellent than Aaron's, because He is a Mediator of a better covenant, having been established upon better promises. Hebrews viii: 6. Aaron was the minister of the Mosaical institutions, whose promises were *temporal*, but Christ is the minister of the Abrahamic covenant, whose promises are eternal. Hebrews ix: 15. This point will be noticed more fully in the sequel.

V. Aaron being imperfect, and his ministry imperfect, it could not make the comers thereto, perfect, as pertaining to the conscience; but Christ being perfect, and His ministry perfect, it can make the comers thereto perfect. Hebrews ix: 9.

VI. Christ's priesthood excels Aaron's, in that Aaron offered bulls and goats, whose blood could not take away sin, but Christ offered himself, through whose blood we may obtain remission of sin. Hebrews ix: 13, 14, 22.

VII. Aaron's sacrifices could only obtain a temporal redemption, whereas, Christ's sacrifice will obtain an eternal redemption. Hebrews ix: 12. Hence, in every respect, Christ is superior to Aaron.

Again, Christ is as much superior to Melchizedec as the antitype is superior to the type, or the substance to the shadow. Christ's metropolis, throne, and kingdom will be eternal, whereas, Melchizedec's were temporal. But the glory, honor and position of Christ as the antitype of Melchizedec, relate to the future age, and not to His present position in the Heavens. In proof of this position, please notice the following points, viz:

I. It will be when Christ shall come again, that all the angels shall worship Him. See Hebrews i: 6, margin.

II. It will be when Christ shall receive His eternal throne. Hebrews i: 8.

III. It will be when Christ is crowned with glory and honor, and when all things shall be subjected to him. Hebrews ii: 7, 8. But the Apostle affirms that all things are not yet put in subjection to Christ, (verse 8;) therefore he does not occupy his kingly position now. The "world to come," is the time designated by the Apostle, when Christ shall occupy a kingly position. Hebrews ii: 5. "For unto the angels hath He not put in subjection the WORLD TO COME whereof we speak." Hebrews ii: 5.

IV. It will be when Christ, the Captain, and all the saints, the company, shall be perfected, i. e., immortalized; and this will be when Christ, and His many sons shall be brought to glory. Hebrews ii: 10-12. The sons of God will be brought to glory, or appear with Christ in glory, when He shall appear the second time. Colossians iii: 4. The foregoing, prepares the way for considering the *nature* and *subjects* of the two covenants spoken of by the Apostle in this epistle. Both these covenants relate to the nation of Israel exclusively. The first was made with Israel, at Mount Sinai, after their deliverance from Egyptian bondage; the second will be made with the House of Israel; and the House of Judah, after their deliverance from among the nations, and their restoration to their own land. The contrast is not between literal Israel and the Gentiles, but between the nature of the two covenants. In proof of this position, please read Hebrews viii: 5, 6, 7. "But now hath He obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them He saith, "Behold the days come saith the Lord, when I will make a new covenant with the House of Israel and the House of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant I will make with the House of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their heart; and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for all shall know Him from the least to the greatest. For I will be merciful to their transgressions, and their sins and iniquities will I remember no more. 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. Then verily the first covenant had ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second veil, 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. And over it the cherubims of glory shadowing the mercy seat; of which we can now speak particularly." Hebrews viii: 6-13, ix: 1-5. In reference to the foregoing, please observe:

I. While both covenants are national, and relate to the same race of people, yet the second "was established upon better promises." Hebrews viii: 6. The first covenant only promised temporal blessings, such as prolongation of the present life, or temporal life, temporal salvation, or deliverances from their enemies, a temporal inheritance in the land, or long life in the land, great national blessings, etc. See Deuteronomy v: 16, 33; vi: 10, 11; vii: 13, 14, 15, 22, 23, 24, ii: 8-15; xii: 1. All the blessings enumerated in the foregoing references, were national, and promised to them on conditions of obedience. Over against these blessings were threatened national judgments in case of disobedience to the commandments of God. The second covenant was established upon better promises, such as eternal redemption, (Hebrews ix: 15) the power of an endless life, etc. Hebrews vii: 16. An everlasting inheritance involves the promise of everlasting life.

II. The first covenant was made with the twelve tribes of Israel after their deliverance from Egyptian bondage. Moses said that it was not made with the fathers, but with the living generation. Deuteronomy v: 3. All the promises suspended upon obedience to this covenant, were national, such as being a "peculiar treasure above all people, a kingdom of priests, a holy nation." Exodus xix: 5, 6. The subject of the first covenant were the twelve literal tribes of Israel, the very people who were brought out of the land of Egypt. See Exodus xx: 1, 2; Deuteronomy x: 1, 2, 3.

The new covenant will be national, and will be made with their literal descendants. Language could not express more explicitly the second deliverance of the same literal nation, than the original prophecy quoted by Paul: "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. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall know me from the least of them, unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jeremiah xxxi: 31-34. Observe;

I. The context, immediately preceding and succeeding this extract, relates to the future and literal restoration of the same Israel and Judah which had been dispersed from their land. God said, "And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict;

so will I watch over them, to build, and to plant, saith the Lord." The same people who have been scattered and thrown down, shall be builded and planted again. Have Christians, either Jew or Gentile, ever been plucked up and thrown down, to be rebuilt and replanted in the land from which they had been dispersed? Can the foregoing language be used with reference to the Christian Church, or what is called spiritual Israel? In the context following, God declares that the ordinances of Heaven and earth shall sooner pass than that the seed of Israel shall forever cease to be a nation. Jeremiah xxxi: 35, 36. Thus teaching the nationality of the promises made by Jeremiah and Paul, and that they will be fulfilled when the seed, or children of Israel, shall become a nation again before the Lord.

II. The new covenant, spoken of by Paul, will be with the children of the same Israel and Judah, which were brought out of Egypt. Were the wicked, idolatrous Israelites who came out of Egypt, the spiritual fathers of Christians, either Jew or Gentile? This cannot be, as far as Judah, who is included in the new covenant, (see Jeremiah xxxi: 31,) is concerned; for there is neither Jew or Gentile in the Christian dispensation. Galatians iii: 28. Hence, the Judah who was brought out of the land of Egypt, cannot represent Christians, or be included in the individual covenant which relates to Christians in the present dispensation.

III. This new covenant shall be made with the House of Judah, and the House of Israel, when God shall forgive their sins, and remember their iniquity no more. Jeremiah xxxi: 34; Hebrews xiii: 12. If the phrases "the House of Judah and the House of Israel" do not denote the two nations of Judah and Israel, then there are no terms used in the Bible to denote the existence of any such nations. This new covenant will be made with the same House of Israel which had been blinded during the Christian dispensation. "For 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 fulness 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." Romans xi: 25-27.

I. Spiritual Israel never was blinded, but literal Israel has been during the past eighteen hundred years.

II. It has been literal Israel which has been blinded, and it will be literal Israel from whose eyes this blindness shall be removed.

III. The blindness has been national, the removal of the blindness will be national also.

IV. The blindness will be removed and Israel saved when the Deliverer shall come out of Zion. He must return to Zion before He can come out of Zion.

V. It will be when ungodliness shall be taken away from Jacob.

VI. At the time the Deliverer comes out of Zion, the Jacob from

whom he turns away ungodliness, will be enemies of the Gospel. Romans xi: 28.

VII. Spiritual Israel will all be friends of the Gospel, when the times of the Gentiles expire, and the Deliverer comes out of Zion. Hence, the Israel with whom this covenant shall be made, must be literal Israel according to the flesh. Romans xi: 27.

According to Ezeiel xxxvii: 21-27, the children of Israel and of Judah will have been gathered from among all the nations among which they had been dispersed, and the two kingdoms united into one kingdom, at the time the new covenant, spoken of by Paul, shall take effect. Please note the following points inculcated in the last portion of Scripture referred to.

I. The Israel and the Judah, here spoken of, will be gathered from among the nations in which they had sinned, and to whose idols they had bowed down, and subsequently cleansed from their sins, committed in the land of the heathen, and the two kingdoms united into one kingdom, never to be separated, and then planted in their own land, never to be plucked out of it: and all this shall precede the making of the new covenant with them. "And from that day forward they shall never defile themselves any more with any of their idols, or transgressions." Read carefully, Jeremiah xxxvii: 21-23. After all this God acknowledges them as His people, and promises to be their God. And still He will make an everlasting covenant of peace with them. And *still*, subsequently they shall be greatly multiplied, and have children, and grand-children; and the tabernacle of God shall be with them, and they shall dwell in the land forever more. Jeremiah xxxvii: 26, 27. Those promises have never been fulfilled in the past history of literal Israel and Judah, and they cannot be fulfilled with spiritual Israel, (so-called,) for the following reasons:

I. They shall be delivered from among the nations in which they had transgressed, whereas *spiritual* Israel will be delivered from their *graves*.

II. They are first delivered from among the nations, and subsequently cleansed from their sins and their transgressions in the enemies land; whereas spiritual Israel will have been cleansed from all their sins previous to their deliverance from the grave.

III. After their deliverance from the grave, or their change to immortality, they shall neither marry nor be given in marriage; consequently they will not generate their species.

IV. Instead of being the two kingdoms of Judah and Israel, they will be united into one Kingdom, over which David the Second shall reign forever, and they will be associate Kings with Christ over the twelve tribes of Israel. Isaiah ix: 6, 7; Luke i: 31-33; Romans viii: 17; 2 Timothy ii: 12; Revelations xx: 6. According to the foregoing, whatever position Christ shall occupy in the Kingdom, the Saints will occupy the same position, for they are joint-heirs with Christ. Shall Christ reign over the twelve tribes of Israel? they shall reign with Him. The House of Judah and the House of Israel never denote anything except the literal nations, or kingdoms thus named.

V. The old covenant which was ready to vanish away, was the ten commandments which were proclaimed on Mount Sinai, and written on two tables of stone. Deuteronomy iv: 13; Exodus xxxiv: 27, 28. This covenant was written in the book, and it was for this reason called the book of the covenant. This covenant was confirmed with blood, and for this reason it was called the blood of the covenant. See Exodus xxiv: 4-8. This covenant was used in a generic sense, to denote the whole code of laws written in the book. Paul uses the first covenant in this sense in Hebrews ix: 18-20. God offered Israel great national distinction and blessings as the reward of obedience to this covenant. Exodus xix: 5, 6. The same will be true of Israel and Judah under the new covenant. This covenant was ready to vanish away. A few years after Paul penned these words, the last vestige of this covenant passed away before the victorious march of Titus and the Roman army. But the new covenant will be an everlasting covenant. Ezekiel xxxvii: 26.

The individual covenant which God made concerning Abraham and his seed, was an everlasting covenant, also. Genesis xvii: 7. There was no conflict between the national covenant of the ancient commonwealth of Israel, and the Abrahamic covenant. The former was added to the latter, four hundred and thirty years after it was made. Galatians iii: 27. Nor will there be any conflict between the second national covenant, and the Abrahamic covenant. The former relates to Abraham, Christ, and all who are Christ's; (Galatians iii: 16, 29.) the latter relates to the twelve tribes of Israel, or the House of Judah and the House of Israel, as before shown. One relates to the rulers, and the other to the subjects. Both were confirmed, or made sure, by the blood of Christ; and both are still in the future, and will not take effect until the times of Restitution shall be ushered in by the return of our Lord from Heaven. In my next I will notice more particularly the Anti-Melchizedec Priesthood of Christ. J. M. STEPHENSON.

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WHEN you cannot drive, you can always persuade. A gentle word, a kind look, a good natured smile, can work wonders and accomplish miracles. There is a secret pride in every heart that revolts at tyranny. You may order and drive an individual, but you cannot make him respect you. In the domestic circle especially, kind words and looks are most essential to connubial felicity. Children should never be spoken harshly to. It does them no good. If they commit a fault, they should be corrected for it in a mild but firm manner, and the impression it makes will prove salutary.

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A GOOD natured old man was once in company with a friend, who occasionally introduced into conversation the words "devil, deuce," etc., and who at last took the name of God in vain. "Stop sir," said the old man, I said nothing while you only used freedom with the name of your own master, but I insist upon it that you use no freedom with the name of mine."

## Miscellaneous.

### Conference at Geneva, Illinois.

On Saturday and Sunday, December 26, and 27, it was our privilege to meet with the brethren in Conference at Geneva, and as we were chosen Secretary, we will endeavor to report, as faithfully as we can what took place there.

On Saturday morning, such of the brethren as had gathered from the various localities round about came together in the Meeting House of the Congregation assembling in Geneva, and the Conference was commenced by choosing Brother A. W. Button, of West Northfield, as Chairman, who spoke for sometime in an acceptable manner. Brother George Moyer then addressed those assembled, dwelling particularly upon the fact that congregations needed to do something towards driving the blood of their bodies to the extremities, and thus avoid congestion, and perhaps death. This is truly a great necessity, and it will do more towards preventing contention and discord in the body of Christ than anything else. Thousands are perishing for lack of the information we can give them concerning the Word of Life. Let the various congregations meeting in our land, therefore, turn their attention in an organized capacity, as well as individually, to these poor mortals, and work for their salvation. This will find abundant employment for all, and create a deep interest in those who are needy. In other words, it will warm up the extremities of the body, and prevent death from congestion. Think of these things brethren, and act upon them. It is a sure remedy for a fatal disease.

In the afternoon, after the congregation had united with Brother Martin of Elgin, in a fervent prayer to our Heavenly Father, and singing a hymn of praise, the brethren reported the condition of our Lord's cause in their several localities. We will undertake to give these, briefly, as all our readers are interested.

A letter from brethren at Chesterfield, Illinois, was first read by the Secretary, which was full of Christian sympathy and encouragement, and reported a favorable condition of affairs in that locality.

Brother Jones of Big Rock, Illinois, next reported, and said that although but four in number, yet they were firm in the Faith, and looked for the realization of their hopes at no distant day. They unite in worship with the congregation at Aurora.

Brother S. L. Jackson, of Aurora, said that four or five had been added to their number during the past year, and that they felt encouraged to proceed in the good work. They number about thirty members, and were doing what they could, to grow strong in the Faith, as well as in the instruction of others.

Brother E. Francis, of Chicago, reported all at peace there, and that two had recently been added by immersion. He also stated that the prospects were fair for more to join the congregation ere long. Individual, as well as congregational effort was being made by some of their

number towards conversion, and all were encouraged to proceed. The congregation at present numbers about forty.

Brother B. Wilson, in behalf of the brethren at Geneva, reported all at peace and harmonious. Five additions to their number had been made during the year. He believed that they needed to put Brother Moyer's plan into operation, however, and thus relieve themselves of the fear of congestion.

Brother S. D. Fahrney, of Silver Creek, Illinois, said that their body numbered about eighteen, and that they met regularly for worship on the first day of every week, and had done so for eight years past. All were active and zealous for the truth, and as far as the question which has been agitating some of our congregations is concerned, they all believed that the dead were going to be raised, and not the living.

Brother J. W. Booth, of Antioch, Illinois, reported the congregation at his place as firm in the Faith, and earnestly contending for it. They had, he said, a spasmodic action last winter, owing to the discussion of the mortal resurrection question, and two of their number died with it, but the rest were all right. Two have been added this summer, and others are inquiring the path of life. A good attendance of inquirers is always obtained to hear the Gospel preached.

Brother Thomas Appleyard, of South Northfield, Illinois, said that their congregation numbered some eighteen or twenty. They met regularly for worship on the first day of every week, and were rooted and grounded in the Faith.

Brother A. W. Button, of West Northfield, reported eight in number, meeting regularly. They felt as strong as if they numbered eight hundred. Theirs was a poor neighborhood however, for labor, as it was thickly populated with Germans.

Brother Davis, of LaClair, Iowa, lives in an isolated locality as far as believers are concerned, and reported matters rather discouragingly.

Brother Martin of Elgin, Illinois, said there was no congregation there, but he did what he could individually. His old friends, the Baptists, had given him over to the Devil, but some entertained hopes of his return, even yet. He was determined to hold on to the principles he had adopted, however.

Brother B. Wilson, next made a report of a recent trip to Carroll County, Missouri, where he immersed eleven. Two more were added, in a day or two afterwards, which, with three already there, formed a body of sixteen members at that point, nine men and seven women, all intelligent believers.

Brother George Moyer also reported briefly his labors during the past year. The chief part of last summer was spent in Waterloo, Iowa, where a congregation of about twenty had grown up within two years past. Had visited Colo, Ames, Jessup, Independence, Iowa Falls, Parkersburg and other points, preaching and scattering tracts. Had also visited Rensselaer, and other parts of Indiana, but owing to ill health, had not done as much during the year as he otherwise would. The prospects for the truth were good, however, and he hoped to be

instrumental in accomplishing towards bringing men to a knowledge of it hereafter.

A letter was then read from Brother Albert Balch, of Kansas, which was truly encouraging to all.

The meeting then adjourned to assemble in the evening.

At half past six the Conference convened, and after singing a hymn, Brother John W. Booth of Antioch, introduced the subject of the resurrection of the dead, showing from the Word of God, that although two classes would be raised, yet one class only—the righteous, would be raised at the coming of the Lord.

Brother B. Wilson replied, endeavoring to show that both just and unjust would be raised at that time, relying for proof upon John v: 28, 28; Luke xix: 12–27: but more particularly upon Dan. xii: 1, 2.

We followed Brother Wilson, and undertook to sustain Brother Booth's position, showing from such texts as Luke xx: 35, 36; 1 Cor. xv: 23; Luke xiv: 14; 1 Thess. iv: 16, 17; Rev. xx: 4–6; that the blessed and holy, those who are Christ's at His coming, even the just ones, were the only class ever recognized as being participants in the first resurrection. We also demonstrated from parallel testimony, that Dan. xii: 1, 2, could not be limited in point of time, to a short period, but that events mentioned there, might readily occupy a long time in fulfillment.

Brother B. Wilson again replied, but did not touch the proof adduced.

On Lord's day morning all met for worship, and the breaking of bread. The afternoon and evening of the same day were spent in exhortations and teaching, of a very profitable character. It was truly a time of refreshing to all present, and doubtless each one went away feeling stronger in the Faith, and more than ever determined to persevere in the good work. May God grant that all the resolutions there expressed, may be carried out. We shall then witness great changes in some, and a lasting benefit to all. W.

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[Communicated for the Herald.]

### A Church Organized.

*To the Strangers scattered abroad, called out of the world by the Gospel:*

THE Brethren of the One Faith, at, and about Limestone, Dade County, Missouri, met and organized by electing for Elder, J. M. Fyfe; for Deacon, S. C. Oliver. A resolution was also passed, that the proceedings of the meeting, together with the names of the Members, be forwarded to the HERALD office for publication.

The names of our members are as follows: Thomas M. and Lucetta Bailey; George W. and Melinda Evans; Philemon and Betsey Plummer; George and Betsey Plummer; Joshua and Lucinda Bailey; Stephen C. and Elizabeth B. Oliver; John and Emily Clark; Charles and Hannah Philo; James M. and Emily Phyfe, of Greenfield.

Any brother passing through this country, will find a welcome home on calling upon us.

S. C. OLIVER, Secretary.

It always gives us pleasure to hear of the organization of churches. It betokens health and life. Nothing is so fatal to the truth, as isolation. Organized effort is effectual. We will take the liberty of offering a word of advice to the church at Limestone, and that is this: In all your meetings let the spirit of love and unison prevail. Cultivate the affections. Avoid foolish disputations which tend to produce bitterness, envyings, and strife. Labor for the salvation of others, and keep yourselves unspotted from the world, and thus be ready to meet the Lord when he comes with His reward.—[EDS.]

[Communicated for the Herald.]

### Conference Report.

THE Michigan Church Quarterly Conference, convened with the church in Raisin, Lawrence County, the last days of November. It was so far to one side, that but a small number from different parts of the State were gathered; still, meeting there a congregation, respectable in numbers, of warm-hearted, intelligent, truth-loving believers of the One Faith, we had a very pleasant, and we trust, profitable interview. In addition to the good resulting from converse with, and exhortation one of another, we expect a special advantage to the cause by bringing into co-operation with the Conference, two Churches; those at Raisin and Ypsilanti, which heretofore, have been isolated.

Brother J. A. Simonds, and the writer, were called upon to expound the Word. One discourse called out an earnest and warm dissent from Brother L. H. Chase, but without in the least marring the good feeling of the meeting; showing that unity of the spirit is not dependent on entire unity of view.

E. MILLER, JR., Secretary.

SPURGEON gets off the following: "The life I live in the flesh," says the Apostle. Look at him busy at his tent making. What! an Apostle making tents? What say you, brethren, of the Archbishop of Canterbury stitching away for his living? It is too low for a State bishop, certainly, but not too low for Paul. I do not think the Apostle was ever more Apostolic than when he picked up sticks. When Paul and his companions were shipwrecked at Melita, the Apostle was of more service than all the Pan Anglican Synod with their silk aprons, for he set to work like other people to gather fuel for the fire; he wanted to warm himself, as other men, and therefore he took his share of the toil.

By the help of the Lord, I am resolved, for the year 1869, to observe the following rules of life: 1. To speak evil of no one. 2. To speak no unkind words to any one. 3. To hear everything patiently. 4. To avoid all loose jesting. 5. To forgive every one. 6. To return good for evil. 7. To judge no one. 8. To allow no evil imaginations. 9. To give one-tenth of all I receive. 10. To do all to the glory of God.



## Poetry.

[SELECTED.]

## STAND FAST.

"And having done all, stand." Eph. vi: 7.

Can you stand for God though you stand alone,  
With your heart at rest and your soul secure;  
With your feet on the rock and eye on the throne,  
Can you stand and toll, and stand and endure?

Can you stand for God 'mid the storm's wild wall,  
Can you stand when the tempests ride the air;  
Can you stand when earthly hopes shall fail,  
Can you stand for God and never despair?

Can you stand for God when your heart grows faint;  
And your sad soul looks through the blinding tears,  
Can you stand without murmuring or complaint,  
Through the tedious days and toilsome years?

Can you stand for God while the witching smile,  
And the siren song and the world's caress  
Unite their charms with the Serpent's guile.  
Can you stand with only God to bless?

Can you stand in the faith, though the time be long,  
Though the night be dark, and the day-star dim;  
Can you stand and in His strength be strong,  
Till at last you are found in peace of Him?

Can you stand? Then stand in the strength of God,  
Through the waning years of this world of woe;  
When the golden streets are by pilgrims trod,  
You shall stand within and His glory know.

## Obituary.

DIED, November 25, 1868, of congestion of the lungs, after an illness of five days, ZECHARIAH PAULEY, aged seventy-three years, six months and seven days. A father in Israel has left us; an old soldier has fallen.

Father, hast thou gone and left us?  
Wilt thou come to us no more?  
Will we never, never greet thee,  
At our little cottage door?  
For we know that thou hast fallen,  
Death's cold hand is on thy brow;  
We have laid thee in the coffin,  
And the clouds are o'er thee now.

But we soon expect to meet thee,  
Soon expect to strike glad hands,  
Soon again we hope to greet thee,  
In that holy, happy land;  
For we think the morn is breaking,  
Soon our Lord will come again,  
And the long-expected meeting,  
When our King returns to reign.

MARY PAULEY.

# THE HERALD

OF

# The Coming Kingdom.

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## Editorial.

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### Shall we Gender Strife or Not?

ALTHOUGH we have received hundreds of letters from our brethren and friends, approving of the course of the HERALD during the year that has just closed, yet we have received three or four letters in which the writers offer some suggestions as to how it could be improved. They agree, however, that it has been well conducted, yet one thinks that less selected matter would be better, or that it has not always been of the right sort; and another, that we should allow a spirit of controversy to be introduced, etc.

In reply to the suggestions of our friends, we would say that so far as our selections are concerned, we believe we have been careful to insert nothing that would poison the mind of anyone. In those selections designed for the perusal of unbelievers, we have endeavored to give such material as would be adapted to their wants, and in those designed for the brotherhood, we have constantly had an eye to their instruction and edification. We are willing to submit the past volume, so far as its selections are concerned, to the most rigid criticism, and doubt not but the verdict of a large majority of the brethren will be in favor of our acquittal from any charge of lack of judgment in this respect.

Again, as to the complaint of there being too many selections. We have, in a great measure, been compelled to put in selected matter, owing to the fact that our list of original contributors was very small, not but that we have had contributions, at times, which have not appeared, but they were of such a character that we could not give them an insertion without replying to the doctrines they taught, believing them, as we did, to be false. Seeing our time has been so closely occupied, in other directions; we have not had an opportunity to attend to this, consequently, they have been laid aside until a suitable

time presented itself. This accounts, in some measure, for the disaffection of the parties alluded to. The difficulty is not with our readers, but with one or two of our contributors. We have not heard a complaint from a single reader, in fact, thus showing their approval of our course.

As to the desire of these parties to see a spirit of controversy introduced into the HERALD, we reply, that we have no sympathy with the desire. When we took charge of the HERALD, we determined what its course should be, that it should be a medium for the instruction of the ignorant in those glorious promises necessary to be believed for salvation, as well as a channel of communication for the brethren in those things which tend to edify, strengthen, and build them up in the Faith. For years past, the body has been distracted and torn to pieces by means of foolish controversies. Scarcely two men agree in every point, and never can in this state of things. It is this spirit of controversy that has engendered strife, and division. Men become possessed of an idea, and the more they nourish it, the bigger it grows, until at last it becomes so important in their imaginations, that they feel compelled to force it upon all their brethren.

The duty of editors of religious journals is, to provide for the varied wants of the many. There are hundreds of readers utterly ignorant of the path of life. These need food adapted to their destitute condition. Hundreds more are endeavoring to stem the tide of evil, trying to overcome the world, so as to obtain the crown of life. These need encouragement and sympathy. They need food that they can digest, and which will make them feel stronger every time they take it. It has been, and will be our aim to provide for these varied wants. If any of our contributors send us food adapted to these wants, we will gladly administer it; but if they send food that will act as an emetic, and cause a general disturbance of the system, it is quite probable that we shall lay it quietly away on the shelf, where it can hurt nobody. This may not please contributors, but we ask our readers if it is not wiser to sacrifice the friendship, if need be, of such, rather than cause sickness and death in the body?

Ah! but what right have you to discriminate as to which food is suitable, and which is not, says a contributor? Who gave you such a power? This argument is often used by parties who are disaffected towards editors, on account of their articles being refused insertion. But is it not spurious? If an editor has not brains enough to discern the wants of his readers, and judgment enough to provide for them, he has no business to occupy such a position. An editor who admits to his columns everything that is sent him, would exhibit his incapacity for such a position at once. His paper would be filled with unprofitable matter and controversy, simply to gratify the whims of conceited contributors. His readers would perish for lack of suitable food, and in a short time the paper would die for lack of support. A man pursuing such a course, would be something like the head of a family allowing a hundred different parties to place on his table such things as they considered best suited for his children. Each contributor

would conflict with the other, and in this way the children would grow sick and die.

In conclusion then, we would remark, that the advice of the Apostle Paul to Timothy is good for us. He said, "foolish and unlearned questions avoid, knowing that they do gendor strife." 2 Tim. ii: 23. We do not wish to encourage this spirit, and we will not do it. If the HERALD cannot be supported without opening its columns for a stream of controversy, and the firing of hot shot back and forth, then we say good bye to all. We will never pursue a course so foreign to the spirit of Christianity, and to the example of our Lord Jesus Christ. If any of the brethren feel disaffected on account of their contributions not appearing, we urge them to turn their attention towards the real wants of the brotherhood, and write in harmony therewith. We will then open our columns to them gladly. But if they have only one idea that they can write about, then they must patiently wait until we are prepared to review them. We do not propose to administer a dose of poison, without providing the patient with an antidote at the same time.

W.

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### Judgment.

IN the "Voice of the West," we see an article from our old friend, E. Roice, who labors hard to prove that Jesus Christ and His Saints, will not execute judgment upon the nations in the age to come. Friend Roice could save himself all his labor, by just reading and believing a few plain statements made by Daniel the Prophet, and John the Revelator. A few years ago, our old friend believed the truth upon this subject, and judging from the efforts he now makes to explain it away, we conclude that his conscience does not rest at ease in ignoring it. Our friend thinks it contrary to the mind of a Saint, or of Christ, to execute punishment upon the wicked, and therefore, concludes that the Father does all the work of judging and executing before Jesus and the Saints take the Kingdom. Friend Roice should remember that the Father works by means, and furthermore, that He has appointed Jesus and the Saints as the means, by which the work of executing judgment shall be done. There is no use in trying to overthrow the doctrine of Messiah's reign over the nations. If our friend has no heart for the work, there will be others who will. Samuel the Prophet, could literally hew King Agag to pieces in the presence of Saul, and we have no doubt that the Saints of God will participate with Jesus in conquering the globe, and punishing the Kings of the earth, even though friend Roice should refuse to take part therein. Jesus says, "He that overcometh, shall have power over the nations, and shall rule them with a rod of iron." And Daniel says, "the time came when judgment was given into the hands of the Saints," while David declares, "they (the Saints) shall execute the judgment written." Friend Roice affects not to believe these statements of the Spirit. Be it so; if he has no desire to participate in the work, there will doubtless

be some one else to fill his place. God rejected Saul, and raised up David. May not the history of David and Saul be repeated by others? Time will tell. The great day of judgment will reveal who stands on the Lord's side, and who have proved faithful to the truth. Honor and glory awaits the faithful and true, but indignation and wrath is stored up for the fearful and unbelieving. M.

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### Notes By the Way.

WE have recently spent a few days with the brethren living near Plymouth, Indiana. We delivered some five discourses on various Bible topics, to large and attentive audiences.

The last evening we were there, we gave a lecture on the second chapter of Daniel, in the village of Argos, some eight miles south of Plymouth. Judging from the large number of hearers, and the close attention given, we are inclined to think that good might be done there, if the brethren would make a little effort to sound out the Word of Life. M.

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## Correspondence.

### Perilous Times.

BRETHREN WILSON & MOYER: I have received the last number of the HERALD for the year 1868. and have not been the least dissatisfied, only that I have not been able to do more for it.

Another year has now filled its "number of days" and is reckoned with the years of the past. Many things have transpired during the past year; even some of the dear and loved ones have been seized by the enemy, death, and are now sleeping in his cold embrace, and ere the year of 1869 be passed, some of us may be numbered with the dead. But blessed be God, those who are, and those who may yet become victims of the enemy, will not be holden of him long. Jesus is coming, and will not tarry. He will ransom them from the enemies power. Shall we, if found living in that day, be ready to meet Him, and for the great change from mortality to immortality?

Many great scenes and changes have transpired among the nations of earth within the last few years, and even our own lovely land has been drenched in blood. The great roaring and clashing of two mighty waves, as it were, have rolled to shore in the election of another President, and now, apparently, a calm prevails. But who can tell what the year 1869 will bring forth? None, save He that rules supreme. When we cast our eyes over the political world, and see the upheavings among the nations, what does it foretell? Does it not indicate that there is a great crisis pending? We see new sects appearing, who are "deceiving and being deceived," and some also are departing from the truth, and following after the teachings and doctrines of men, rather than after the plain and simple teaching of God's Holy Word.

Dear Brethren and Sisters, as we have been blessed and prospered in many good things, and our lives have been spared through another year, and are blessed with the privilege of seeing the commencement of the year 1869, let us also commence it with new zeal and courage and more devotion. Let us resolve to do more for the cause of our Lord, and the truth, and to earnestly contend for "the faith once delivered to the saints," now in our trust and defence. Shall we defend it, or will we let it linger in darkness, and trample it under our feet? Shall we be found among the slothful servants, neither cold nor hot? Shall we be found at our post, on our guard, doing our duty, or shall we be lingering along as though nothing concerned us, as though eternal life were a mere trifle? Oh, how many there are who do not realize these things; but as truly as God is true, the time soon will come when they will realize what they have lost; when they will pray for the rocks and mountains to fall on them and hide them from the wrath of the Lamb. Revelations vi: 15, 16. Shall we be with this class, or with those who shall sing the song of Moses and the Lamb? If we would be with the latter, let us remember that as we have been immersed into Christ, we have involved upon ourselves a work, and a duty that we should not be ashamed of, (James i: 26, 27; Romans xii: 2) but boldly and earnestly perform it in the fear of our Lord, who will not be ashamed to own us before God. Then, let us begin with the new year, and as it passes by, let us press on, growing stronger in the Lord and in His power and cause. Ephesians i: 8, 9: iv: 23, 24. The signs of the times indicate, in every city and nation, the near approach of Christ. Societies, organizations, festivals, picnics, and concerts of every kind, are carried on by both professed christians and worldlings together, with the clergy at the head of them.

These, truly, are the perilous times that Paul said would come in the last days. They are no longer a matter of prophecy, but have become a part of history. Do we not hear men scoff and sneer at the idea that Christ is coming, literally, to reign on David's throne, over the nations, and that the Saints are to reign with Him? Others heap to themselves teachers for hire, to tickle their ears, while others gather together in secret orders, for purposes unknown, only to hide their light. Shall we hide our light, or shall we let it shine? The golden head, silver breast, brass and iron kingdoms of the great image, have long since passed away; and the feet and toes are in their last times. The throne of Papacy is tottering. With all these signs before us, what may we expect next to be ushered in? God will restore again the kingdom to Israel, by his Son, who is to be the King, and the Apostles and Saints His joint rulers.

Then, dear Brethren and Sisters, if we would reign with Him, let us lift up our drooping heads, and be ready, that we may hear the welcome plaudit, "well done, good and faithful servant, enter thou into the joy of thy Lord." And you, dear reader, if you have not yet obeyed the Lord, by complying with His will, and the plan on which He purposes to save you, let me say to you, as one that loves the eternal welfare of every soul, delay no longer, but seek of God, out of His

Word, what he has given you. Ascertain what He would have you do. Believe and obey the Gospel. Put on Christ in his own appointed way. Walk in newness of life. Fight the fight of faith. Step out from the world, and worldly things. Lay up treasures in Heaven, and when Jesus comes, be crowned as an heir of God, and a joint-heir with Jesus, in the Kingdom. Yours in Hope,  
L. CLEM.

[Communicated for the Herald.]

### Another Dunkard Convinced.

IT is a great satisfaction to those of us who are laboring amongst our friends at home, and abroad, by means of tracts, and other publications, to know that our work is not all in vain. We have many reasons to believe that eventually the whole Dunkard church will stand up for the Faith of Abraham. The following is one of the many letters we receive from our numerous correspondents, which we deem worthy of a place in the HERALD.

ISRAEL ZUG.

EAGLEVILLE, Montgomery Co., Pa., Jan. 3, 1869.

*Friend Zug:* I will avail myself of the opportunity to write you a few lines, as I received a couple of tracts, a week ago, and do not know where they could come from, unless you should have sent them. I will, at all events, ascribe them to your generosity. I was very much pleased with them. That work of Moyer's is a very able work. I tell you that it staggers our immortalists on their false notion about man's origin and destiny, for men generally have a false notion of man's origin. They think that man is a supernatural being, which is not true. It is man's own presumption. In the HERALD there is a good article on trine-immersion, which, in my opinion, is an institution of man, for as it is to typify the burial and resurrection of Christ, it is evident that it cannot be three times. I cannot find any testimony in the Scriptures that Christ was buried more than once, nor that He rose more than once from the dead. These are my views on trine-immersion. I believe that once backwards is the right way, and always did believe that the English Baptists had the right mode of baptism, but as they had nothing but baptism, I could not go with them, so I went with the Dunkards; but I do not know how long they will keep me, for I challenged them to prove to me that man did not die, independent of Jesus Christ, but I have not heard from them yet, and am afraid I will not. I will wait and see what they will do, for I find that my views are a terrible stumbling block in their way. They turn on me in a sly way sometimes, but they have not come out full in the face against me. They have signified, however, that if I did not keep my views in the dark, they did not know as they would be tolerated. Now, as I have asked them for the proof of their unfounded belief, I do not know how it will go with me. But is it not singular that people become so prejudiced to their own notions that they will not yield to the Word of Truth? They prefer to twist and turn it to suit their own views. I feel sorry for them, for they seem to be zealous, but as Paul said of the Jews, it is not according to knowledge, but according to their own notions.

Brother William arrived here again. He has been reading that work of Moyer's, and he was entirely beat out. He had to give up that his views would not stand the test; but as he is convinced against his will, he will hold his opinion still, for as soon as he gets amongst the others, they will soon set him to rights again, for they are so prejudiced to their old heathen notion, that they won't look at the truth. I am often struck with astonishment, that people professing to be Christians, should disown what Christ and His Apostles taught. But I have said enough on that subject. The next question is, are we prepared to meet the Lord when He comes to set up His Kingdom? If we are not, let us try and get ready, for according to the way the world is going, that time is close at hand, and who shall be able to stand? Only those who are ready and watching.

JESSE H. BEAN.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### The Church and the Truth.

THE Church of God, the called-out ones, differs very widely, from all worldly organizations, however benevolent some of them may be in design. The one is founded on the truth, not any truth or truths, but certain great propositions of Divine revelation; its work the calling out, by the proclamation of the Gospel, a people for the name of Christ, from among the kindreds and nations of the earth; its object and end, the glory of God, and the blessing of nations in the future ages. The others are built on maxims and principles outside of God's Word, and can only affect men's lives temporarily. It was not by the proclamation of any scientific, philosophic, or political system or theory, known to the wisdom of this world, by which the body of Christ was chosen, and constituted a peculiar people, for "it pleased God by the foolishness of preaching, (by this proclamation—"Diaglott,") to save them that believe; at a time, too, when the world, by its own wisdom, knew Him not, and was alienated from Him by wicked works. 1 Cor. i. What the great heralds of the cross preached, was, by the refined and educated Greeks, esteemed foolishness; yet, it was the power and wisdom of God to the called. It was, definitely, *the* Gospel preached by the Apostles under the sanction, and Divine attestation of Holy Spirit. A curse was pronounced against the man, or angel who would dare subvert it. Gal. i. But, at the risk of incurring the wrath of Jehovah, men have subverted nearly every truth composing the Apostolic message. Indeed it is next to impossible to trace any semblance between any of the thousand and one gospels of the present day, and the Gospel of our Lord and His Apostles. The promises to Abraham, and the oath to David, with the prophetic delineations of the Kingdom of David's greater Son, are made void by a system of allegorizing, which places the expounder in the regions of the wildest conjecture.

The Church of God is not built on a human foundation, "for other foundation can no man lay than that which is laid, which is Jesus



Christ." 1 Cor. iii: 11. Paul, in the Gospel scheme, lays the Christ of the old Jewish Prophets in the ground work; reasoning with the Jews "out of the *Scriptures*," from which He proved that this Jesus was the Christ, or *King*. "This Christ," of the Hebrew Prophets, is misapprehended by thousands of the teachers in the churches of to-day. Hence, they build without a sure foundation. This Christ is covered as deep in the rubbish and debris of error, as Jerusalem in the ruins of time; and it requires a corps of theological Rawlinsons to excavate the mass of false doctrines, and bring Him to light. Paul did not assert a bare proposition in preaching Christ, but taught those things which concern the Lord, the promised Messiah. He testified, also, the Kingdom of God, drawing his proof from the law of Moses and the Prophets. Here was a wide field of testimony, and I will warrant that he quoted copiously from those ancient documents, so much neglected at the present day. He had abundance of time to do it in, from morning till evening, and during two whole years. Acts xxviii: 23, 30, 31. He taught no abstract, or metaphysical kingdom in the hearts of believers; nor one shorn of the most of its elements, but a Kingdom as real and tangible as any one of the great monarchies which precede it, whose territory it will occupy.

We are taught in the Word; that the Church is called by the truth, sanctified and saved by it, and built on it. Consequently, it is absolutely necessary that teachers should go directly to the Bible to ascertain what is truth, without first looking into the creeds of men; and through glasses and commentaries which too often darken counsel. The Church is also represented by the Apostle as supporting, or upholding the truth—"the pillar and ground of the truth," is the apt expression he uses. In the early history of Christianity how strikingly true this was, in the manner in which it was kept and guarded, the sacredness in which it was held, and in the zeal by which it was borne before the world, before rulers and counselors, and against the cruel and pitiless fanaticism of Pagan systems of worship, upheld by the strong arm of secular power; for the love of Christ, its first evangelists dared and defied every form of cruelty. The wrath of kings, and the fierce violence of enraged and lawless rabbles, was no match against a zeal which "counted all things loss that it might win Christ;" and which looked upon the heaviest trials in this life, as light, "compared with the glory to be revealed." What shall I call the first disciples of the religion of Jesus? "Defenders of the Faith?" The phrase is hardly strong enough to convey an idea of their heroism. The strength of the Scripture expressions lies in the verbs: they *fought*, they *run*, they *wrestled*, and *contended*. They *bore*, they *endured* and *suffered*. They were *tormented*, *afflicted*, *crucified* and *beheaded*. Such is their roll of honor. If I was an idolator, like the people of Lystra, I might be tempted to worship them—not for the miracles they wrought, but for the deeds they did, the dangers they dared, and the perils they encountered. Ah! it cost the Church something, in past ages, to be a pillar of the truth. Home, friends and fortune; ease, comfort and worldly power, and even life, were all freely offered on the altar of their

faith. No sacrifice was too great to be made by those whom nothing could separate from the love of Christ. "They took joyfully the spoiling of their goods;" thanked God that they were counted worthy to suffer for the name of their Master. Nothing from without could chill their love, abate their zeal, or conquer their courage. Every form of torture, which the malice of evil men and devils could invent, was employed to check the spread of the Christian religion. The most horrible forms of torment used, was insufficient to wring from the poor suffering disciples a denial of the truth; and with the flames scorching and lapping the red currents of life, with the cruel fingers of rack and wheel, feeling for the tenderest cords of pain, they confessed the name of Jesus before men and angels, and glorified God. The poet's expression, "Saints have been calm while stretched on the rack," is no extravagant figure of speech. Stephen was calm enough to pray, 'mid the shower of stones for his merciless tormentors, and for himself. What is the secret of this sublime bravery and fortitude? Faith, for John says, "it is the victory which overcomes the world."

Dear reader, think what a price has been paid for the Word of Faith. What toil, and pain, and peril, what holocausts of martyrs have been offered, what libations of blood poured under the altars of persecution to give you and me the Bible, eighteen centuries from the last prophet. Often the same hands which kindled the flame for the believer, lighted a bonfire for the Book. Yes, the Book was *loved and cherished* next to the name of its author. The fleeing fugitive of the Faith, bore it in his flight to his hiding place in the earth, to lighten up its gloom with a ray brighter than that dim lamp by which he read its pages. And, I may almost say, it went with the martyr to his martyrdom. The power that was unable to destroy the whole Church, could not put an end to the Book; though at times, it seemed to rise Phœnix like from its own ashes. So precious was the Bible to the persecuted Christians, that they read it continually; and, if every copy of it had been seized and burned, they could have reproduced the most of it from memory, without the aid of miracle. They clung to the Word with a death grasp. "When it was said to Euphrius, a Sicilian martyr, "why do you not give up the Scriptures, as the Emperor has forbidden them?" "Because," said he, "I am a Christian, life eternal is in them. He who gives them up loses life eternal." Through miracle the Word was given to the Church. But that by miracle it has been preserved through all the revolutions of time, against the elements of its destruction may be questioned. Yet it is here, unconsumed as the burning bush. Its deliverance may be celebrated on the further shore of the Red Sea of its enemies, those who purposed to consign it to oblivion. While the Word of God is free from the violence of Pagan superstition; from Papal Rome's fiery vengeance, and from the destructive hand of French atheism, it is not beyond the reach of modern infidelity, disguised under various names. But, in these last days it has suffered more from its professed friends, than from its open and avowed enemies. This class are very numerous, embracing most of the so-called Christian denominations. This may appear, to our religi-

ous friends, a heavy charge. Be it so. We make it from our own stand-point. Those who reject the Word in  *toto*  are few compared with those who accept it as a revelation from Heaven, who worship and swear by it. We make the charge on the ground of the belief that their systems of interpretation, have given to the world errors in doctrine the most pernicious; destroyed the harmony of the Divine plan, and marred the fairest pages of the Prophets. The Word of the Lord is found in almost every house and hovel of the civilized world, and multiplied thousands of copies have been printed in the various languages and dialects of earth, and shipped to all lands, even to the islands of the sea. This is commendable. But the Bible is a sealed book to the great majority of its readers, to the favored sons and daughters of education and refinement, and to the dweller under the gloom of heathenism; for, the Doctors of divinity, like the priests of Isis and Osiris, claim the right of presiding over its mysteries, and the wisdom to unfold its truths.

In view of the disinterested love of God in making a revelation of His plan and purpose to the Church; in view of what has been done through the life and sufferings of Jesus, and of His disciples through the bloody ages of persecution, and in view of what remains to be done as a fuller exhibition of Jehovah's love, under the future righteous government of His Son, what shall we do for the truth? We are under the deepest obligations to contend earnestly for "the Faith once delivered to the Saints," "to hold fast to the form of sound words," and to "hold forth the Word of Life to a crooked and perverse generation, among whom we shine as lights in the world." Others have done and suffered *much*, we must be willing to do *something*. They laid down their lives for the witness of Jesus, and for the Word of God; we must "present our bodies a living sacrifice to God." They braved the deepest trials, and suffered the most horrible deaths. Shall we fear to face the ridicule and contempt of the world? They lost all their property by confiscation. Shall we give only the poor widow's two mites out of our abundance? They worshipped often, by dim lamplight, in dark caverns and dens and caves of the earth, where they had been driven by the persecutor. Shall we neglect to assemble ourselves together on those poor pleas and excuses, which if made before the business world would subject us to the derision of all sensible men? Let us be heartily ashamed of ourselves in this lazy way of worshipping and serving the Lord. At this rate of service, unwillingly rendered, we are the merest apologies of Christians. It is no wonder that the devil gets advantage of us, and finally leads us captive at his will. What God regards as bad marks of a Christian, the adversary regards as good qualifications of those who serve him. Let us beware lest the last should get what we pledged to the first. We refuse to obey the command of God, on the plea that two miles of muddy road lie between us and the point of meeting, when, the day before we went five times as far in obeying the call of the world. We keep our mouths closed on the grand themes of the Gospel, and talk freely and fluently on politics, fashions, and foolishness. We complain that poverty pinches

us so closely, that we cannot spare one poor dollar for the preaching of the truth in our own neighborhood, or "in the regions beyond," when we have been offering from five to ten dollars yearly, for fifteen or twenty years, by way of placating an appetite born of the vile habit of using tobacco. Suffer a word of exhortation, dear brethren. "Crucify the old man with his affections and lusts," put away evil speaking, think on things pure, honest, lovely, and of good report; and devote much time to the reading of the precious Word of the Lord. "Grow in grace and in the knowledge of our Lord Jesus Christ." There is no point at which you can safely stand still; it is an onward march, a faithful fight to the end, or an inglorious retreat, a fearful discomfiture, and the second death. Arouse! there is danger of a dreaded failure, a failure to enter the Kingdom of God. We are standing on the verge of this age, the long absent King will soon return, to take to Himself His great power and reign; to recompense vengeance to His enemies; to reward the faithful with eternal life, and a participation in the royalty of the coming age.

JOHN L. WINCE.

[Communicated for the Herald.]

### Hungering and Thirsting after Righteousness.

OUR Lord, in His sermon on the Mount, as recorded in the fifth chapter of Matthew, says, "blessed are they who do hunger and thirst after righteousness, for they shall be filled." The appetites of hunger and thirst, being necessary to the support of human life, are, of all others, the most vehement and difficult to restrain. Yet this is the illustration selected by our Lord to express the eagerness with which His disciples should pursue after righteousness. It is to desire it as that which is of all things most indispensable, as that which they cannot possibly give up, nor even exist without. In many portions of Scripture we find instances to exemplify the degree of feeling which is thus expressed by our Savior. Paul describes himself as "forgetting the things which were behind," forgetting all that he had done and suffered, and "pressing on towards the mark for the prize of the high calling of God in Christ Jesus." David seems to have experienced its force most sensibly. "Lord," he exclaims, "what love have I to thy law. All the day long is my study in it." "Oh, how sweet are thy words unto my throat, yea, sweeter than honey unto my mouth. Thy testimonies are the very joy of my heart; my soul hath a desire and longing to enter into the courts of my Lord; my heart and flesh rejoice in the living God. With my whole heart have I sought thee: O, let me not wander from thy commandments. The law of thy mouth is better unto me than thousands of gold and silver." Such expressions as these, disclose the state of the heart. Such a heart is one that hungers and thirsts after righteousness, whose meat and drink it is to learn the will, and obey the laws of God. Brethren, let us examine ourselves by a test like this, that we may know how far we partake of a desire which Christ pronounces blessed. Let us prove ourselves, whether we are individually "seeking the Kingdom of God and His righteousness," whether we are seeking it first, as our leading object, and so seeking it

as to be able to apply the expressive figure that we "hunger and thirst after righteousness." If we are longing after holiness, we have a right to comfort ourselves, and we may justly derive this conclusion from the text. It pronounces a blessing on those who make righteousness the object to which every other pursuit in life is subservient; who earnestly desire it as something essential to their happiness; who cannot be satisfied without it, and therefore, seek it as something indispensable to their existence. Brethren, let us make it the one grand object of our lives to know and do the Master's will. Let us seek first the Kingdom of God and His righteousness, the righteousness required by Him. Then if earthly blessings are added unto us, let us receive them, enjoy them, and acknowledge them as the gifts of a gracious and merciful Creator. If, on the contrary they are withheld, doubt not there is mercy in denying, no less than in giving. Remember that the Lord often chasteneth those most whom most He loveth; that it is a faithful promise that "all things shall work together for good to them that believe Him," however wearisome or painful the present dispensation may appear, for those who hunger and thirst after righteousness shall be filled, be satisfied. What human pursuit ever promised this? What lover of this world was ever satisfied? What votary of pleasure ever set aside the deadly cup till he had drank its poison to the dregs? What aspirant after fame ever said, "it is enough?" The proverbial character of ambition is, never to rest, or stop. It is the very nature of covetousness that the desire is excited even while it is gratified; but our blessed Lord, when He proposed to mankind the higher object of cherishing heavenly affections, and seeking heavenly treasures, declared with truth, "peace I leave with you," with you who embrace this object, "my peace I give unto you, not as the world giveth, give I unto you."

The tenor of the whole of our Lord's discourse from the Mount, (which may be considered as the abstract of all our Savior's teachings) argues that the only wise pursuit in life is, to "lay up treasures in Heaven." He also teaches that this cannot be done as a secondary object, for "no man can serve two masters," God and Mammon; that it cannot be done without persevering labor, for "narrow is the way that leadeth unto life, and few there be that find it;" that as many as eagerly and lawfully "strive to enter in at the straight gate," shall be entitled to the peculiar care of their Heavenly Father, who will add all other things to those that "hunger and thirst after righteousness." Let us then give all diligence to make our calling and election sure. Let us be daily overcoming the great foe of our souls, even "the lust of the flesh, the lust of the eyes, and the pride of life." Let us "put on the whole armor of God, that we may be able to stand against the wiles of the enemy." Let us "by patient continuance in well doing, seek for glory honor and immortality," so that when our Lord shall appear, we may be found worthy to reign with Him, and to share in the glory of His everlasting Kingdom, and while waiting for His return, let our prayer be, "thy Kingdom come."

"Fly swifter round ye wheels of time,  
And bring the welcome day."

B. E. MERRICK.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Melchisedean Order of Priests.

THE first reference Paul makes to Melchisedec, is in Heb. v: 6; "He saith also in another place, thou art a priest forever, after the order of Melchisedec." We will quote in full all that Paul says concerning the typical and anti-typical priesthood of Melchisedec. "For this Melchisedec, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace; without father, without mother, without descent, (i. e. pedigree—margin) having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham; But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes, but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes payed tithes in Abraham. For he was yet in the loins of his father when Melchisedec met him. If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law) what further need were there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"

\* \* \* And it is yet far more evident; for that after the similitude of Melchisedec, there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, thou art a priest forever after the order of Melchisedec. \* \* \* For those priests were made without an oath, but this with an oath by Him that said unto Him, \* \* \* thou art a priest forever after the order of Melchisedec; by so much was Jesus made a surety of a better testament." Heb. vii: 1-11, 15-17, 21, 22; vi: 20. In reference to the foregoing, please observe:

I. That if the fact of Paul having spoken of Christ being a priest after the order of Melchisedec in the present tense, proves that He was officiating in this relation, at that time, then the fact that the present tense of the verb as used by David, a thousand years previously, when referring to the same priesthood, proves that He was a priest a thousand years before He was born. The language used by Paul, was a quotation from the prophecy of David. Compare Psa. cx: 4, with Heb. v: 6, vii: 17. "The Lord hath sworn and will not repent, thou art a priest forever after the order of Melchisedec." In the foregoing verse,

David quotes the oath of the Great Jehovah, and gives His words verbatim. And in the following verses, Paul quotes David's words verbatim, and uses pronouns which refer to David, for their antecedent. Thus, "As he (David) saith, also, in another place, "thou art a priest forever after the order of Melchisedec." See also chapter vii: 17, 21. If, therefore, the language used by Paul proves that Christ was a priest at the time he wrote, then the same language proves, with equal force, that he was a priest at the time David wrote. There is no avoiding this conclusion.

II. As the anti-type of Melchisedec, His priesthood will be unchangeable, and eternal. Heb. v: 6; vi: 20; vii: 3, 16, 17, 24, 28. But His priesthood in heaven, as the anti-type of Aaron, and the sin offering, will have passed away, when, "to them that look for Him, He shall appear the second time without sin (sin offering—Whiting) unto salvation." Heb. ix: 28.

III. Melchisedec was a kingly priest in Salem, or Jerusalem. Christ's priesthood being an unchangeable and eternal priesthood, when once established, must continue immovably fixed forever. Hence, if established in Heaven, there it must remain through the endless ages of eternity. Or, if established upon Mount Zion, upon the earth, there it must remain.

IV. Melchisedec being a king, and having a metropolis, must have had a kingdom. But Christ was only a prince upon His Father's throne, thirty-two years after Paul wrote his epistles to the Hebrews. Rev. i: 5; iii: 21. He will not receive His Kingdom until He comes again. 2 Tim. iv: 1. For He will not be a King *defacto* until His glorious apocalypsc. Rev. xix: 11-16. He is not a King, nor has He any Kingdom in Heaven. He has no throne in Heaven. He is now upon His Father's throne, and speaks of His own throne as something distinct, and separate from His Father's throne; and also promises, as a future blessing, the privilege of sitting upon His throne, to those who shall overcome, even as He had overcome, and had set down with His Father on His throne." Rev. iii: 21. Christ will not receive His own throne until His return to earth. See Matt. xix: 28; xxv: 31. Hence, Christ will not be the anti-type of Melchisedec, until He shall return to earth. He cannot, therefore, be his anti-type in Heaven.

V. Melchisedec's metropolis and kingdom were upon earth, and not in Heaven. Christ's metropolis, throne and Kingdom, will be on earth also. See Psa. ii: 6-12; Isa. ii: 1-5; Zech. iv: 1-4; Matt. v: 35; Isa. ix: 6, 7; Luke i: 31-33; Psa. lxxii: 8; Dan. ii: 34, 35, 44; vii: 13, 14, 27; Matt. vi: 10; Rev. ii: 15; xxi: 24; v: 10. Hence, Christ cannot be the anti-type of Melchisedec in Heaven. But when Christ's Kingdom is set up, it must stand on that locality forever, according to the immutable testimony of Daniel ii: 40. If Christ is now the anti-type of Melchisedec, then He is a King, has a throne, metropolis and Kingdom; and if He has received His Kingdom in Heaven, there it must forever remain; for the Apostle Paul affirms that His Kingdom when received, "cannot be moved." Heb. xii: 28. Hence, according to Daniel and Paul, if Christ's Kingdom is set up in

Heaven, it can never be moved, but must stand there forever. But, as will be seen by reference to the foregoing texts of Scripture, it will be set up on earth, at the second coming of our Lord and Savior Jesus Christ, and will never be transferred to Heaven, therefore, Christ cannot be the anti-type of Melchisedec in Heaven.

VI. When Christ reigns as a kingly priest upon His throne in His Kingdom, all the Saints will reign with Him, and share the glory and honor of His everlasting Kingdom. Matt. xix : 28 ; Luke xxii : 28, 29, 30 ; Matt. xxv : 31-34 ; 2 Tim. ii : 12 ; Rev. ii : 26, 27 ; v : 9, 10 ; xx : 4, 6 ; Dan. vii : 13, 14, 27. All the Saints, as joint-heirs with Christ, are entitled to the same position and relation to Melchisedec, that Christ is. Rom. vii : 17. They, therefore, will belong to, and compose a part of the anti-typical Melchisedec priesthood. That they will share Christ's royal priesthood, is evident from Rev. v : 9, 10 ; xx : 4, 6. But Christ's royal brotherhood of priests, of the Melchisedec order, have not yet their joint position with Him. He therefore, has not received His position. They are not reigning with Him as kings and priests ; therefore, He is not reigning as a king and priest. He is not, therefore, now a priest after the order of Melchisedec.

VII. This royal priesthood, after the order of Melchisedec, cannot be organized until the last member of the royal family shall have been made incorruptible and immortal ; for this priesthood, as before shown, is to be an everlasting priesthood. It is to be immutable, and after, or according to the power of an endless life. But at present, only the Captain of this royal company, has been perfected in nature. In bringing many sons to glory, God first made the Captain of their salvation perfect. Heb. ii : 10. He was raised from the dead incorruptible. Acts xiii : 34 ; Rev. i : 18. The company will all be perfected at the same time. Heb. xi : 39, 40. That time will be when Christ comes, and all the righteous dead shall be raised incorruptible. 1 Thess. iv : 16, 17 ; 1 Cor. xv : 23, 42, 44, 41, 51-57. Then the whole family will have been perfected together, having become the immortal sons of the Most High God, they will be prepared to take their position with God's first born (from the grave to die no more) as the kings and priests of the world to come, of which David and Paul spoke. Please read carefully Luke xx : 35, 36 ; Heb. ii : 5-10.

From the foregoing, it must be manifest that the anti-typical priesthood of Melchisedec cannot be organized until Christ shall come and organize the joint-heirs with Him of the same glorious position.

Having noted the vital points of analogy existing between the typical and anti-typical priesthood of Melchisedec and Christ, I will notice in my next article, a few points of analogy between Paul's letter to the Hebrews and one the hundred and tenth Psalm, relative to the time to which they refer, in which Christ shall be a priest according to the order of Melchisedec.

J. M. STEPHENSON.

WE esteem in the world those who do not merit our esteem, and neglect persons of true worth ; but the world is like the ocean, the pearl is in its depths, and the sea-weeds swim.



[Communicated for the Herald.]

## The Faith of Abraham, and the Gospel Preached to Him.

THE Bible being its own interpreter, fully defining its own terms, we will ask the question, what are we to understand by the term faith, or, more particularly, what is the Faith which insures our justification? By turning to Hebrews xi: 1; we find Paul defines faith to be "the substance (or ground of confidence) of things hoped for, the evidence of things not seen." Read the whole chapter, as it exemplifies the Faith, the same Faith which was the characteristic of our father Abraham. This was the great anchor for the hope of the fathers, and must, of necessity, be ours, if we are to be co-heirs with them to the same inheritance; "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 29.

The hope which this Faith begets, is compounded of desire and expectation. Eternal life, or immortality, by a resurrection from among the dead, to inherit the Kingdom prepared for the Saints from the foundation of the world, must certainly be desirable, as well as the expectation of the fulfillment of the promises. These promises constitute the Gospel preached to the fathers. "To Abraham and his seed (Christ) were the promises made" of a landed estate. A covenant was also subsequently made with David, investing his house with regal power. Christ is a lineal descendent of both, and is the great centre of prophecy.

The most prominent person, or character, brought to view in the eleventh chapter of Hebrews, was Abraham. He was selected as the great standard-bearer, so to speak, being the most conspicuous, probably, for his faith and obedience. When the command of Jehovah was issued, he always obeyed with alacrity. He was, by way of eminence, styled "the father of the faithful." His faith was based on definite or specific promises; not a faith of everything in general, yet nothing in particular, which, to a great degree, is the characteristic of most of the religious sects in Christendom.

What is the great leading or prominent idea of sectarians at the present day? Is it not going to heaven at death? This constitutes the alpha and omega of almost every funeral discourse, obituary notice and epitaph. We fail to see in all this, however, any semblance of Abraham's faith. Nay, it entirely subverts it. Going to heaven at death, would not be to inherit the land of Palestine, but would be going to another locality altogether. Abraham saw the future inheritance of himself and seed, and walked through it. Its boundaries are defined in Gen. xv: 18. Every item in his faith was plain, and tangible to his senses. His "faith came by hearing," his eyes beheld the land of promise, and his feelings followed in the wake of his hearing and seeing. He was a model, or type of everything which is requisite to constitute a perfect man, not an eccentric one, like a modern revival preacher, whose great *forte*, consists in producing periodical and spasmodic religion, based on the "one idea of good feelings" which is the opposite of what was prevalent, say forty or fifty years ago, when the terrors of the Lord were brought to bear with all the force imagin-

able, for the purpose of frightening souls "to get religion" as it was termed in common parlance, to escape eternal torments in hell fire. This Romish dogma is now exploded, however, and now it is urged that if the sinner will only get religion he will be happy, not only in a future state, but he will enjoy a present salvation, and the most exquisite happiness. Both of these doctrines are wide of the mark, however. Not a particle of the Abrahamic faith is found in the whole programme. It must be borne in mind, that the true test is, to have the *same faith* that he had. An heir cannot inherit other lands, or other kingdoms than those which were owned by his ancestor. We fail to find in any covenant God has made with Abraham, or David, a promise of land in Heaven, or in any other planet than this mundane sphere, or of an *ideal kingdom*, whose circumference is everywhere, and its diameter nowhere.

No apology need be offered for the seemingly hard strictures I have indulged in against the doctrines to which nearly all the religious sects in Christendom are committed. They are incorporated in all the creeds, in their sermons, prayers, exhortations, etc. They are taught to their children in their families, in their Sunday schools and Bible classes; in short, their doctrines constitute the warp and woof of their theology; in their text books, and in their oral instructions. A deathless spirit, or immortal soulism, is the key note of the great bugle of heathen mythology, and Roman Catholicism, and the Protestant world very readily join in concert, with appropriate symphonics.

Popular theology virtually ignores, or sets aside the Gospel of the Kingdom as preached to Abraham, and confirmed to Isaac and Jacob. All the promised blessings, the oaths and covenants of Jehovah, are guaranteed to the fathers in a national, as well as in an individual sense. This is the channel through which the blessings flow. The greater always includes the less. The condition of citizenship, or heirship in the Kingdom, is faith and obedience, or following in the footsteps of the father of the faithful. This is not confined to the lineal descendants of Abraham, but it embraces in its ample folds the Gentiles also. The "great mystery," which was hid for ages, is now made known, that the Gentiles should become fellow heirs with the Jews, being grafted into the good olive tree, though contrary to nature, (producing fruit like the good olive tree, by partaking of its root and fatness). See the eleventh chapter of Romans.

Let us all be careful not to nullify the Gospel, as enunciated to the fathers, by the Prophets, or by Christ and His Apostles, and thereby incur the fearful anathema, which Paul declared should come upon any man, or even an Angel from Heaven, if he should dare to preach any other Gospel, than the one which he preached. See Gal. i: 3-9. If the Apostolic used such plainness of speech, should we hesitate for a moment to point out the errors, or the perversions of the Gospel? We are commanded "to speak the truth in love," "to contend earnestly for the Faith once delivered to the Saints?" Let us be faithful in the work, and the Lord will reward us at His coming.

M. I. LEWIS.

[Communicated for the Herald.]

## Will There be a Resurrection of the Dead?

EDITORS HERALD: Dear Brethren, I wish to contrast the teachings of Prophets and Apostles with the teachings of mortal men, upon the subject of the resurrection. It is a fact, plainly taught by inspiration, that there will be a resurrection from the dead. "Thy dead men shall live, together with my dead body shall they arise," ISA. xxvi: Our Disciple friends deny this plain Scripture, upon the ground that if death unmakes man, the Lord cannot find him again. One Elder Walker says, that "if death unmakes Walker, the Lord cannot find Walker," and this same Walker admits that death does unmake Walkers body; hence, according to his own reasoning, the Lord cannot find Walker's body. Therefore, there will be no resurrection of the body.

One Elder Jointer, in an article that appeared in the "Advent Review," of July 7, says, "the spirit of a righteous man, at death, enters a heavenly body, prepared for it, and to make it still more forcible, adds, "a real substantial body." Now, it necessarily follows, that if the spirit does enter an eternal body, it will never occupy the old shell any more, seeing that it is already cased in an eternal and heavenly body. Therefore, there will be no resurrection of the body, hence our Campbellite friends are wise above what is written.

Suppose the body should be resurrected, it would have no spirit to occupy it, as the spirit is already in an eternal body, consequently, there would be one body too many. In such case what could be done, supposing the body to be resurrected? I suppose the spirit would have one body to rent out. But then there would be no one to rent to, as each spirit already would have claim upon two bodies.

The statements I have quoted, are from representative men, in the Campbellite denomination. They are not isolated statements, but of every day's occurrence. Paul would say to such, "why should it be thought a thing incredible with you that God should raise the dead?"

I find in the "Christian Standard" of May 16, this statement, "the Apostle, weary of watching and toiling, lifts his eyes from the field of battle, to his heavenly home, and longs to be with Christ. He had no thought of leaving any *essential part of himself behind.*" According to the language here used, the body is of no consequence whatever. It is not the man. The man is saved, without the body, hence the Apostle made a pretty good thing by his departure after all, though he was in perplexity about the matter. But again, says this learned divine, "the departed watch anxiously for the coming of the boat of safety. The resurrection of the *body*, has no more foundation in the Word of God, than has the fabled ferryman Charon, and the river Styx." Here it is in plain unmistakable language, that the resurrection of the dead is called in question. No foundation in God's Word says he. Is this reformation? If so, may the good Lord have mercy upon its followers, and preserve His people from such absurdities.

But once more. "The husband, wife or friend, standing by the grave, and hearing the clods fall upon the earthly form, they hear above the dull sound of falling earth, the authoritative voice, *he is not*

*here, but is risen."* We turn from such theology with loathing. Let those believe it who can. Yet it is nothing more than immortal soulism unmasked, spiritualism of the deepest dye. Paul says, "there will be a resurrection of the dead." Those divines say, the resurrection is an impossibility. Which shall we believe, God or man?

W. S WINSLOW.

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## Miscellaneous.

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[Communicated for the Herald.]

### Report of a Debate.

THE following report of a debate between Brother J. M. Stephenson and H. Ely, a Methodist minister, was sent us sometime since for publication, but has been delayed, owing to a portion of the manuscript having been mislaid by the party sending it. It appears that a garbled report had been published in the "North-Western Christian Advocate," a Methodist paper of this city, which our friend Tyrrell wishes to correct. In reply to a letter addressed to him by Brother Mansfield, he says:

MR. MANSFIELD: *Dear Sir;* Through the politeness of Mr. Vanderlinder, I received a letter addressed to him by J. M. Stephenson, enclosing your note of inquiry to him, (J. M. Stephenson,) relative to a debate that came off here (Morseville) June 8, 9, and 10, between J. M. Stephenson, and H. Ely of the M. E. Church, as reported by A. Davis, one of the Judges, in the "North-Western Christian Advocate" of July 15, 1868. I am requested and urged to reply to your letter of inquiry, which is the only apology I have to offer for trespassing on your time. Before proceeding, however, it may not be out of place to make a few introductory remarks.

On Monday, June 8, I learned that there was to be a debate between J. M. Stephenson, and H. Ely, of this place, and like my friend Mr. Davis, I sallied forth to hear it, if possible. When I arrived at the house, I found the parties at their post, apparently eager for the combat. Each party had selected a judge. Mr. Stephenson had chosen J. C. Vanderlinder, an advocate of the Advent doctrine; Mr. Ely selecting Rev. Davis, of the German Albrite Church. Those two Judges were empowered to choose the third man to act as umpire. After some sparring between these two gentlemen, the undersigned was chosen as a suitable person for umpire, being the advocate of no particular doctrine, or church. I very reluctantly entered upon the important duties that devolved upon me, as moderator. I was handed by the parties, two propositions for discussion, signed by them, which were couched in the following words:

I. Do the Scriptures teach that the Kingdom of God, spoken of by Daniel ii: 44, and vii: 13, 14, is now set up in the world?  
Affirmative: H. Ely. Negative: J. M. Stephenson.

II. Do the Scriptures teach that after the death of man's body, and prior to the resurrection thereof, the soul of man is unconscious in the grave? Affirmative: J. M. Stephenson. Negative: H. Ely.

The discussion was to be governed by the following rules:

I. Under no circumstances shall either disputant indulge in vulgar or disrespectful language.

II. The respondent shall reply to all the arguments of the affirmative, which shall be deemed pertinent to the question under discussion.

III. Each party shall choose one moderator, and these shall choose a third, who shall decide all points of disagreement between the other two moderators.

IV. Each speaker shall have seven speeches of one-half hour, upon each question; the affirmative opening, and the negative closing.

V. While the decision of the chair is pending, both parties shall remain silent, and their decision shall not be questioned, except through an appeal from the decision of the moderator to the house; and, in either case, both parties shall submit without controversy to the decision.

VI. There shall be no demonstrations of approbation or disapprobation by the audience. Signed by

H. ELY.

J. M. STEPHENSON.

Mr. Ely opened upon the first question, bringing forth his proof, but reserving his "special thunder" (according to Davis) for the future; which, for some wise purpose, doubtless, has ever been reserved, and concealed from the ears of the judges and audience. As to the "withering rebuke" administered by Mr. Ely, I, as well as the great majority of the audience, failed to hear it. As to the "patent Adventists medicines" referred to by A. Davis, the correspondent, I know not to what he alludes, yet I presume that from the "abundance of the heart the mouth speaketh." Mr. Stephenson replied with much warmth, confining himself very closely to the question at issue, which was disposed of on the evening of the ninth, when the second proposition was taken into consideration, Stephenson taking the affirmative, and H. Ely the negative. It was here that the negative left the Scriptures, and endeavored to introduce Webster's Dictionary. This was objected to by the affirmative, and the question of the admissibility of Webster's Dictionary as proof, was pressed upon the chair to decide. The chair decided, that as the resolutions confined the disputants to the teachings of the Scriptures, no other proof could be introduced to prove the immortality of the soul, except by consent of the parties. From this decision, the negative took an appeal to the house, where the chair was sustained in his decision by a two-thirds vote. Doubtless this is the "Advent column" that the gentleman refers to. I will state, however, that a considerable portion of this column, was composed of persons not belonging to any religious denomination. I see by the report of A. Davis, that he regretted that such a ruling had been made, for, (to use his own language,) "had they admitted the authorities, it would have been in proof that the soul is a spiritual, rational, immortal substance in man," thereby acknowledging that the proof was not in the Scriptures, if it was, it was not brought out.

Here I am called upon to correct an error of my friend Davis. In his report, he says that Stephenson affirmed that the word soul meant person always and only. To this statement I must object, for Stephenson stated distinctly, and repeatedly, that the word soul was applied alike to man and beast, fowls of the air, and even to the fishes of the sea, and quoted several texts in support of the same. But he

said that nowhere in the Bible is it spoken of as a separate immortal part. I think it is due to Mr. Stephenson, to make this correction.

Much zeal was exhibited during the discussion of the second proposition, each disputant advancing to his labors with much warmth and vigor.

As to the "awful sublime power" that existed upon that occasion; I know there was but few that relished it, save it was my friend Davis. It was true that Stephenson did retire a few moments after speaking warmly on the question, but whether it was from the pressure of that "special thunder," or from some other cause, I am unable to state.

I now come to the concluding part of my friend's report. Here again I am called upon to correct an erroneous assertion of my friend. I am unwilling to have it asserted to the world, that "a considerable portion of the inhabitants of Morseville, and vicinity," were so entirely destitute of decorum, as to be guilty of anything like what has been imputed to them, especially when it had been announced from the chair several times, that such demonstrations were a violation of the rules, and would not be tolerated for a moment. (Notwithstanding my friend Davis, did, upon several occasions, make remarks of approbation, and disapprobation.) But, in truth, I must confess there were a few zealous friends of Mr. Ely's, not exceeding a dozen, who are to be pitied more than censured, who did go through with the disgraceful exhibition of giving three cheers to Mr. Ely, "for whipping out the Adventists," But the attempt to saddle this demonstration upon the inhabitants of Morseville, is a slur upon the fair name of this people. Having dwelt at much greater length than I had at first intended, I will close, hoping this reply to your enquiry, may prove satisfactory.

I remain, truly yours,

H. TYRRELL.

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[Communicated for the Herald.]

### A Happy New Year.

A HAPPY new year! But what is to make it so? What constitutes happiness? Is it what we most desire, most wish to possess? Not always, for the very thing we want, when in our grasp, is often a source of discomfort and misery. Is it health? Not this alone, for many have been, and are supremely blest, upon beds of lingering pain, while others, perfectly sound through all their physical frame, are wretched.

Is it wealth, or ease, or fame, or success in life? None of these. None of these have been found of themselves sufficiently potent to bring peace of mind, or unalloyed joy. And so, what God sees is best for us, what will make life most useful, most holy, most beautiful, may only such gifts and blessings be ours. To be truly happy, make the new year a happy one to all around. Work for God and humanity. Preach the truth and live it out in your daily walk and conversation. So will the wishes of your friends be verified, and God be glorified.

S. R. WINCE.

[SELECTED.]

**The Time of the End.**

IN what condition will our Lord find society at His coming? What will be the spirit of the age? and what its habits and occupations when Christ returns to reign?

**I. THERE WILL BE NO STOP TO MEN'S PLEASURES.**

The pleasure-hunters will be found pursuing their giddy course just as at present; they will not find themselves solemnized in anticipation of the great event. The great machinery of God's providence will move on without their perceiving it; the signal will be already given, and the door of grace already closed, before there are any such startling appearances as shall suffice to arouse the mere pleasure-hunter from his dreams. Our Lord teaches this in Matthew xxiv: 37-39. "As the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into 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." Noah's preaching was the only notice of the coming flood. The world pursued its own course until the very day that the rain began to fall. On the evening before, they were feasting joyously, doubtless, laughing at the ark; when unexpectedly, without any further notice, in the midst of their festivity, the storm gathered, the door was closed, and the unbelieving world overwhelmed in judgment. 'So,' saith the Lord, "shall be the coming of the Son of Man."

**II. NOR WILL THERE BE ANY STOP TO BUSINESS.**

The same passage from Matthew, describes a state of active employment in the world: "Then shall two be in the field; the one shall be taken, and the other left." Matt. xxiv: 40, 41. The men in the field, and the woman at the mill, represent society as engaged in their daily calling. Nor is this description confined to the unconverted only; it includes both characters. Of the two men in the field, one shall be taken, *i. e.*, caught up to be with Christ as a believer; one shall be left, *i. e.*, in the world as an unbeliever; of the two women, one shall be taken as a Saint of God; one shall be left as a subject of His wrath. The word here rendered "taken," is the same as was employed by our Lord when He said, "I will come again and *receive* you unto myself; and therefore all that are "taken," are chosen Saints of God. Believers, therefore, and unbelievers will go on that very morning to their business. The streets as usual will be full, the shops open, trade flourishing; the accountant will be found at his desk, the merchant in his counting house, the tradesman in his shop, the judge on the bench, the lawyer at the bar, the statesman in his cabinet, and the children in the school. Nor will there be any change in the habits of society; we shall be living together in social life just as at the present, when suddenly, in a moment, in the twinkling of an eye, the Lord will come, and enter upon the great work of judging the world in righteousness. Reader, are you prepared for this august event?

[SELECTED.]

## Short Sermons.

MY friends, I have forty reasons against long sermons; but for the sake of brevity, I shall omit all but two.

Long sermons seldom effect the object of preaching, the design of the preacher is to convince, instruct, and persuade.

Now, to convince, it is not necessary to dig a channel to the understanding, as long as the Erie canal, and, generally, two good reasons clearly presented, and powerfully urged, will produce more conviction than twenty. To instruct, neither a whole system of theology, nor a world of illustration, nor a vocabulary of words are necessary. Such surfeiting the mind rejects. To impress, it is not necessary to thunder long and loud—the oak is riven by a single stroke of lightning—and to persuade, the man that cannot be moved in half an hour, will not be teased into submission in an hour and a half. So all beyond that is lost, and worse than lost; the lover of truth leaves the house of God with a weary body, a jaded mind, and a heavy heart, not because the preaching was not truthful, or was inappropriate, but because of its unreasonable length.

II. Long sermons drive not a few from the house of God. How often is the excuse made: “I would attend church: but—but—who can endure an endless sermon?” Such an apology may indeed arise from an aversion of the heart to hear the truth, but let the cause be removed, and this excuse, at least, will die.

[Communicated for the Herald.]

## Strange, yet True.

DOES it not seem strange, to hear Christians speak of the coming of the Lord as though they looked upon that great event only with fear and trembling? Paul did not feel so when he said, “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 Thess. iv: 18. And why should not all Christians love His appearing? For it is then that these vile bodies shall be changed, that they may be fashioned like unto Christ’s glorious body. Then it is that this mortal shall put on immortality. Then those that sleep in Jesus, shall awake and sing, “O death where is thy sting, O grave, where is thy victory?” Then we shall hear Him say, “come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.” Then it is we shall receive a crown of life, be made equal unto the angels, and appear with Christ in glory. Then shall we sit with Him in His throne, and have a part in the glorious work of the “restitution of all things spoken of by all the holy Prophets since the world began.” O, happy day, may it soon come! Then let us “gird up the loins of our mind, be sober, and hope to the end, for the grace that is to be brought unto the faithful at the revelation of Jesus Christ.”

MARY A. BOICE.



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## Poetry.

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[Communicated for the Herald.]  
**THE MILLENNIAL DAY.**

• TUNE.—“*The Thousand Years.*”

Cheer up the heart desponding pilgrims,  
 Speak of the joys when Christ shall reign,  
 Preach the good news of coming glory,  
 Sound His praise with loud acclaim.

**CHORUS.**

A thousand years earth's restitution,  
 'Tis the glad day so long foretold,  
 'Tis the bright morn of Zion's glory,  
 Prophets foresaw in times of old.

We have walked in tears and sadness,  
 While along the earth's highway,  
 And have prayed in hope and gladness,  
 For the light of that bright day.

**CHORUS.**—A thousand years, etc.

Forget your sorrows, cling to the promise,  
 Hold to the banner in the breeze,  
 He will come on that fair morrow,  
 As foretold in the jubilees.

**CHORUS.**—A thousand years, etc.

On David's throne, in the Mount Zion,  
 We'll reign with Christ as priests and kings,  
 A thousand years we'll rule the nations,  
 While dove-like peace shall fold her wings.

**CHORUS.**—A thousand years, etc.

H. V. REED.

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[SELECTED.]

### Half of the Widow's Mite.

A GENTLEMAN called upon a rich friend for some charity.

“Yes, I must give you my mite,” said the rich man.

“Do you mean the widow's mite?” asked the solicitor.

“Certainly,” was the answer.

“I shall be satisfied with half as much as she gave” said his friend.

“How much are you worth?”

“Seventy thousand dollars.”

“Give me then your check for thirty-five thousand, that will be half as much as the widow gave; she, you know, gave her *all*.”

The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite, and under cover of her contribution give meanly to the Redeemer's cause. Her example indeed, rightly interpreted, would pluck selfishness out of the soul, and fill to overflowing the channels of true benevolence.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### The Unselfishness of Christianity.

THE tendency of the worldly mind is to selfishness. All the aspirations of worldly men are towards selfish ends. Their life plans, their manifold schemes, and we may say their boasted charities are all founded in selfishness. Thousands of dollars are given away every day from purely selfish motives. Some seek the praise of their fellows, some their patronage. Some desire their suffrages, others their dollars. And this is not confined to the business or political world, but is the prevailing spirit of fashionable religion. Churches are built, ministers and choirs paid, and organs purchased from selfish motives. If this statement is doubted, let us ask if it is possible for the poor of the world to gain regular and free admission to the cushioned pews of fashionable churches? Can an honest, hard working man, one who has a sincere desire for eternal life, go regularly to such churches, without being subjected to insult by being made to feel his poverty? If he takes a seat in an eligible part of the church, will he not be told to vacate it, and "sit at the footstool" of some one else, (James ii: 3,) or else leave the church entirely? What is this but selfishness?

How different the spirit of Christianity! James says that the brethren of Christ are not to be "respecters of persons" If a man comes into the assembly "wearing a gold ring, and goodly apparel," thus affording outward signs of wealth, he is not to be shown to a better seat than he who comes clothed in "vile raiment." This would be respecting one person more than the other, and all on account of worldly wealth. Who knows but the man in goodly apparel may be hypocritical and vain, with a heart full of wickedness and pride, while the man in "vile raiment" may be of a "humble and contrite spirit, which in the sight of God is of great price?" A true follower of Christ if he shows any preference at all will extend it towards the poor, because His Master

was poor. The rich are full and need nothing, but the poor are often sent empty away. As the wise man said, "the poor is hated even of his own neighbor, but the rich hath many friends." Prov. xiv: 20.

The world seeks the praise of men, but Christians the praise of God. The world is a worshipper of riches, or "Mammon," but we are to worship God. The world seeks after distinction, and loves to honor those in high stations, but we are "to condescend to men of low estate." Rom xii: 16. Selfishness would dictate a course like that of the world, in order to obtain present advantage, but the unselfishness of Christianity leads us to give up all these advantages, as did our Lord. He was offered wealth, and great honor in this life, if He would yield to the tempter, but He withstood the temptation, and gave up all for God. His Father acknowledged His faithfulness by raising Him from the dead. So He will remember us if we prove true to the end.

How natural it is for the worldly mind to crave the honors of men for self. Self love, and a desire to elevate self above all else, leads men to prefer the honors of the world for self. Not so the spirit of Christianity. If there are any honors to be distributed, we are to seek to confer them on one another rather than self. "In honor preferring one another," says Paul. Rom. xii: 10. Again he says let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem others better than themselves." Phil. ii: 3. A Christian man, therefore, will never be found in the political arena, asking the honors of men, but he will modestly prefer another to self. He cannot be an office seeker, either in or out of the church. Such a position is contrary to the true spirit of Christianity.

Our Lord taught this principle plainly, both by example and precept. Girding Himself with a towel, He took the part of a menial, and washed His disciple's feet. John xiii. Teaching them, He said, "whosoever will be chief among you let him be your servant." Matt. xx: 27. "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." Luke xxii: 26. "If any man desire to be first, the same shall be last of all, and servant of all." Mark ix: 35. The Elders of the Congregation, even, were guarded against becoming "lords over God's heritage." Humility and self-abasement, however contrary it may be to the natural selfishness of man, is nevertheless the true highway to honor and distinction in the age to come. "Whosoever shall humble himself as a little child, the same shall be greatest in the Kingdom of Heaven." Matthew xviii: 4.

True Christianity leads us to practice self-denial in order that others may be benefited. It leads us to "bear one another's burdens," and not to "think more highly of ourselves than we ought to think." It brings us to the door of the humble poor, to serve their necessities; it teaches us to prefer another in matters of honor. It seeks not the exaltation of self, but desires the elevation of another. It leads us to take the place of a servant, rather than a lord. It enables us to abase ourselves in order that others may be exalted. It strips from us the garment of pride, and clothes us with humility. In short, it makes us

like Christ, who became the servant of all, and "gave His life a ransom for many." Matt. xx : 28.

In view of the example of our Lord, and the teaching He gave His disciples, how careful ought we to be to put away all selfishness from our hearts. Let us study how to advance the interests of others more, and of self less. If our ambition and love of praise would lead us to practice selfishness, let us crucify the desire, and cultivate that pure and disinterested love for one another, which our Master has manifested towards us. Brethren, think on these things. W.

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### A Debate.

WE have just closed a five days debate with one Elder Shortridge, known as a preacher and old debater of the Campbellite school. Two questions were discussed, which read as follows :

I. The Scriptures teach that the Kingdom of Christ was set up on the day of Pentecost.

II. The Scriptures teach that the final punishment of the wicked will consist in the eternal extinction of their conscious being.

The debate came off at Lowell, Indiana. The people turned out *enmasse*, and from the beginning until the end, good order and attention prevailed.

We have not time or space to give a detailed account of the arguments *pro* and *con*, besides the most of our readers are familiar with the arguments employed by our opponents to prove their positions.

Mr. Shortridge, affirmed, however, that the Church was the Kingdom, and the Kingdom the Church. To this we replied by showing that the words church and kingdom, do not come from the same originals, and that they were not used in the Scriptures interchangeably. We also showed that the Gospel was the good news of the Kingdom, and that men and women are called by the Gospel, as Paul affirms, "unto God's Kingdom and glory." We also showed that the Church, or body of Christ, are heirs of the Kingdom, and therefore, could not be possessors of the Kingdom, much less the Kingdom themselves. We adduced an abundance of testimony to show that the Kingdom was the subject of Faith and Hope, and would not be set up until Jesus returned from the Heavens. But what testimony or evidence did our opponent adduce to prove that the Kingdom was set up on the day of Pentecost? To answer this question candidly, we failed to see that He had any real evidence to sustain his position. We would judge no man unjustly, and certainly not an opponent in debate. Still we are compelled to say now, as we said to Mr. Shortridge, that we could not see how he, or any man, could stand up against the combined testimony of Scripture, and affirm that the Kingdom of God was set up on the day of Pentecost. The Word of God is a unit in teaching what the Kingdom is, and the time of its establishment. If the nature of the Kingdom be understood, the time of its inaugural will not be a question left in the dark, for doubtful disputation. Men who affirm the Church to be the Kingdom, meet with perplexity and confusion at every step.

They cannot harmonize the Bible with such a notion. Our opponent, though an able man, was compelled to pass over our strongest arguments and plainest passages in silence. To touch them was to make his own position look the more inconsistent.

In concluding this part of our debate, we summed up our arguments in the following words :

I. We have shown from the etymology and the Bible use of the words church and kingdom, that they are not synonymous in meaning, nor are they ever used interchangeably.

II. We have shown that Jesus Christ, heir to the throne of David (as our opponent admits,) has never, as yet, taken David's throne.

III. Our opponent contends that Jesus is now reigning on David's throne in Heaven ; in reply we have shown conclusively, that David never had a throne in Heaven ; and that therefore, Jesus cannot now be reigning on David's throne, where that throne never existed, any more than the Emperor of Russia, reigning in St. Petersburg, occupies the throne of Great Britain.

IV. David's throne was located in Mount Zion and Jerusalem ; here he was clothed with regal power and glory, and here also in Zion and Jerusalem, according to the combined testimony of Holy Writ, Jesus Christ will reign and display great power and glory ; therefore, my opponent's theory of a Church Kingdom, and Christ's reign in Heaven, is of necessity erroneous, absurd, and anti-scriptural.

V. Instead of the Church being the Kingdom of Christ, as our opponent claims, we have shown that the Kingdom is promised to the Church, as James declares God has " promised a Kingdom to those that love Him." And as Jesus said, He hath appointed a Kingdom, and that the little flock or Church, are not to fear, for it is God's good pleasure to " give them the Kingdom," therefore, the Church cannot be the Kingdom of God, as our opponent so stoutly and persistently claims.

VI. Our opponent has repeatedly affirmed, but without proof, that Jesus is now occupying His own or David's throne, but to the contrary of this we have proven by explicit testimony that Jesus is now seated on the Father's throne in the Heavens, and will not occupy His own, or David's throne, until He shall come robed in splendor and power, to judge the living and dead.

VII. We have shown that when Jesus comes, He will sit upon His throne as King and Priest, and that the Saints will also be Kings and Priests, and that they conjointly will reign on the earth.

VIII. That the twelve tribes of Israel, and all the nations of the Gentiles will constitute the subjects of the Kingdom.

IX. The Kingdom of God, therefore, when organized and fully established, will be as follows :

First, Jesus, the great King ; second, the Saints as subordinate and associate Kings ; third, the nations of earth the subjects ; fourth, Jerusalem the metropolitan, or capital city of the Kingdom ; fifth, the whole earth as the territory and dominion of the Kingdom, thus ful-

filling the words of the Prophet Daniel, "the Kingdom and greatness of the Kingdom" shall be "under the whole heaven," or, as Zechariah affirms, "the Lord shall be King over all the earth," or as David declares, "He shall reign from sea to sea, and from the rivers unto the ends of the earth." M.

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### New Premiums---A New Map, Etc.

WE do not know but our brethren will think we are urging them more than is necessary in the matter of getting new subscriptions, but we feel bold to do this, seeing that our efforts are not to make money for ourselves, but simply to put the HERALD on a self-sustaining basis.

We are greatly indebted to some of our brethren, who have worked faithfully, and have added many new names to our list. May the Lord reward them for the labor performed. Nevertheless, we cannot but think that there are hundreds who have made no effort whatever. To these we wish to speak. We want to know whether you are really alive to the interests of the truth? Do you realize the great responsibilities resting upon you? Are you conscious of the fact that Jesus has entrusted the work in your hands of inviting your acquaintances and friends to drink freely of the fountain of life? How are you going to extend this invitation unless you first enlighten their dark minds relative to "the way, the truth and the life?" How can you better do this than by subscribing for a copy of the HERALD, and donating it to them, so that they may be instructed gradually in the Gospel of our Lord Jesus Christ? In this way they will receive "line upon line, and precept upon precept," and the scales which have blinded their eyes, will drop off. How amply repaid you will feel when you see such a one forsaking the paths of sin and walking in the ways of righteousness. But what will be your feelings when you meet those who have been converted through your instrumentality, in the Kingdom of God? Having been "tried as gold is tried," they will stand as monuments of praise forever and ever. Like gems they will be set in your kingly crown, and will shine forth in glory forever more. Is not this worth striving for? Can you put your money to any use that will bring back so much interest? We think not. Present increase and reward fades away at death, if not before, but here is an investment which brings not only a hundred per cent, but compounds itself throughout eternity. Will you exert yourselves brethren, you who have not yet lifted a hand towards increasing the subscription list? Will you secure a club for us by some means or other, or at least, send one more name?

At the commencement of the year we offered premiums in books, tracts, etc., for new subscribers. We renew the offer then made, and in addition we offer new premiums. We have a quantity of last years HERALDS on hand, and we know of no better campaign documents than these for circulation amongst parties whom we wish to interest in the truth. They contain first-class articles on the Kingdom of God, the soul, and other important subjects.

For subscriptions amounting to four dollars we will send fifteen numbers of the HERALD for 1868, as a premium.

For subscriptions amounting to eight dollars, we will send thirty-five copies of the HERALD for 1868 as a premium.

For subscriptions amounting to sixteen dollars we offer as a premium a fine Scriptural map, the selling price of which is eight dollars. Every student of the Bible ought to become familiar with the geography of the Promised Land. This map shows the Land of Canaan, and all the surrounding countries in Asia, the borders of Africa, the Mediterranean Sea, besides a large drawing of the Promised Land, showing over two hundred and seventy villages, towns and cities. The travels of Paul and the children of Israel are distinctly marked, and Scriptural references given. It is a map that no one should be without, and which all can have by working for it. By a liberal arrangement with the publishers, we are enabled to offer this map to our subscribers at the low price of five dollars, delivered free of any further cost to any point in the United States, except California and Oregon.

Brethren, if you cannot induce any one to subscribe for the HERALD, do not let the matter drop there, if you are able to subscribe yourself, but send for as many copies as you can afford, to pay for, and use them as instruments of good to others. Work while it is day, for "the night cometh when no man can work." W.

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#### Notes by the Way.

WE have just closed a series of interesting meetings at Dixon, Lee County, Illinois, resulting in the addition of six intelligent believers by immersion. Preceding our efforts, Brother J. M. Stephenson gave a series of lectures on the Gospel of the Kingdom, showing what constitutes the Faith, and what men are required to believe, in order to be saved. Brother Stephenson's efforts had awakened an interest, and created a desire in the minds of a few to know what is truth. It is a pleasure to speak the Word of Life to a people anxious to hear, and we love to talk of the things pertaining to God's Kingdom and glory, when our audiences, even though not large, are attentive, and desirous of knowing what they shall believe and do in order to please God.

In our efforts at Dixon, we sought to unfold the *truth* in its simplicity, and make known the plan of salvation as it is revealed in the writings of the Prophets and Apostles. A few, by giving attention to the things spoken, and by searching the Scriptures for sometime previous, and also during the meetings, were enabled to understand the teachings of the Spirit, and, by obedience, were inducted into the heirship of the things promised, and now rejoice in hope of the glory of God.

There are others who attended our lectures whom we have reason to believe are interested in the things promised to the faithful and true. We trust that they will continue their investigations, and receive the love of the *truth*, and identify themselves with it. The Gospel calls the believer unto a Heavenly Kingdom, with incorruptibility and eternal

glory. All that heart can wish or desire, is promised in the Gospel. But he that believeth it must come out from the world, and esteem himself as a pilgrim and stranger on the earth, waiting for the return of Jesus from Heaven, to give us the inheritance. To do this, we may have to part with friends and relatives, and deny ourselves of worldly pleasure and honor, and even suffer persecution for the truth's sake, but then, what are these light afflictions compared with the eternal weight of glory which is in reserve for those who shall prove faithful unto the end? "He that seeks to save his life shall lose it, but he that loseth his life for the truth's sake shall find it." M.

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### Our Business Partners.

PERHAPS all our readers may not have observed the fact that the words "and Co.," have been added to the Publishers names on the present volume. In any case a word of explanation will not be uninteresting.

During the past year the publication of the HERALD has been conducted by Wilson and St. Clair, as the names on the cover indicated. Brother St. Clair volunteered, at the outset, to share with us the financial responsibilities of our enterprise, and has borne his part to the present time. At the beginning of the present volume an addition was made to our firm, in the person of Brother Matthew Knowles of this city. With the assistance that our partners will render, and the untiring efforts of our worthy associate, Brother George Moyer, we hope to be able to accomplish more during the present year than ever before. Our business relationships are not confined to the HERALD merely, but are mutual in other directions, from whence we derive a livelihood. In view of the co-partnership now existing, it is our expectation to be able to present our readers with an increased list of tracts, and a new hymn book. A little more patience, brethren, and all will be well. W.

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AN infidel on his death-bed felt himself adrift in the terrible surges of doubt and uncertainty. Some of his friends urged him to hold on to the end.

"I have no objections to holding on," was the poor man's answer; "but will you tell me what to hold on by?"

There is the fatal want. Infidelity furnishes neither anchor nor rope to the dying soul. It gives nothing to hold on by. There is nothing before him but the dark prospects of the grave, from which he will never be relieved.

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God will accept your first attempts to serve Him not as a perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes, as the whole field waiving with ripe grain.



## Correspondence.

### The Truth Progressing---The Herald Appreciated, Etc.

THOMAS WILSON, DEAR BROTHER :

About one year ago, I obtained two or three subscribers for the HERALD; at that time I resided in Greenview, Illinois. The March following, I came to this State (Missouri,) with my little family, and here we have settled down for awhile, at least, myself and wife being members of the ONE BODY, heirs of the Kingdom, having implicit confidence in the return of Jesus, and His Kingdom. Here we found ourselves surrounded by those knowing everything but the TRUTH; good people, but groping in heathen darkness. In the course of time, I wrote a letter to the "Banner." Soon I received a letter from Brother W. M. Howell, of Illinois, stating that he and Sister Howell, were coming to Wayne County, Iowa, some twenty-four miles north of us; where we made an arrangement for him to visit us. He came January 22d. The Methodists had been holding meetings in the school house some weeks, and I was fearful the people were worn out, by attending their meetings, and should have a slim attendance. Brother Howell began to speak however, on Sunday evening, January 24th. Up to this date, no one in this country had ever heard the truth proclaimed, except myself and wife, and so different was it from what they had been accustomed to, and so much Bible preached; the truth so ably portrayed, and vindicated, the gross errors, which they have so long imbibed so plainly shown up, and the rottenness of their foundation so clearly exhibited, that they were amazed, astonished, thunderstruck, by the truth being brought to light. Brother Howell has so far delivered nine discourses; the first five upon the Apostolic Creed, as found in Ephesians four, five and six. This was so ably, and yet plainly delivered, that the people now see, and frankly admit and confess that they did not before know what their *faith* was. *Much* good has been done by our worthy brother here. The Gospel has been so plainly preached that some of our most intelligent and worthy citizens say that they have done with the so-called orthodox churches, of which they were members. They *now* see the blind condition they were in, and I think many of them will soon obey, and become heirs of the Kingdom.

Brother Howell, has, by his superior ability, yet kind and gentle manner, won many from the power of darkness and superstition. We have, in him, an able defender of the truth. Although old may he yet be enabled to do much for the cause of Christ. He will return to this place again in a week or two, and deliver another series of lectures upon Primitive Christianity, and by that time, I most sincerely hope some of my neighbors will be sufficiently educated in the things concerning the name of Jesus Christ, and the coming Kingdom, and be so deeply rooted and grounded in the one precious Faith, that they will be led to bow in meek obedience to Prince Emanuel, and ever press on to the end. Brethren, let us one and all continue faithful. Let our

light so shine, that many may be constrained to search the Word. My letter is getting longer than I intended. I gave Brother Howell one dollar to send you for the HERALD, he has also two other names to come to the same office, and one to Trenton, Grundy County, Missouri.

Yours, in hope of immortality, JAMES E. CALLAWAY.

BROTHER WILSON: I was taken sick at the time the last number of the HERALD came to hand. I had one dollar that a friend had sent me. He lives nearly forty miles from me. He does not belong to any of the sects, but lives a very upright life. I kept the dollar as long as I could to send to you, but necessity made the family use it. I had to borrow money to pay my taxes. I got a little yesterday, and unknown to my family, I send you two dollars and twenty-five cents, for I had rather live poor than do without the HERALD. As you know, I cannot hear, and all I get is by reading. If you have any tracts that have good matter in them, that has not come in the HERALD, send me what twenty-five cents will pay for. If not, put it on the HERALD account. Send soon, for I do not believe that death takes men to their reward and that is all we have here. God swore to Moses, (Numb. xiv.) that "the whole earth should be filled with His glory." He swore to David His own chosen witness, in the one hundred and thirty-second Psalm, that "Mount Zion was His rest forever, for He had chosen it for His rest forever," and if His sons would keep His covenant, they also should sit there; but they did not. Isaiah says (xxv.) that on that mountain, God will make a "feast of fat things for all nations." He will swallow up death. Paul, in the twelfth chapter to the Hebrews says, on that mountain will be the general assembly. I defy the world to show the text in the Bible, where God will move His elect after resurrecting them. They will never be moved. I shall be seventy-seven years of age on the fourth of next June. I have preached forty-nine years and took whatever my friends gave. When I get able to do so, I will write an article for the HERALD.

CALEB WORLEY.

BRETHREN AND FRIENDS: Myself and wife were riding in our wagon to Nemaha City, on Thursday, the fourth ultimo, when we happened a serious accident. Upon going down a descent to a bridge, it being icy and sidling, the wagon glided very much to the left, and fearing that the hind wheels would drop off a perpendicular of eight feet and drag the mules on us, I drove swiftly, and caused the hind wheels to strike barely on the bridge, thus avoiding the upset; but my dear wife was thrown from the wagon fifteen feet below upon the ice, and was badly injured in the spine. She was unconscious for a few minutes, and delirious at times for three days. She could only be moved by turning on a sheet, and it required four persons to do it. By the aid of Dr. Hoover, and the counsel of Dr. Stewart, of Brownsville, in attentive treatment, (cupping being apparently best adapted to give ease) she is better. The physicians are unable to determine whether

her injuries are permanent or not. For twelve days and nights we have watched and waited on her with inexpressible anxiety. How long this will continue, the Lord of Hosts only can know. All my appointments are stopped. The Lord is our help in time of need. One brother of Doniphan County, Kansas, had sent me five dollars on my trip there, but upon learning of the accident, he said "Brother Shockey will be in need," and in harmony with the thought, sent other five dollars. Oh, children of faith, pray for us.

W. C. S.

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**BROTHER WILSON:** I saw in the last number of the **HERALD** (December,) a question, "Is any one 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." 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 sown, can never be fully known until the everlasting Kingdom is set up. "Then shall the moon 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: 23. Let us labor, dear brother, to enter the blessed city, and be forever blessed.

Your Brother in Christ,

JOHN P. GLENN.

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**BROTHER WILSON, DEAR SIR:** I improve the opportunity to send you a new subscriber for the **HERALD**. I feel interested in its improvement, and hope you will have full success, for we need such a paper at this time more than ever. I think we ought to try and keep up with the times, and watch for coming events; if we do not, it is our own fault. I hope the friends of the **HERALD** will make an effort to place the paper where it should be, by swelling its list of subscribers. I get my paper regularly in this distant land, (California,) it is a welcome visitor.

Yours in Christ,

M. RIKERT.

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**BRETHREN WILSON AND MOYER:** I am glad to send you two dollars more for the **HERALD** for 1869. I persuaded a dear friend of mine to take it. She is quite interested in the truth. I hope much good may come of it. I shall keep trying to get subscribers. If I could only convince others of the good it has done me, I know many of my friends would take an interest in it. May you be rewarded for all the good you are trying to do, when our Lord comes, is the wish of your Sister in the One Faith,

AMANDA M. HUNT.

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**LIFE** is a book of which we can have but one edition. Let each day's action, as they add their pages to the indestructible volume, be such as we shall be willing to have an assembled world read and profit by it.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### Prophetic Periods Discussed.

#### EDITORS OF THE HERALD:

*Dear Brethren:* Inclosed find two dollars for the HERALD the coming year. I am much pleased with the paper. Situated as I am, not knowing one with whom I may fellowship, or take sweet counsel, to read the thoughts of others is no small pleasure to me. Since I have been in this country, I have spoken several times in public, but with (I fear) little effect, except a favorable impression in two or three cases. Most of the people are very ignorant, especially of the Bible, consequently it is all up-hill work. I always loved the children of God, and choose their company before all others; but now this pleasure is gone, although my love for them, and the truth of God abides.

Your article, "The year 1869," has attracted my attention much, and so has the question, "What means the disappointment of interpreters, and those who confide in them?" Surely, dear brethren, it is a serious thing to publish to the world a set time for the coming of the Lord, and we all know how serious it is to be disappointed ourselves. For about three years past, a large portion of the brethren in Newark, New Jersey, and myself, have taken a very different view of this subject from most of our brethren elsewhere. And as you have asked, "why the disappointment?" I trust, without giving offence, I may be allowed a few suggestions.

Although there is time spoken of in the Prophets, it is not in reference to the coming of Christ, but to His appearing, two different events, between which, is the hour of judgment, when the law of Moses, the Prophets, and the New Testament, and especially the Revelations, will become accomplished facts. This will be "the time of the end," and "the wise" will be the remnant of Israel, who have understanding to count "the number of the beast." The beasts of John and Daniel, are one, so is the King of the North, the Gog of Ezekiel, the Assyrian of Isaiah, and the image of Daniel. These must be in existence at "the time of the end," or the stone Kingdom could not "destroy them together." As no such powers exist at the present time, nor occupy the territory of Israel, and as it will take some time to develop them, have we not looked too soon for our Lord?

As for any difficulty about the time, I think there is none. Instead of taking the Bible as it reads, men must needs undertake to interpret it, and the result is, all who have tried it are confounded. Now suppose "time times and an half," is only three years and a half, or twelve hundred and sixty literal days, as we understand the fourth chapter of Daniel and twenty-third verse to mean. What then? Evidently the period belongs to "the time of the end," and "the wise" of that time shall understand, and can measure how long these abominations will tread down Jerusalem, the Holy City. Does not the three years and a half measure the treading by the Gentiles? See Rev. xi: 2

Now if we apply this measuring rod to what is in the past, and call them years instead of days, still the rod proves too short by many hundred years, for since Jerusalem was taken by Titus, the Gentiles have trod it down to their heart's content, and I submit that any subsequent period would do violence to facts; therefore, I conclude they are days, as written, preferring always to dispense with interpretation when I can. Wherever this period is mentioned, it is always the same.

Again, I never saw any authority in the Bible for saying a day meant a year, or stood for a year. I suppose the strongest argument is drawn from the fourth chapter of Ezekiel. But how any one can seek to establish so important a matter by such testimony, is unaccountable to me. In the case before us, Ezekiel is commanded to lie on his left side three hundred and ninety days, and forty days for Israel and Judah, and as he could not lay thus for so many years, he is given a day for a year, and made to eat defiled bread, etc. God explains the meaning to him by saying, "thus shall the children of Israel eat their defiled bread among Gentiles whither I will drive them." At the time this prophecy was written, Israel had been in captivity for many years, and how could God say I will drive you into captivity? It evidently referred to a future captivity; and what of the three hundred and ninety, and forty years? God says, "thus will I do it," that is, after the manner of Ezekiel's showing, and that including the years, as well as the bread, etc. But if we apply the measuring rod to that captivity, it is some thousands of years too short, and if the forty years is applied to Judah, we find that is thirty years too short.

I am glad that God is true, and we may safely confide in Him. His word is enlightening, and we need not walk in darkness, while we possess the Prophetic Word. What we want is more faith in what God says, and less interpretation. Only think of an author producing three large volumes, costing from ten to fifteen dollars in order to make a poor brother or sister understand the Revelation! I read half of the first volume through, and got choked with mortal resurrection, and I never dare loan the book, lest some one might get hurt by it.

Does Ezekiel speak of one or two captivities? It seems to me there is but one, and if one, then the whole thing becomes simple. The same subject is continued in the fifth and sixth chapters, and also in the thirty-eighth and thirty-ninth, where the Gog power is represented as the party that leads them into captivity. Also in the fourteenth of Zechariah, first and second verses.

We have believed, not without good reason, that Israel will be a people in their own land when the Lord comes, but are not so now, and the prospect of their becoming so speedily, is not very flattering. Jesus said, "Ye shall not see me till ye shall say, blessed etc.," implying that a righteous remnant would welcome Him then, and well they might, for He comes to take vengeance on their foes, and to "thrash the mountains with them," and place them over the nations. Again, did not Jesus say, "of that day and hour knoweth no man?" and when

asked by His disciples as to time, said, the times are with the Father. I cannot use these Scriptures as some do, and think, because He may know, therefore I ought to know. It is our duty and privilege to be always ready, for "in such an hour as ye think not, the Son of Man cometh."

I have very much to say on this subject, but my space is limited, and I cannot do justice to it. Hoping the time will never come when our people will be led by men, but by the Word of God, and that we may all come to the unity of the Faith, and live in the bonds of peace,  
I remain your Brother in Hope, SMITH SCHENCK.

[Communicated for the Herald.]

"Give us this Day our Daily Bread."

IN the formation of Christian character, how important it is that we realize the bountiful hand of our Heavenly Father in everything. To all true believers, our text teaches first, the reliance upon God, and second, the duty of obeying the behest of our Savior, in lifting up our voices in prayer every day, by calling upon Him "this day," and that for our "daily food." In examining this Scripture, we will notice

I. OUR RELIANCE UPON GOD.

We cannot rely upon a power we do not know, nor trust in one that we do not have any knowledge of. Just so it is in our reliance upon God; we must know Him, and believe that He does exist, and has a form. That He is our Creator, and we His creatures, in whom we can centre our confidence, and know that it shall not be lost; that what we have placed in His care, is in safe keeping. Hence, we are satisfied to rely upon God, and ask Him to "give us this day our daily bread," resting assured that He can and will give it to us.

II. THE DUTY OF PRAYING DAILY.

We too often neglect this. To make it a daily exercise we should love to pray. "But" says one, "it is not binding on us to pray daily." We reply that we are not taught any other way but to ask by prayer, and if we let a day slip by without prayer, we do not ask Him for it, we get it without. The day is past, we have got our daily food, and have not prayed for it. We lack the confidence and reliance that should be placed in Him. We are taught to pray only for a day's supply; hence each day pray, "give us *this day*." The reading of it shows it to be "this day" only: each day by itself. Sufficient for the day is all that we can ask for, and we have no lease of life from one day to another, hence the binding part of asking each day in prayer, for whatever we need. "But," says another, "we can think it, I am not gifted in prayer, and have not got the ability to pray." Well, my dear brother, whoever you are, I beseech you not to trust too much in your own weakness; it will not save you, but trust in the living God, and obey Him. In Luke xi: 2; it is written, "when ye pray, say, 'Our Father,' etc., not think it, but *SAY it*. When we are commanded to do so, we must not interpret it to suit ourselves, and run the

risk of disapproval. God forbid. Our duty is to obey, and then we shall live. Prayer is something said, and not thought. Any one that can talk, can say the Lord's prayer, hence, pleading our weakness, will not avail. We must lay that aside, and lean upon the arm of duty. I fear that those who think they have not got the ability, or are not gifted, will be like the one that received the one talent, and went and hid it, and became a wicked and slothful servant. O God, may such realize their position, and put to good use what they have got, that they may be crowned with success. Let us be up and doing.

### III. OUR DAILY BREAD.

This is important for every true Christian. To know how He gives it, and what He gives, and what He gives it for, and how much. In looking into this, we see that it is given indirectly, yet God gives it. The means are the earth, the seasons, the rain, the seed and ourselves, and the means we have at our hand to use. This leads us to notice that every true Christian that prays, "give us this day our daily bread," must know that he is embodied in the getting part. He must work. A true Christian cannot be lazy; nor consistent, if he offers this prayer and does not work. Does God give us everything that is within our reach, for daily food? If so, then He is responsible for the consequences. Suppose I eat some very strong and highly seasoned food. My stomach becomes billious, which causes me to be irritable and cross. My temper is bad. Is God therefore responsible? He is, if He gave it, but that is not the case. God has given us two laws, the law of Nature, and the Gospel law, and we must select such food as is in harmony with the law of Nature, so that we can live obedient to the Gospel law. The quantity true Christians should be careful to observe, for when we eat too much, we are in misery and pain. The system is thrown out of order, and put in condition to catch all the diseases that flesh is heir to. We must conquer this one all important thing, appetite, and eat such food as God has given us for the purpose of developing a character in obedience to the Gospel law. J. A. MOYER.

[Communicated for the Herald.]

### Queer Reasoning.

IN a recent number of the "Advance," published in this city, there is an article on the subject of baptism, signed Greek.

Mr. Greek has offered some very modest ideas to his Baptist brethren, and informs them, with much dignity, that they should not go to the classics to learn the meaning of the word baptize, but that we should depend upon the Bible meaning of the word. Having prepared the way, Mr. Greek tells us that the word means to purify, and that the idea of water is not in the word. Now, if we take Mr. Greek for it, we shall not find him in the Sanctuary *sprinkling with water*. Pedo Baptists use water as well as Baptists; why then, this effort to get rid of water. Baptists and Pedo Baptists both use water, the difference being in the *quantity* and the *mode* of applying it.

Again, if the word means to purify as Mr. Greek tells us, we may ask, is there no mode by which it is done? If the word only means in the Scriptures "to purify," and as Christ was baptized by John in *water*, water must have been used as the *means*, and going down into Jordan the *mode*. Peter tells us about certain ones being purified by "faith," and as faith goes before baptism in the Scriptures, we are to infer from Greek's reasoning, that one purification succeeds another. Simon Magus was baptized, but Greek will not put him bodily into his strained definition, and say he was *purified*. Simon was baptized, but not purified, which sets the definition of our "learned friend" one side, and the question occurs, can baptism be administered without some means being employed, and without some *mode* in the act? Now as water was the *element*, and going "down into the water" and being "buried in baptism," the mode of doing it, anciently, we shall expect our Greek friend to go and do likewise.

H. V. REED.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Melchisedean Order of Priests---No. 2.

IN continuing the subject under consideration, we will proceed to notice a few points of analogy between Paul's letter to the Hebrews, and the one hundred and tenth Psalm.

The following extracts will demonstrate that the Apostle Paul locates the exaltation of Christ to the Melchisedec priesthood, in the future age; for He will not occupy this exalted position until He receives His throne, metropolis and Kingdom. He must be a King and a priest synonymously, to fill the pattern. Please notice carefully the following points.

I. It will be when the Father shall bring again (see margin first chapter and sixth verse,) His first begotten into the world. Compare this quotation with 2 Tim. iv : 1. Then will all the angels worship Him. Compare also Rev. v : 9, 10, with xi : 14.

II. It will be when Christ shall receive His everlasting throne, verse 8. He is now on His Father's throne. Rev. iii : 21. He will not receive His own throne until He shall return to earth. Matt xix : 28 ; xxv : 31. That His everlasting throne will be upon earth, is evident from the last named Scriptures, together with the following. Isa. x : 6, 7 ; Luke i : 31-33.

III. It will be in the world to come, concerning which David and Paul were speaking. Chapter ii : 5-8. At the eighth verse of the same chapter, Paul denies, most emphatically, that Christ occupied at that time, the position He will occupy when He shall be crowned with glory and honor, and all things shall be subject to His rule. He says, "But now we see not yet all things put under Him."

IV. It will be when the company, (i. e. all of Christ's brethren,



verse 12,) over which Christ shall be the Captain, shall all be perfected, which will not be until the last member shall be added thereto. Also chapter xi : 39, 40.

V. It will be when all the members of His great family shall be congregated together, (verse 13,) which will not be until all His children shall have been awakened from the sleep of death, or changed to immortality. Rom. viii : 21-23 ; 1 Cor. xv : 23, 51-58 ; 1 Thess. iv : 16, 17 ; Luke xx : 36 ; Heb. ii : 14, 15.

VI. It will be when the labors and trials of the people of God, during the present dispensation, will have forever past, and they shall have entered upon the rest which remaineth for the people of God. Chapter iv : 9, 10, 11.

VII. It will be when Christ becomes the author, in fact, of the eternal salvation promised to all the obedient. Chapter v : 9.

VIII. It will be when the new covenant shall be ratified with the national house of Israel and of Judah. Chapter viii : 8-10. This will not be until the present times of the Gentiles shall be filled up, and the veil of unbelief shall be removed from unbelieving Israel, and Christ, the deliverer, shall come out of Zion, and turn away ungodliness from Jacob. Rom. ii : 25-28. Nor will these things take place, until Israel and Judah shall have been gathered from the four quarters of the earth, and the two kingdoms, having been united into one kingdom, shall be replanted in their own land, never to be again removed, and the covenant and priesthood shall have been forever established with them ; and from that time onward, David (Christ the beloved) shall be their King. Ezek. xxxvii : 21-27. The two houses of Israel and Judah, here spoken of, must be in a mortal state, from the fact that they shall be greatly multiplied, subsequently, and probation shall be extended to their children, and children's children for the *olam*, or age, i. e. for the thousand years. Verses 25, 26.

And lastly. It will be when Christ, the Mediator of the New Covenant shall stand upon Mount Zion, and in the Heavenly (not in heaven) Jerusalem, with the general assembly of just men perfected, and an innumerable company of angels. Chapter xii : 22-24. And these grand and transcendently glorious events will not occur, until the last great whirlwind of revolution shall have swept from their base all the Kingdoms and Empires of the world, leaving in their place, the Kingdom of Christ, and His Royal Associates, which never can be removed. Verses 25-28. Having overthrown the assembled nations, when He shall come robed in power, with His redeemed hosts of Saints, surrounded with myriads on myriads of angels, then and there, in the face of this august assemblage, will the anti-typical priesthood be inaugurated in Jerusalem, upon Mount Zion. There is but one Mount Zion in the Empire of God. And upon that Holy Mountain was established in the days of Abraham, the throne and metropolis of Melchisedec, and from that focal centre, radiated laws for the government of His Kingdom. And there will be the culmination of the power and glory of His royal anti-type. And there it is where David, in the hundred and tenth Psalm, locates the anti-type of Melchisedec. See the second

verse. Psa. cx : 1. The Father will make Christ's enemies His footstool, by investing Him with authority to rule over them. See Luke xix : 12. "He said, therefore, a certain nobleman went into a far country, to be invested with authority ("Campbell") and to return." "To receive kingly authority."—"Whiting." Having been invested with authority from the Father, He will return and exercise that authority in the place from which He went away. Thus the Father places Christ's enemies beneath His feet, by giving Him authority to rule over them, and Christ puts His feet upon His enemies, as a son for whom his father had made a footstool, would place his feet upon that stool. That Christ, and not the Father, will subjugate His enemies, is evident from the second, fifth, and sixth verses. "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. The Lord at thy right hand shall strike through kings in the day of His wrath. He (the Lord at the Father's right hand) shall judge among the heathen, He shall fill the places with the dead bodies; He shall wound the heads, (i. e. kings) over many countries." According to Stephen and Paul, Christ is the Lord at the right hand of the Father. Acts vii : 5; Heb. viii : 1; He is the one who shall strike through kings in the day of His wrath; and shall wound the crowned heads of many countries. "He will rule in the midst of His enemies, when He shall be the Kingly anti-type of Melchisedec.

Has Christ fulfilled these prophecies in Heaven? Is He now ruling in the midst of His enemies? Is this the day of wrath? No. That day will not have come, until Christ shall be seen upon His throne, and the kings of the earth shall call for the rocks and mountains to hide them from His face. Rev. vi : 15-17.

The rod of God's strength (Christ) must come out of Zion, (verse 2; not Heaven,) when He shall strike through kings, and fill their places with their dead bodies. Zion, or Jerusalem, will then be the metropolis of His Kingdom, as He is ruling in the midst of His enemies. These prophecies, according to Isaiah and Micah, will be fulfilled in the last days of the present dispensation. Isa. ii : Micah iv.

In Rev. ii : 26, 27, Christ appeals to His title to rule His enemies and promises to share this title with all who shall overcome. We find the original title recorded in the second Psalm. This title, or decree, will take effect when God's Son shall be enthroned as King upon Mount Zion. Verses six and seven. Then will the Father invest His Son with power to place His feet upon the cringing necks of earth's great kings, and nobles; and to rule them with the rod of His Father's strength, which shall come out of Zion. Verses eight, nine and ten; Psa. cx : 2. Then will Christ rule in the midst of His enemies, upon Mount Zion and in Jerusalem, then shall He strike through kings, and wound the heads of many countries, and then shall He be the anti-type of Melchisedec. Compare also Psalm lxxii, and Rev. xix : 11-21. If the one hundred and tenth Psalm has been fulfilled in the history of the past, then have also been fulfilled all the prophecies concerning Christ's future reign upon the earth, and over the nations.

No man can harmonize the one hundred and tenth Psalm and

fourth verse, with its context, and yet locate the Melchisedec priesthood of Christ this side of the Future Age. If the literal reign of Christ on Mount Zion, and in the midst of His enemies, having been clothed with power to strike through the crowned tyrants of earth, and fill the places of their thrones and palaces with their dead bodies, can be figured away, then farewell to any rule of interpretation, by which any man living can prove that Christ will ever have a literal Kingdom. But grant that the throne, metropolis, and kingdom of the anti-type shall be as literal as those of the type, and all is plain and harmonious.

Let all who are enough interested in this subject to investigate it thoroughly, compare Zech. vi : 12, 13; Jer. xxxiii : 14-26; and then compare both of these quotations with Psa. cx; and also with the position Christ shall occupy according to Paul's letter to the Hebrews. According to Zech. vi : 12, 13, the man whose name is the Branch, is to wear the crown, bear the glory, and be a Priest upon His throne; and this is to be when David's greater Son shall build the temple of the Lord, as God affirmed His royal Son should do, when firmly established in His throne and Kingdom. 2 Sam. vii : 12, 13; 1 Chron. xvii : 11-14.

According to Jeremiah, as referred to in the foregoing :

I. This righteous Branch is to grow up unto David, and shall execute judgment and righteousness in the land, (fifteenth verse) not in Heaven.

II. In that day Judah shall be saved, and Jerusalem shall dwell safely. But during the present dispensation, Judah has been destroyed and Jerusalem overthrown, and in ruins. Verse sixteen.

III. From that time onward, David shall never want a man to sit upon the throne of the house of Israel. Verse seventeen. But during the last eighteen hundred years, David has had no man to sit upon the throne of Israel.

IV. From that time Israel shall never want a priest to offer sacrifices and burnt offerings. But during eighteen hundred years, Israel has had no man to offer sacrifices and offerings. But when the house of Israel and Judah shall be saved, (Heb. viii : 8, 9, 10,) and Christ, as the anti-type of Melchisedec, shall be their priest forever, then from that day they will not want a man for the age to offer sacrifices and offerings.

V. We may sooner expect God's covenant with day and night to be broken, that there should not be day and night in their seasons, than that His covenant with David, concerning the everlasting perpetuity of his throne, under the personal reign of His royal Son, should be broken, from that time and forever. Verses nineteen to twenty-one.

VI. It will be when the same two families, with whom Paul affirms the new covenant shall be made, under the Melchisedec priesthood of Christ, shall be united into one nation, having been restored from their captivity. Also that the ordinances of heaven and earth will sooner be dissolved than that this grand and glorious consummation shall fail in its accomplishment.

Your Brother in the Hope of the Gospel, J. M. STEPHENSON.

[SELECTED.]

## The Two Advents.

THOSE who are addicted to the pernicious habit of spiritualizing everything in Scripture which pertains to the second advent of the Messiah, will do well to examine the following comparison of the two advents; wherein it is shown that the predictions of Scripture concerning the first advent of the Christ, do not foretell more literal facts, were not uttered in plainer language, nor fulfilled in a more visible and personal manner, than will be those glorious prophecies, which speak of His second appearing and Kingdom.

His glorious incorruptible body will not prevent His second appearance being as literal, visible, and personal as His first. His humiliation on Mount Calvary, was not a greater fact, than will be the transcendent glory of His exaltation on the holy Hill of Zion. As certain as He preached the Gospel of the Kingdom when He was upon earth, so assuredly will He come again to establish the Kingdom whereof He then proclaimed the good news.

## FIRST ADVENT.

Predicted—Gen. iii: 15; xlix: 10.

Literal, visible, and Personal—Luke ii: 27.

Of the tribe of Judah, and house of David—Isa. xi: 1; Psa. lxxxix: 3; cxxxii: 2; Jer. xxiii: 5; Heb. vii: 14; Matt. i: 1; Acts ii: 30; xlii: 23.

Was a subject and paid tribute—Matt. xvii: 24.

Was humiliated—Phil. ii: 8; Matt. xxvi: 39; Heb. v: 8; xii: 2; xi: 10.

Found in form of a servant—Phil. ii: 7.

Serpent bruised His heel—Gen. iii: 15.

Subject to death—John xix: 33; Rom. v: 6; 1 Cor. xv: 3.

His enemies slew Him—Luke xxiii: 21; Matt. xx: 19; John xix: 6; Acts ii: 33; Rev. xi: 8.

As a sheep before her shearers is dumb, so opened He not His mouth—Isa. llii: 7; Matt. xxvii: 12.

Pierced with a spear—Psa. xxii: 16; John xix: 34; Luke xxiv: 30.

They wagged their heads, and shot out the lip in derision—Psa. xxii: 7; Matt. xxvii: 39.

Came to send a sword on the earth—Matt. x: 34.

King of the Jews wrote on His cross in scorn—Matt. xxvii: 37; Mark xv: 26; Luke xxv: 33.

Rocks rent asunder (at His death)—Matt. xxvii: 51; Mark xv: 38; Luke xxiii: 45.

Caught up in a cloud—Acts i: 9.

Attended by angels in His ascent—Acts i: 9-11.

Went to receive a Kingdom—Matt. xxv: 14; Luke xix: 11.

## SECOND ADVENT.

Predicted—Zech. xiv: 4; John i: 51; xiv: 3; Luke ix: 26; Matt. xxiii: 39; xiv: 30; xvi: 27; Acts i: 11; iii: 20.

Literal, Visible, and Personal—Zech. xiv: 4; Acts iii: 20; i: 11; Phil. iii: 20.

To sit upon the throne of David, and reign over the house of Jacob for ever—Isa. ix: 6; lix: 20; Psa. cx: 1; Micah iv: 2; John i: 40; Luke i: 32.

Will be a King and receive tribute—Psa. lxxii: cxlix: 2; Isa. ix: 17; xxxv: 22.

Shall be exalted—Psa. ii: 6; Matt. xxv: 31; Luke ix: 26; Acts ii: 33; v: 31; Heb. ii: 9.

Will take account of His servants, and shall be served—Psa. ii: 11; Matt. xxv: 21; xxiv: 46; Psa. lxxii.

He will bruise the serpent's head—Gen. iii: 15; Heb. ii: 14; 1 Cor. xv: 51, 54.

Immortal and deathless—Rom. vi: 9; Rev. i: 18; Psa. lxxii: 17.

He will slay His enemies—Psa. cx: vi: 1.

With the rod of His mouth and the breath of His lips He will slay the wicked—Isa. xi: 4.

A two-edged sword shall proceed out of His mouth—Rev. i: 16; xix: 14.

Every knee shall bow, and His enemies shall kick the dust—Psa. lxxii: 9; Micah vii: 15.

Come to establish peace—Psa. lxxii: 7; Isa. ii: 4.

King over the whole earth in very truth—Zech. xiv: 9; Dan. ii: 44; Rev. xi: 15.

Mountains cleave in two (when His feet touch the earth)—Zech. xiv: 4.

Come in clouds of Heaven—Dan. vii: 13; Acts i: 9; Matt. xxiv: 30; Rev. i: 7.

Descend with all His holy angels—Matt. xxv: 51; xvi: 27; John i: 31.

Will come to take possession—Dan. vii: 14; Psa. ii: 6; Matt. xxv: 14; Luke xiv: 11; Rev. xi: 15.

The second appearing of the Son of God is not merely a speculative theory, or an inferential doctrine to be believed or rejected as fancy and curiosity may incline us, but it is a sure and certain hope, based upon the immutable promise of God; a promise the fulfillment of which all who believe the Gospel look forward to with joy. Those who deny this glorious doctrine have yet to learn what the Gospel is; for a belief of the Gospel is perfectly incompatible with the denial of, or even indifference to the second coming of Christ and the establishment of His Kingdom and reign upon the earth. Those who believe the Lord Jesus comes at every man's death, have yet to learn the great object of His coming, which is not to escort the souls of the dying to glory, one by one, as they throw off their "mortal coil," as is generally inferred from Matt. xxiv : 44; but it is to raise those from the dead, and transform those living who shall be accounted worthy of joint-heirship with Him in His glorious reign over the earth. Then will be salvation first to those who have believed and obeyed His Gospel, who are the blessed partakers of the first resurrection; and secondly, to His oppressed people, the Jews, whom He will deliver from all their enemies and reinstate in their own land; thirdly, to the world at large who shall share in the blessed results of His peaceful and righteous reign; fourthly and lastly, to the globe itself, which shall be purified and refined, recreated in more than pristine glory; a fit habitation for the throne of God and the Lamb, a sweet haven of rest and joy for the redeemed to all eternity.

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## Miscellaneous.

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[Communicated for the Herald.]

### Brother Stephenson's Labors.

**BRETHREN WILSON AND MOYER:** The readers of the HERALD may be interested in knowing where I have been, and what I have been doing during the past five months, since we separated at the Antioch Conference, last Fall. I would say for the encouragement of all the friends of the truth, who may read your interesting and instructive periodical, that the whole of my time has been spent in the Gospel Vineyard, and principally in Southern Wisconsin, and Northern Illinois. During this time, I have visited Waterloo, DesMoines, and a number of other places in Iowa. These meetings, with one or two exceptions, were all well attended, and the best of interest prevailed. Iowa is a rich field for Gospel labor, as well as for agricultural pursuits. The brethren are all intelligent, and obedient believers in the Gospel of the Kingdom. They all, as far as I know, agree that the Gospel is wholly good news, and that it is the power of God unto salvation of every obedient believer. They hold all their differences of opinion on other points, in abeyance to this great essential idea. The same may be said of all our brethren and sisters in Southern Wisconsin and Northern Illinois. A few have gone out from us, for the Apostle's reason, because "they were not of us." The Lord "reward

them according to their works." But these few divisions have strengthened, instead of weakening the bonds of union amongst our brethren. And upon the whole, the cause of truth has never stood fairer than at the present time.

At Fairfield, East and West Plum River, Crane's Grove, Silver Creek, Antioch, Dixon, Rock Falls, and other places, there is an anxiety to hear the reasons of our Faith. In nearly all the foregoing places, the congregations have been large, and the interest a great deal more than ordinary. I have never known a time when there has been such an anxiety by those who are without, to hear the Gospel of the Kingdom. But alas! in these places, the same as all others, we have not enough efficient laborers in the vineyard, to meet a tithe of the calls to come over and help us. This Macedonian cry is coming from all parts. The fields are white for the harvest, and the laborers are few. Many able expounders have been, for want of support, driven into school houses, and other avocations. Until our brethren in the West shall adopt an efficient financial arrangement, for the support of those who shall spend their whole time in the proclamation of the Word, the cause of truth never can prosper.

Permit me, brethren, Wilson and Moyer, to congratulate you on the plan and principles adopted one year ago in the publication of *HERALD*. The brotherhood, with a very few exceptions, have endor the advance pay system, and the exclusion of the *letter* and *spirit* controversy from the columns of your paper. Your Brother and co-operator in the glorious work of advancing the cause of truth.

J. M. STEPHENSON.

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### A Declaration of Faith.

THE Congregation of Believers at Dixon, Illinois, are alive in behalf of the Truth. Brother J. M. Stephenson and Brother George Moyer, have been preaching the Gospel to the citizens of that sprightly city, for a week or two past, to an assembly of interested hearers.

The following, clipped from the columns of the "Dixon Telegraph," will be of interest to all:

#### A DECLARATION OF FAITH.

We, the Disciples of Christ, in Dixon, Illinois, in order to prevent any misrepresentation of our views, and to show that we are followers of no men who have lived since the days of Christ and His Apostles, would set forth the following declaration of things believed by us:

I. There is one Supreme God, who is infinite in all His attributes.

II. That Christ, the Savior, is His Son.

III. That man is wholly mortal, having no distinct spiritual, or intelligent nature, apart from the material organization, formed out of the dust of the ground.

IV. That all consciousness and intelligence ceases with man's life; and that He is absolutely and exclusively dependent upon a resurrection from the dead, for all future life, intelligence and reward.

V. That such resurrection and rewards will take place when Christ shall return to earth the second time, without sin unto salvation.

VI. That eternal life will be bestowed upon the obedient alone, through the medium of a resurrection, if dead, or a change to immortality, if living, in a moment, when our Lord shall return to earth.

VII. That all incorrigible sinners shall be punished with everlasting destruction.

VIII. That the advent of Christ will be pre-millennial; and that Christ and the Saints will reign conjointly over the nations, which will be mortal, for one thousand years.

IX. That the metropolis of the Kingdom will be located upon Mount Zion, in Palestine, whence all laws shall radiate for the government of all the nations of the earth.

X. That the Kingdom of God will be as literal a government as ever existed upon the face of the earth.

XI. That through the instrumentality of this government, all the nations of the earth shall ultimately be blessed.

XII. That the conditions on which any person may share the glory and honor of this Kingdom, when established, together with incorruptibility and immortality, are *faith* in the Gospel of the Kingdom of God, *repentance* of all their sins, and baptism, in the name of Christ, for the remission of all past sins, and subsequent obedience to all the commandments of God, as taught by Christ and His Apostles.

XIII. We take the Bible as our only creed, make it its own interpreter, and are governed by the literal rule of interpretation in all matters pertaining to doctrine and practice.

XIV. We acknowledge no man, or men, as our leaders, except Christ, and His inspired Apostles.

These views are being set forth from evening to evening at the Court House, in Dixon.

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#### Notices of Publications.

THE HEALTH REFORMER, a monthly journal, devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health, and the treatment of disease. Published by the Health Institute, Battle Creek, Michigan. Price, one dollar per year.

We have been a reader of the "Health Reformer" for over a year past, and we freely recommend it to those who desire information in the laws of their being. Any one who follows the instructions there given, will undoubtedly enjoy a better state of health, and consequently will secure a longer lease of life. We are thoroughly convinced of the leading principles of health reform, as taught by this journal, both from experience and observation, hence our confidence in recommending it to others. Address "Health Institute," Battle Creek, Michigan.

THE WESTERN MONTHLY, devoted to literature, biography, and the interests of the West. Published by Reed and Tuttle, No 115 Madison street, Chicago. Terms, single number fifteen cents, or two dollars per year.

We have now received two numbers of this new magazine, and if we are to judge of the forthcoming numbers by those already issued, we have no hesitation in classing it with the best magazines of the country. Brother H. V. Reed, who has an extensive acquaintance among our brethren, is actively engaged in this new enterprise, and is using his best endeavors to produce in the West, a literary periodical that will equal any published elsewhere. Brother Reed's well known energy and talent is a sufficient guarantee for its success. Orders sent to Reed and Tuttle, room seven, No 115 Madison street, will be sure of attention.

AMERICAN ARTISAN, a weekly Journal of arts, mechanics, manufactures, engineering, chemistry, inventions and patents. Published by Brown, Coombs and Co., No. 189 Broadway, New York, at two dollars per annum.

We know of no more valuable journal than this for the purposes to which it is devoted. It is really first class in all respects. Profusely illustrated, neatly printed, and filled with interesting information on the arts and various manufactures of the country, it is well worthy of the support of every one interested in this class of literature. We consider it cheap at the price named, and heartily recommend it to our readers, feeling sure that they will second our judgment after seeing it.

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### Errata.

IN volume 2, number 2, page 42, twenty-first line from the top, also six lines further down, instead of Jeremiah, it should have been Ezekiel. Also volume 2, page 38, the last of eighteenth line, instead of Isa. ix: 9; it should read Heb. v: 9.

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THERE is not a shorter, more precious, more hopeful, more inviting word in all the Bible, than this one small word "come." It is indeed the key-note of the Gospel. To the weary and heavy laden, "come," "come" and find rest; to the thirsty and fainting, "come," "come and drink;" "come and take of the water of life freely;" only come. Was ever so much depending on a condition so simple?

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It is said of God's people that they are like stars, that shine brightest in the dark; like gold that is purer for the furnace; like incense, that is more fragrant from burning; like the camomile, that grows faster from being trampled on.

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To blame is easy enough; with some, it is all of a piece with the hardness of their temperaments; but how to do this delicately, how shall we learn to do that? I answer love; and then say what you will. Men will bear anything if love be there.



## Poetry.

[Communicated for the Herald.]

### MY WANTS.

I want a meek and quiet heart,  
And a will to do my part,  
And to bear the keenest dart  
Of life's pain.

To obey God's holy will,  
And to drink the cup He'll fill,  
Though mixed with many an ill,  
It I'll drain.

I God's favor want the while,  
'Gainst the tempter's luring gulle,  
And the world's bewitching smile,  
Hiding sin.

With the humble, hated few,  
Let me stand to dare and do,  
All for good the right and true,  
'Till I win.

I would ever be content,  
Whether good or ill is sent,  
I am taught 'tis wisely meant,  
For my good.

Though infidels the truth deride,  
Fearlessly I'll stand beside,  
The cross of the crucified,  
Stained with blood.

Not the great world's meed of praise,  
Not the victor's laurel bays,  
Won in battle's fiercest blaze,  
Shall I gain.

But a fadeless crown I'll wear.  
In the coming Kingdom, where  
All the Saints will jointly share  
In Christ's reign.

J. LAIGHT WINCE.

## Obituary.

Died in Freeport, Illinois, January 20, of putrid sore throat, SARAH ELLA aged one year, eleven months, and twenty-one days, infant daughter of Brother John and Sister Sissons. Funeral discourse by the writer, from Job xiv: 10.

P. B. SCOFFER.

# THE HERALD

OF

# The Coming Kingdom.

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## Editorial.

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### Thorny Christians.

OUR LORD, in His parable of the sower, (Matt xiii.: 3-8; 18-23,) well depicted the state of Christian society. The seed sown was all one kind, equally good, but the results attained were very different. Some of it was snatched away by the wicked one, and some of it failed to find deep soil, and consequently perished for lack of moisture when the scorching sun of persecution shone upon it. A third lot fell on deep soil, or at least on soil that was capable of producing a large crop, with proper care, but this was killed by reason of neglect. Thorns were allowed to grow up and choke the good seed. It is of this latter class of Christians we wish to write.

The unregenerated mass of mankind may be said to have one object in view, viz.: the pursuit of happiness in this life. The objects sought after to produce this coveted state are very different. Some imagine that political power will satisfy their ambition, and make them perfectly contented; others seek clerical supremacy, with an idea that their fellow men will not only address them as reverend, but will actually bestow upon them a degree of reverence that will be a source of satisfaction to their worldly pride. Then again many shrewd, far-seeing men seek the power of the Press, with a view to attaining a position of influence and wealth. Such men believe in the proverb that "the power behind the throne is often greater than the throne itself." But there is one object in life that we may say the whole world is pressing after, and that is money, or its equivalent in worldly goods. There is a perfect panic in this direction. Men all around us are constantly offering up their lives as "continual sacrifices" to the god Mammon. It is all done on the worldly plea of "looking out for a rainy day." But that rainy day is never provided for. It is always necessary to add to the stock on hand up to the day of death. At

first the ideas of men are very moderate. A small sum, comparatively speaking, will be sufficient to meet the emergency of that dark day in the future; but when that sum is provided, the day grows darker still, and what looked like a coming shower at first, now promises to be a protracted storm. In view of this, the deceived votary of wealth struggles on for the attainment of greater riches. And so he goes on, deceiving and being deceived, until at last, the cord of life, having been stretched to its utmost tension, snaps in two, and puts an end to his mad career.

When men have spent their lives in the pursuit of wealth, and burdened themselves with the "cares of this world," until their forms are prematurely bent, and their hair turned grey, how forcibly must the words of our Lord come home to them, where He terms the object of their labors as "the *deceitfulness* of richness." They have pursued the glittering God of Gold as a traveler pursues the shining light of an *ignis fatuus*, only to find at last its complete deceitfulness. It promised happiness, but its promises were deceptive, for it brought trouble. It promised ease, and it brought discontentment. View it in any light we will, its promises are deceptive.

In view of this, we find the duties of Christian men are of such a character that they will not admit of a lifetime being spent in such a foolish manner. The good seed sown must be watched, watered and cared for every day, and the thorns of "wealth" and "care" cut down. In other words, a Christian must "seek **FIRST** the Kingdom of God and His righteousness," Matt vi: 33. All ambition to equal the world in point of ostentation and outward show, whether in dress, or in other directions, ought not to be gratified. It does not spring from a right motive. It is born of the flesh and not of the spirit. It "cometh not from above," but is of the earth. If our Heavenly Father has blessed us with the things of this life, we must remember our duty to those around us who are not so blessed. Selfishness is no part of a Christian character. If we are well situated so far as the comforts of life are concerned, and have plenty and to spare, we shall be held accountable for the use we make of it. If we hoard up our wealth and see our brother suffer, or if we neglect to use our means for the Lord's cause where it is needed, depend upon it the Judge of all the Earth will remember this neglect, and will one day thunder in our ears these terrible words: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed; thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own, with usury," Mat. t. xxv.

It seems almost impossible that a Christian man should be so forgetful of his duty as to allow himself to add dollar to dollar, acre to acre, house to house, and yet neglect a cause which ought to have the first claim on his affections. Yet such is the case. We received a letter a short time since from a worthy brother, who stated that he had labored diligently towards getting up a club of subscribers for the **HERALD**. He failed, however, and named over one instance where he

appealed to a brother for two dollars for a year's subscription, but was met with the excuse that "he had over nine hundred dollars taxes to pay, and he could not spare the money." Think of it. If his taxes amounted to nine hundred dollars, what must his wealth amount to? And yet a paper devoted to the interests of spreading the news of salvation to men might sink into oblivion rather than he should save it by subscribing for a copy of it. Thanks to a kind Father above, He has not made His cause dependent upon the assistance of such narrow, contracted souls as these. His Gospel was "preached to the poor" in the days of our Lord, and they were the ones that gladly received it. Our Lord himself declared that "it is a hard thing for a rich man to enter into the kingdom of God." The poor are in a measure dependent upon their Heavenly Father, and their whole souls are wrapped up in the interests of His cause. They seek its advancement, and contribute liberally of their scanty means towards its support. They are alive to the work, and enter upon it with zeal. They are truly lights set upon a hill, giving light to the surrounding darkness. Were the cause of Christ dependent upon the rich members of the fold, we opine that its dissolution would not be far distant. It would speedily perish for lack of support. They are more intent on the accumulation of this world's wealth than they are on that of the world to come. They can offer an improvement on the Lord's admonition somewhat as follows: "Lay up treasures on earth where they will be of service to you in a rainy day." There seems to be an utter disregard, by such, of the Providence of God. They feel strong in their own strength, and do not feel the need of any aid from above. This feeling, as it grows stronger, tends to puff them up with pride, and hardens the heart towards those who have not been equally successful in life. Such Christians are truly in a lamentable condition. They are like the Laodicean members, who said "they were rich, and increased with goods, and had need of nothing," but knew not that they were "wretched and miserable, poor, blind, and naked." Rev. iii: 17.

It is true that there are exceptions to this rule, in our day, as there have been in days past. There are those who are willing to sacrifice every dollar, if need be, in the discharge of their Christian duties. Such brethren we honor, and God will honor in the age to come. But we tremble for the future of the brother alluded to, unless he changes his course of conduct. Can he meet his Lord with such a flimsy excuse upon his lips as he gave to his brother for not aiding his Master's cause? If so, what answer does he expect to receive? Does he think the Lord will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord?" If he does, we verily believe he will be greatly disappointed. W.

A HOUSE built on the sand is, in fine weather, just as good as if built on a rock. A cobweb is as good as the mightiest cable when there is no strain on it. It is trial that proves one thing weak and another strong.

### Debate at Lowell, Indiana.

#### SECOND QUESTION.

"THE Scriptures teach that the final punishment of the wicked will consist in the eternal extinction of their conscious being."

We opened the debate on this question by showing—first, the origin and nature of man; also, what death is, and what its effect will be when executed upon the transgressor as the penalty of Divine law. We showed that man, in his constitution, was mortal, and therefore not possessed of a nature susceptible of existing endlessly. Having thus laid the foundation, we proceeded to bring forward a large number of passages, wherein the destiny of the wicked is explicitly expressed.

Our opponent (Mr. Shortridge) paid but little attention to our strongest texts. He seemed afraid to take a definite position. His great effort was to ridicule the obvious meaning of the words *death*, *destroy*, *perish*, *consume*, *devour*, *burned*, and *burn up*. That he succeeded in comforting those who sympathized with him in the belief that wicked men will never die, but "endlessly continue," as he expressed it, "in a state of mental distress, or torture," we shall not deny. If his friends, however, can tell what his views are, definitely, upon the subject, they are able to do more than their speaker did in the debate. On the first question, his own Moderator called upon him to define his position the second time, and surely there was occasion for him to repeat the call many times on the second question. We rejoice, however, to know that many became satisfied that *death*, eternal death, is the wages of sin. Quite a number came to us during the debate and expressed a feeling of satisfaction in learning that the Bible was so plain and harmonious on the subject of future punishment. One old gentleman came to us at the close of the evening session, and said "that he came to the discussion very much prejudiced against us, and the sentiments we advocated; but," says he, "my mind is changed, and I must confess that what I regarded as error is shown to be truth." Such is the effect of truth upon those who prefer the plain word of God to the absurd theories of men.

The following are some of the statements of our opponent as we find them in our notes:

"I do not say that man is immortal." "The phrase eternal life means eternal happiness."

"The primary meaning of the word death is separation from God."

"The wicked will exist forever, but will not have eternal life."

"Man had a beginning, but his existence will never come to an end."

"The spirit of man is not an entity." "The spirit of man is not material."

If the spirit of man is not an entity, nor material, then most assuredly it must be an immaterial nonentity. This comes the nearest to annihilating man of anything we ever heard or read. Our opponent would frequently get the sword by the blade in this manner. If his wounds only prove mortal or fatal to the degree that he shall see the

truth, it may be good for him. "The wicked will live forever, but will not have eternal life." This remark is so self-contradictory that we do not see how its absurdity can be concealed. Such a proposition would never have been uttered by our opponent, if the trying and stern necessity of a false theory had not required it. All rules of language, and all the principles of etymology are unscrupulously disregarded, and violently thrust aside when an unreasonable and unscriptural dogma is to be sustained. Who cares what words mean, or lexicographers say, when an article of religious faith trembles in the balance?

In Mr. Shortridge's dictionary life means happiness, and death means misery; while the words perish, consume, devour, and burn up, mean to preserve, and keep alive forever in hell, *ταρταρος*, *tartarus*, or some other dark subterranean region, which our opponent was unable to locate definitely, but conjectured that it was somewhere in the universe of God. Mr. Shortridge was not inclined to adduce any Scripture to sustain his position, we suppose for the very good reason that he had none. He said he did not believe in eternal torture nor eternal bliss for the wicked. Once he thought it might be mental distress, and then again he talked as if the punishment of the wicked would consist in scourging with many or few stripes, as their individual cases might merit. It is truly amusing to see how the defenders of immortal soulism, and hell torments, fly about from one position to another to make a show of sustaining their absurd relics of Pagan and Papal superstition. Our opponent claimed to be a reformer, but himself not quite reformed. We fail to discover any reform, however, so long as he advocates the chief dogmas of Pagan philosophy.

The following points were definitely set forth by the affirmative:

I. "The wages of sin is DEATH." Rom. vii: 23.

In order to give full force to the Apostles' statement, we adduced some of the most eminent scholars and lexicographers, who define death as follows: 1. The cessation of animated existence. 2 The negation of life, or the extinction of life, being that state or condition in which all the organs of life cease to perform their functions. In addition to this, we showed that the Bible meaning of death was exactly the same as that given by lexicographers. The *death* penalty is defined by the Lord himself in unmistakable terms. See Gen. iii: 19.

II. That the wicked shall be punished, or that they shall, as Jesus affirms, "go away into everlasting punishment." But what is the punishment? This point we endeavored to make so plain and definite that all could understand us. The English word, punishment, is indefinite in itself. But the Greek word *κολασιν*, *kolasin* from the verb *κολαζω*, *kolazzo*, "to prune, to cut off," is so plain as to make comment needless. The word literally means to cut off, and is, therefore, one of the most explicit and definite terms that could be used to express the punishment of the unfaithful. They, the wicked, will be cut off. As a limb pruned from the tree must die, so the unjust, pruned, or cut off from the fountain and source of all life, must *die, return to dust*.

Men must wait until the judgment day before they get reward.

There is no such thing as going to heaven and hell at death. While, therefore, the righteous obtain eternal life and glory, the unfaithful experience shame and the second death. From the second death there is no promise of a resurrection. It is an eternal extinction of being. The words *perish, consume, devour, and destroy*, all corroborate the foregoing. Paul says "the wicked shall be punished with *everlasting destruction* from the presence of God and the glory of his power." 2 Thess. i: 9. "As chaff they shall be burned up with unquenchable fire." Matt. iii. Unquenchable fire consumes what it feeds upon. There is, therefore, no escape. "The worm dieth not, and the fire is not quenched," is significant of utter and irretrievable destruction. Life and death is before us. Life for obedience, and death for sin.

M.

### The "Marturion" vs. Paul.

W. H. HACKING, one of the editors of the "Marturion," at the close of a long and labored argument to prove mortal resurrection true, says :

"Mortal resurrection, or emergence from the grave in a CORRUPTIBLE STATE, then, is the ONLY mode of egress for the dead. \* \* \* Now, if anti-Christadelphians can show a more excellent way, than that pointed out by our inspired Apostle, and thereby evading a future judgment, by all means let us see it. Your work is before you, gentlemen, IF YOU CAN PROVE THAT PAUL'S ASSERTION IS NOT TRUE. Set about it at once."

Having no disposition, like many at the present day, to prove Paul's assertion untrue, we will let the Apostle speak in his own defence. He says :

"But some man will say, how are the dead raised up? and with what body do they come? \* \* \* It (the dead) is sown in corruption, IT IS RAISED IN INCORRUPTION; it is sown in dishonor, IT IS RAISED IN GLORY; it is sown in weakness, IT IS RAISED IN POWER; it is sown a natural body, IT IS RAISED A SPIRITUAL BODY. \* \* \* Behold I show you a mystery, 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: 35, 42, 43, 44, 51, 52.

To make the contrast plainer, if possible, we will place the two statements in juxtaposition.

#### "MARTURION."

"Emergence from the grave in a CORRUPTIBLE state, then, is the ONLY mode of egress for the dead."

#### PAUL.

"The trumpet shall sound, and the dead SHALL BE RAISED INCORRUPTIBLE."

One thing is certain, either Paul or the "Marturion" is in error. Both statements cannot be correct as they are directly opposite. We leave our readers to determine which they will believe. W.

## Correspondence.

### Words of Interest From Various Localities.

DEAR BROTHER WILSON: Enclosed please find eight dollars subscription for the HERALD OF THE COMING KINGDOM. I wish I could send you more subscribers, and should have been glad to have sent them sooner, but the poverty of our people is so great, that we cannot even raise two dollars to pay for a paper when we would like. Others are anxious to take your paper, but are not able. Before closing, I wish to express my satisfaction with the spirit and ability of your paper, for it seems to me to be conducted upon right principles, and the practical articles I think are admirable.

I regret very much the divisions which have taken place among the brethren at the North. Why is it, if they could not agree, that they could not agree to differ, and still be brethren?

Yours, in the hope of the Kingdom, G. H. BOWLES.

The above account is in harmony with those received from other parts of the South, relative to the effects of the late war on the condition of our brethren there. It appears to have left many of them in a poor condition financially speaking, and we hope that this will not be forgotten by the brethren at the North. Send them books, tracts, etc., for use in their several localities, until the condition of the South improves.

Alluding to the divisions that have taken place at the North, our brother asks, "why it is that they could not agree to differ, and still be brethren?" We know of but one answer to give, and that is, that those who have gone out from us, were evidently lacking in that true Christian love which the Apostle describes in 1 Cor. xiii. He says it "suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." Judging from the conversation and writings of the leaders in the division, we cannot but conclude that there is a great lack of this pure and unfeigned love; a want of that child-like humility which our Lord declared was essential in order to gain an entrance into His Kingdom. There is, instead, a spirit of intolerance, and indifference to the feelings of others. There is a disposition to force their peculiar views on non-essential points, upon all, and if a brother fails to comprehend these things, he is cut off from fellowship, and thrown out into the world as an outcast, and treated worse than "a heathen man and a publican." Such a spirit as this, when put into prac-



tice, cannot fail to divide and distract the body. These are the natural results that always have, and always will follow in the wake of such intolerance. We would not be understood as saying that all who go out from us are animated by the spirit spoken of. There are some good and honest hearts, who are misled by the sophistical reasoning of false teachers. It is truly lamentable to find such brethren mixed up with spirits who are not kindred. The effects of such unions, however, are not to soften the hearts of those who need it, but oftener to harden those who were subject to impression. We deeply deplore this state of things, but thank God that we have been spared from the sin of helping to divide the body of Christ.

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BRETHREN WILSON AND MOYER: There are some seven or eight of us in this vicinity who profess to have the Faith. I have a question to ask you, believing you to be able to give some light on the subject. Is it the duty of disciples to organize themselves together, in order to worship the Lord, and to commemorate the death and sufferings of our Savior or not? or shall we, because we have attended to that ordinance once in our lives, perhaps ten years ago, say that it is no longer binding on us? We ask you to inform us through the HERALD, as Brother Shockey is taking it. You will much oblige us by giving our question notice immediately, as some of us are not satisfied in our present state, and wish to organize, and some are not willing. As I am incapable of writing an interesting letter, I will subscribe myself, yours in hope of eternal life,

JAMES H. SYMPSON.

In reply to our brother's query, we would say, by all means organize, and "forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as ye see the day approaching." Heb. x: 25. If it was important for the brethren in the Apostle's days to come together and exhort one another, in view of the coming day, how necessary it must be now. All around us we find the spirit of infidelity rampant. A race of infidels is growing up, and the Bible is being assailed on every hand. We need to assemble ourselves together to warn, exhort, and provoke, or stimulate each other to love and good works. The influence of the world is much greater on those who neglect this, than on those who attend to it. There is a certain restraining influence exerted on us continually, when we comply with these requirements of a Christian body. Isolation tends to weaken and destroy the work of God, while union builds and edifies.

As to how often the brethren should meet for the purpose of commemorating the Lord's death, we are satisfied, from our examinations,

that the primitive Churches met weekly. If we would keep the ordinances, then, as they have been delivered unto us, it is our duty to meet as they did.

The brethren will derive great benefit from organization, if they begin on right foundations. Let not the spirit of strife or envy, animate a single member, but each prefer another to himself. Let love unfeigned govern all your actions, and a sincere desire to do everything for the glory of God, and not the glory of self, and our word for it, prosperity will attend your efforts.

DEAR FRIENDS WILSON AND MOYER :

Through the kindness of friend G. G. Bickley, of Waterloo, I am made the recipient of the HERALD. (He having subscribed for me.) I had intended to subscribe for myself, as soon as I should receive my money for teaching a school this winter, but thanks to him for his kindness. I love to read the HERALD, and find no errors in it. I have quite recently become interested in the "One Faith," and, as yet, I am not perfect in the knowledge of the things concerning the Kingdom; but am learning each day by a careful perusal of the Book of books, and the aid afforded me in various works on the subjects pertaining to the "Faith once delivered to the Saints."

I have been instructed under the "Dunkard" theory. (My parents belonging to that sect, for over twenty years.) But two years ago, I joined the United Brethren Church, because I could not believe in Dunkard "trine-immersion," and I was immersed once backward. Again, while traveling out West, I espoused the Universalist faith, and became very much entangled in its folds; but thanks to a kind Providence, I came round by Waterloo, some four months ago, and met there friends Bickley and Eby, with whom I talked some on the Scriptures, also received some tracts, and when I got home, I put to the proof the things taught, and found them good; therefore I will try and hold them "fast." I am all alone here in the Faith. This country is thickly inhabited with "Dunkards," "River Brethren," "Campbellites," etc. Yet I "earnestly contend for the Faith once delivered to the Saints," and meet with a good deal of opposition, and the manifestation of hard feelings toward me. I should be glad to receive words of encouragement and instruction from the brethren.

Hoping to receive a crown of eternal life at the coming of Christ, I am yours, etc.,

JOSIAH M. FIFE.

We are glad that our friend has met with the "truth as it is in Jesus," and sincerely hope that he may "grow in grace, and in the knowledge of our Lord Jesus Christ." Let him free himself, as fast as possible, from the "traditions of men," and receive in meekness "the sincere milk of the Word," and we doubt not his eyes will be opened to behold the nakedness of his former position, and awaken in him an

anxiety to be clothed with the righteousness which is of Christ. Persevere, dear friend, in the course you have begun, and compare Scripture with Scripture, "proving all things, and holding fast that which is good."

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DEAR BROTHER WILSON: I wrote you a letter on the eleventh instant, sending you ten subscribers for the HERALD. If you have got it, please to send me word, as those that have sent for it are getting impatient. The Methodists of this place have been engaged in a great revival. I went to hear them a few times. They did not have any use for the Word of God. The last time I was there, the preacher quoted this: "And shall be kings and priests of God, and shall reign with Him up in Heaven," pointing upwards with his hands; so I did not go to hear any more such stuff. At another meeting he got up and laid the Bible down on the desk, shut, and said, "you will find my text this evening, somewhere in the Acts of the Apostles. 'Sirs, what must I do to be saved.'" So you can see what use the Word was to them.

We meet every first day, and have very good meetings, as we have all made new resolutions to do more for the cause of Christ than we have hitherto done. May we have your prayers, and those of the rest of the brethren. We are all well at this time, and are looking for the soon coming of the Lord. Your Brother in the Hope,

THOMAS B. RICHARDSON.

Nothing gives us more pleasure than to hear of the prosperity of the brethren in a congregational capacity. We hope the *ecclesia* at Chesterfield, will not forget the resolution they have made, but will continue firm unto the end. The ignorance of the professing Christian world is so great, that it is incumbent on those who have been enlightened by the glorious truths of the Gospel, to let their light shine. It is criminal neglect to hide our light under a bushel. Let us work then, brethren, and "never become weary in well-doing, for in due season we shall reap if we faint not."

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BROTHER WILSON: Inclosed please find three dollars and fifty cents for four new subscribers at Otisville. There are a few members living there that embraced the Faith last winter, and organized a church, but they have no preaching, and they are weak, and are surrounded by wolves in the shape of the world's Christians, that are doing all they can to win them back. They have never taken the HERALD, and I think it will do them good.

H. W. PETERSON.

We sympathize greatly for those brethren who are young in the Faith, and liable to attacks from the enemy. We think it would be advisable for brethren who are traveling, to stop off occasionally, and

give a word of encouragement to such. Another suggestion we would make is this, that the few who are located, get together as often as possible, to converse on the glorious promises which constitute the foundation of their hope. Let them encourage one another while journeying through life, and we believe they will experience great benefit. A few brethren, actively engaged, in behalf of the truth, will gather strength, and will be able, in time, to defy a mighty army of those who pervert the truth. Lethargy in a Christian, is inexcusable, and will eventually result in complete indifference, if not in an actual forsaking of the cause he espoused. By all means, then, work. Work for those who are in ignorance, and thereby benefit yourselves.

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BROTHER WILSON, DEAR SIR: I herewith send you the money for HERALD, please send to the receipt of P. G. Smith, and Wm. N. Evans, both to Marshfield, Indiana. I propose to still urge upon the brethren to encourage the publication of the HERALD OF THE COMING KINGDOM. I regard it as a valuable periodical, and Christian instructor. Will send money and names from time to time as I can. If all the brethren would do the same, or even send one new subscriber, what a vast difference it would make. Brethren think of it, and use a little exertion for the spread, and a little more general reading of the HERALD. Yours, in the hope of the soon coming Kingdom,  
SAMUEL FRANKENBERGER, M. D.

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BROTHER WILSON: You will please find enclosed two dollars. I want you to send W. M. Powers the HERALD for one year. I would be glad if I could get more to send for it; but men are so filled with their traditions that they have no taste for the good Word. The things concerning the Kingdom of God and the name of Jesus Christ, the Anointed King of Israel seem to be of but little interest to the children of men. They are filled with confusion; but I hope that the Kingdom may soon come to wind up the great drama of human affairs. Yours, in Hope of the Gospel,  
C. BOYD.

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THOMAS WILSON, DEAR BROTHER:

I left home on January 22, with the intention of calling at Princeton, Missouri, to form the personal acquaintance of Brother and Sister Callaway, and then go to Carroll County, where Brother B. Wilson went last December, but the weather becoming unfavorable, and the roads bad, we thought it best to remain here a few days. Having come to that conclusion, we thought we would make an attempt to hold a few meetings. The largeness of the audiences, and the strict attention paid to the things spoken, was far greater than our most sanguine expectations would warrant us to look for; while at the same time the spirit of opposition has been manifested in a small degree, but it has come only from the most ignorant, and consequently the most preju-

diced ones in the community. One evening one of their preachers was present, who, after I had done speaking, proceeded to ask some questions, but so fearful was he of being answered, that he continued to ask about a dozen, without waiting for one to be answered. One of the hearers, however, requested me to answer him concerning the "thief on the cross." The answer was so conclusive, that it entirely silenced him. Yours, as ever, W. M. HOWELL.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Gospel Preached to Abraham.

"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. For which hope's sake, King Agrippa, I am accused of the Jews." "And the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed." Acts xxvi: 6, 7; Gal. iii: 8.

By reference to Gal. i: 6, 7, the Apostle calls this Abrahamic Gospel "the Gospel of Christ," unto which the Galatian brethren had been called, by the grace of Christ; and from which some had been turned away, by those who would pervert the Gospel. At the eighth and ninth verses he pronounces the curse of God upon man or angel who should ever afterward preach any other Gospel; thus teaching the perpetuity, unity, and immutability of the Gospel, which was preached to Abraham, and from the days of Abraham, down to the close of the present dispensation. But the Gospel preached to Abraham contained a number of great and glorious promises. These promises present a summary of the whole plan and purpose of God concerning man and earth. Of course the summary will include all the details. But God only requires an intelligent, and appreciative faith in the summary which is expressed in the promises made to Abraham, in conjunction with the obedience which Christ His Apostles have prescribed. These promises sustain the same relation to the science of Christianity, that the alphabet does to all the branches of science taught in the English language. Having learned the twenty-six letters in the English alphabet, we shall never afterward be required to learn another letter. We use these twenty-six letters in learning to read all the higher lessons, and in the solution of all the more abstruse, or sublime problems in the English language. These twenty-six letters lay the foundation upon which the whole superstructure of all science and literature rest. Remove this foundation and the whole superstructure must fall.

Just so, in regard to the promises of God made unto Abraham. They are primary. They form the base upon which the whole plan of God stands or falls. They furnish a key to unlock all the sublime mysteries, which, in the days of the Apostles, had been kept secret since the ages began. These, intelligently understood, in the light of the New Testament expositions of them, will furnish a clue to the correct

understanding of the whole plan of salvation. These transcendently glorious promises sustain the same relation to all the great truths of revelation that the sun does to all the planets in the solar system. Round them, as the great centre, all other truths revolve. In ignorance of these promises no man can understand God's purpose concerning man and earth. They only present more in detail the great and philanthropic design of God, when He announced His purpose to create man, and proclaimed the grand charter of his dominion. "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." In this great original title the earth is the only theatre of man's trial, development and reward. It is also the grand theatre of his fall, his triumphs, and his glory. In one word, God's whole purpose is indissolubly allied with man and earth.

The Bible is a revelation of no other purpose. Again, the whole plan of salvation, individually and nationally, is wrapped up in the thrillingly glorious promise made to our great progenitors, when they turned their backs upon the fiery guarded gates to go out into the world when the curse blazed before them—that the Seed of the woman should bruise the serpent's head. This promise involves the utter and everlasting extirpation of the kingdom of men, by the women's promised Seed, and the establishment of God's everlasting Kingdom upon its ruins. The same grand and glorious design is contained in the same sublime summary, and drawn more in detail, for the purpose of introducing the principal instrumentalities through which God proposes to carry out His design concerning man and earth. But whether in its greatest summary, as preached by the angels of God before the creation of man, and immediately after his fall; or as preached to Abraham, Isaac and Jacob, or by Christ and His Apostles, it is the same Gospel.

With these prefatory remarks, I will close this article, promising in my next, to consider the Gospel promises which were made to Abraham, and the New Testament application of them.

Your brother in hope of the promise made of God unto our fathers,  
J. M. STEPHENSON.

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[Communicated for the Herald.]

### Did Adam Die a Literal Death?

GENESIS, second chapter and seventeenth verse, is usually adduced to prove that Adam died a spiritual, and not a literal death, from the fact that the text says that "in the day that thou eatest thereof thou shalt surely die," and as Adam lived many years after this, he must have died some other than a *literal death*. We are willing to affirm that the only death threatened Adam, and the only death that Adam died, was *literal*, and not spiritual; and we think we can make our affirmation good; hence it is necessary that we ascertain *what is death*.

We have been passing down the stream of time six thousand years or more, and our friends are still passing to the unseen, the abode of the dead, none ever returning to inform us what it is to die. Theologians differ. All classes, except Bible men, differ upon the question, What is death? We state in answer to this question, that death is *extinction of life*; it is ceasing to live, a *returning to dust*. Man was made a living soul, or living creature, by the breath received in his nostrils. Gen. ii: 7. Man was unmade by losing the breath. Psa. civ. The Prophet Isaiah informs us that to die is to cease to live. Isaiah xxxviii: 1. The Lord informs us that death is a returning to dust. Gen. iii: 19. Adam lived nine hundred and thirty years, and he died. Gen. v: 5. He returned to dust; he ceased to live. This is death. This is in harmony with the *marginal* reading of our text, "dying thou shalt die." Adam transgressed the law of God, and from that moment was subject to death. He passed down to the silent tomb, unconscious in death.

But to our text, "in the day thou eatest," etc. How shall we understand the phrase "in the day?" What time is referred to? Is it specific or general? We prefer the latter. Gesenius, the great Hebrew scholar, says of this passage, "in the day when thou eatest thereof," etc., just as Gen. ii: 4, "in the day when God created the heavens and the earth." Thus he makes it equivalent to the words "in the day *when*" in both cases, according to Hebrew usage, making the specific term day stand for the general idea of time. See Russell's bogus report of his debate with J. M. Stephenson, page 364.

Respectfully submitted.

W. L. WINSLOW.

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BEEs find the flowers, not because they are symmetrical and beautiful; but because they have honey in them. If sinners are ever attracted to the churches, it will not be by the observance of stately and stately forms, or by the display of gaudy paraphernalia, but because there is honey in them.

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A TRUE story is told of a lady who complained to her minister that her husband was always quarreling with her every time he came into the house. The good minister, suspecting the true cause, told her to fill her mouth with flour when she saw her husband coming. She did so, and to her great surprise her husband did not quarrel with her at all.

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THE greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is the calmest in storms, whose reliance on truth, on virtue, and on God, is the most unfaltering.

## Miscellaneous.

[Communicated for the Herald.]

### The Gospel of the Kingdom.

"And preaching the Gospel of the Kingdom." Matt. iv: 23.

IN this passage is comprehended all that Christ taught. Other descriptions of His teaching are given, but they are only different ways of describing the same thing.

The Gospel pertains to the Kingdom, and to the Kingdom alone. To apply the Gospel to any other end, is as much a perversion of the Gospel, as it would be a perversion to apply the history of our government to any other.

The word Gospel means glad tidings. "Preaching and showing the glad tidings of the Kingdom of God." Luke vii: 1. It consists in the description of things pertaining to the Kingdom. "Speaking of things pertaining to the Kingdom of God." Acts i: 3. The Gospel, the glad tidings, and speaking the things concerning the Kingdom mean the same thing—the Gospel of the Kingdom.

#### THE GOSPEL OF WHAT KINGDOM?

The Gospel relates to the Kingdom which was prepared when the world was made, and which is now in rebellion, and which is to be restored. The subjects in this Kingdom are now in rebellion. The territory is under the curse. The Gospel proposes to subdue the rebellion, and remove the curse, so that the will of God may be done in this Kingdom as it is done in Heaven. Proof. "The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that do offend, and them which do iniquity." Matt. xii: 41. This Kingdom is the world where the wheat and the tares grow. The good news of this Kingdom is that the things which now offend shall be gathered out. "For He must reign, till He hath put all enemies under His feet, and when all things shall be subdued unto Him." 1 Cor. xv: 25, 28. In the Kingdom which is to be given to Christ, there are enemies to be subdued unto Him. The good news is, that these enemies shall be subdued. "And there was given Him dominion, and glory, and a Kingdom, that all people, nations and languages should serve Him." Dan. vii: 14. In this Kingdom are all people, nations and languages which do not now serve Him." The Gospel of this Kingdom is, that all these people shall serve Him.

The Kingdom, in which are things that offend, and in which are enemies to be subdued, and in which all the nations of the earth dwell, exists as really before it is given to Christ, as afterwards. This Kingdom is now in rebellion. The good news of it is, that it is to be given to Christ that the rebellion may be put down, and the curse which is now upon it may be removed. This Kingdom was prepared when the world was made. "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. xxv: 34. This Kingdom has existed ever since it was prepared. It must



exist in order to be given to the Saints. It will never cease to exist. It will never be changed. God's purposes change not. His work is perfect. He says, "My counsel shall stand, I will do all my pleasure." Thus it is, that the Kingdom of which the Gospel is good news, is the government which God prepared when He made the world, to have jurisdiction over its inhabitants forever, against which the world is now in rebellion, and to which it will be subdued and restored by the Gospel. The elements of this Kingdom will always be the same. The earth will always be the territory, the inhabitants of the earth which are earthy, will always be the subjects, the law given to Adam before he sinned will always be the law, and God will always be the King. This arrangement will never be changed, whether the subjects are loyal or disloyal, whether they are governed in a subordinate sense, by angels, or by men, or by His Son.

The government must exist, before there can be a rebellion against it. There must be a rebellion against this government before the Gospel is needed. The Gospel is a provision by which the rebellion is to be put down, and the world reconciled to God, so that the curse may be removed, and the blessings provided for, in the Kingdom, may be restored. The Gospel, then, must relate to the same Kingdom, that the rebellion is against. The present condition of the world is just what is provided for, in the law of the Kingdom for the disloyal. This Kingdom, the subjects of which are now disloyal, will be given to Christ and the Saints, that its subjects may become loyal.

As the laws of life and health do not change, or cease to have jurisdiction over those who transgress them, so the law of the Kingdom does not change, or cease to have jurisdiction over the world, whether it continues loyal or disloyal. Rebellion does not destroy the government it aims to destroy, while its laws can be faithfully executed. The Gospel does not propose to destroy or change the arrangements for the Kingdom, but it does propose to remove the things that are wrong, that ought to be removed, because they are wrong, the things that may be shaken, that the things that cannot be shaken may remain. The Kingdom to which the Gospel relates, comprehends the arrangement which God made, when He made the world. The Gospel comprehends all the means by which a complete reconciliation to God's plan of the Kingdom may be secured. The Gospel relates to the Kingdom which is now in disorder, and under the curse. JOEL A. SIMONDS.

#### EDITORIAL COMMENTS ON THE ABOVE.

We have given place to the foregoing article in our columns, not because we endorse its teaching, but out of respect for its author. We cannot, in justice to our readers, however, allow it to pass without pointing out what we consider radical errors. It may be sufficient, however, to show that the foundation is faulty upon which his superstructure is built, and this we will undertake to do.

The writer bases his entire argument upon this proposition, that the Kingdom of God, which the Lord and His disciples preached, has been in existence ever since the creation, but that it is now in rebellion,

and that the object of the preaching of the Gospel is to subdue the rebellion, and remove the curse. This teaching we believe to be utterly at variance with the Word of God.

I. If the Kingdom of God is already in existence, then it cannot be a matter of hope to the Church. Jesus said: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii: 32. Again: "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. Our Lord taught His disciples also to pray to the Father in these words: "Thy Kingdom come, Thy will be done in earth as it is in heaven." Matt. vi: 10. Now, if the Lord had the same idea as is taught in the article referred to, then he should have taught them to pray for the purification of God's kingdom, which was then in existence.

II. Daniel must have been greatly mistaken when he styled the kingdoms of his time as "the kingdoms of men." Again, after presenting a chain of earthly kingdoms, or kingdoms of men, known in history as the Babylonian, Medo-Persian, Grecian and Roman Empires, he introduces a NEW kingdom which he styles the Kingdom of God. This kingdom, he says, will "break in pieces and consume" all the kingdoms of men. Now, according to the teaching of "J. A. S.," God will not SET UP a kingdom at that time, but simply remodel the one that has been in existence from the creation.

III. The glad tidings, or good news of the Kingdom is said by "J. A. S." to be that "the things which now offend shall be gathered out of the Kingdom." This is predicated on the false idea that the Kingdom of God is already established. The truth is, however, that the gospel, or glad tidings of the Kingdom relates to the fact that such a kingdom will be established in the earth at a *future day*, and that under its benign influences the world will prosper as never before.

IV. Great stress is laid upon the Lord's words, "the Kingdom prepared for you from the foundation of the world." Matt. xxv: 34. It is argued from this text that the Kingdom of God was set up at the foundation of the world, and has been in existence ever since. As well might we reason from the words "the Lamb slain from the foundation of the world," (Rev. xiii: 8,) that Jesus, the Lamb of God, lived at the time of the creation, and that the inhabitants of those early days slew him. The Lord, addressing His Father, said, "Thou lovedst me *before* the foundation of the world." John xvii: 24. Are we to conclude, therefore, that Jesus existed previous to the foundation of the world? Such false reasoning would lead us into a labyrinth of foolishness like unto the mysticism of apostate churches. Without stopping to give a correct exposition of the text in question at the present time, we will conclude our criticism by summing up as follows:

I. The Kingdom of God was not set up at creation, but will be set up "in the days of these kings," as predicted by Daniel, showing it to be yet future.

II. This is corroborated from the fact of its being proclaimed as

good news by Jesus and the Apostles, and still in the future according to his own promises.

III. It is held out as a subject of hope to the believer. "Hope that is seen is not hope, for what a man seeth why doth he yet hope for?" Rom. viii: 24.

IV. Consequently "J. A. S." is greatly in error in not discriminating between the re-modeling of a Kingdom already in existence, and the *setting up* of a kingdom on the ruins of others. W.

[SELECTED.]

### Notes on Scripture.

#### FOLLOWING THE SHEPHERD.

"Mysheep hear my voice, and I know them, and they follow me." John x: 27.

A correspondent of the New York "Observer," residing at Peking, China, gives the following interesting illustration of the beautiful figure employed by the Divine teacher to show the relation between himself and his disciples:

As I was going out of the city one day, he says, as I drew near to the gate I found the streets leading to it all obstructed by a crowd of carts, mules, camels and barrows, so closely jammed that all were more or less compelled to stand still. There were about two hundred carts and barrows thus stopped in their progress in the greatest thoroughfare in this city, but each driver tried to get on quietly and await his turn. Being on horseback, I was able to thread my way through the crowd by following the foot passengers; but was at last brought to a stand, and had to wait for an opening. It was an extraordinary sight, and the patience, of the people, was highly creditable to them.

While looking on, I saw a man threading his way toward the gate, and making a sort of low whistle, hardly audible above the hum of the crowd; and just behind him, keeping as near to him as they could, followed a flock of twenty-five or thirty sheep. These poor animals were evidently alarmed at the din and jam, but, never uttering a bleat, they cared only to follow their master; some ran under the carts, one or two pressed under a donkey or a mule in a cart, and one made a jump over a basket; they all were soon at the gate and out of my sight, led like sheep to the slaughter—for, poor beasts, they knew not that it was for their life.

Ah! thought I, so go true Christians through the cares and din of life. "My sheep hear my voice," and so did these animals the voice of their leader, who never, that I saw, turned his head to see if all his flock were behind him. He, no doubt, knew that they would not stray far from the sound of his whistle. The true disciple knows and follows the voice of the Good Shepherd. Guided by that gentle, well-known sound, he threads the crowded path, and fears nothing so much as to be drawn beyond its reach. The lesson to be learned from a flock following its guide as this one did, seemed to me far more impressive than when the same flock is represented as quietly walking after him in a watered field, as it is usually drawn.

## THE SHEPHERD AND HIS SHEEP.

"He that entereth in by the door is the Shepherd of the sheep; to him the porter openeth and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out." John x: 2, 3.

Having had my attention directed last night to the words, "The sheep hear his voice, and he calleth his own sheep by name," I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience. It is also true of the sheep in this country, that "a stranger will they not follow, but will flee from him, for they know not the voice of strangers." The shepherd told me that many of his sheep were still wild; that they had not yet learned their names; but that by teaching they would all learn them.—*Hartley's Journal of a Tour in Greece.*

## WHIRLWINDS IN THE EAST.

"Elijah went up by a whirlwind into heaven." 2 Kings II: 11.

Whirlwinds, in Eastern countries, are sudden, and are surprising in their effects. On a sultry day, and without any previous agitation in the atmosphere, they will take place, carrying upwards, with a revolving motion, whatever may chance to come within the whirl. Bodies of great weight are thus moved from their places, and carried upward, till they are lost sight of in the clouds.

The effects of one of these whirlwinds, confined probably to a small circumference, was witnessed once in India. A roofing of palm-branches and grass were laid on the ground, ready to be supported on poles for the front of a bungalow. It was heavy, several yards long and broad, and had taken eight men to lift and carry it. Suddenly, and without warning, for the day had been excessively hot, and there appeared not a breath of air, this roof was moved to and fro; and, after flapping a moment or two, was raised aloft and carried up with speed, whirling round and round, as it went up, till at last it became but a speck in the distance, and was soon lost to sight.

In countries where whirlwinds are of frequent occurrence, it is not surprising that "the sons of the prophets," seeing Elijah go up "by a whirlwind into heaven," should have urged Elisha to send and seek after him, "lest," as they said, he might be "taken up, and cast upon some mountain or into some valley."

## SWIFTER THAN A POST

"Now my days are swifter than a post: they flee away, they see no good." Job ix: 25.

The common pace of traveling in the East is very slow. Camels go little more than two miles an hour. Those who carried messages in

haste moved very differently. Dromedaries, a sort of camel, which is exceedingly swift, are used for this purpose; and Lady M. W. Montague asserts that they far outrun the swiftest horses. There are also messengers who run on foot, and who sometimes go a hundred and fifty miles in less than twenty-four hours. With what energy then might Job say, "My days are swifter than a post." Instead of passing away with a slowness of motion like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying despatches.

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[Communicated for the Herald.]

### A Few Thoughts on Antichrist.

THE word Antichrist, properly signifies against, or opposed to Christ. He is represented by Daniel as a horn, which made war with the Saints, and as prevailing against them until the Ancient of days came, and judgment was given to the Saints, and the time came that the Saints possessed the Kingdom. Dan. vii: 21, 22. This horn first developed itself as the Pope of Rome. He is represented by Daniel as having the eyes of a man, and a mouth speaking great things. He is represented as having great power, so much so, that he plucks up three of the horns of Daniel's fourth beast. But this power, says the Prophet, only continues until a time, times, and a dividing of time, stretching along a period of time to the second coming of Christ. Paul styles him "the man of sin the son of perdition, who opposeth and exalteth himself above what is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God." But he is to be destroyed by the brightness of Christ's coming. "His coming," says Paul, "is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they receive not the love of the truth, that they might be saved. And for this cause God sends them a strong delusion, that they might believe the lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness.

Antichrist is represented in the Apocalypse, as "a harlot that sitteth upon many waters," with whom the kings of the earth commit their fornications, and the inhabitants of the earth are made drunk with the wine of her fornication." Rev. xvii: 1, 2. Daniel's horn, Paul's man of sin, and John's woman that sitteth upon many waters, mean one and the same thing. John describes her as having upon her forehead "a name written, Mystery, Babylon the great, the mother of harlots, and of the abominations of the earth." Verse 3. "Her coming," says Paul, "was after the manner of Satan with great power, and signs, and lying wonders," well calculated to deceive. She is deluded herself, and the inhabitants of the earth, who believe her teachings, are rendered delirious by the wine of her fornication. The clergy tell them the Bible is hard to be understood, and in order for them to have a proper understanding of it, they must pay them for interpreting it.

And so the people have concluded it is true, and they will toil in the shop, or on their farms to pay the clergy for interpreting the Bible according to the rules of John Wesley, Dr. Adam Clarke, Alexander Campbell, and others, which is simply to spiritualize it away, and make God's Word mean contrary to what it says. Their leaders are under the influence of the wine of the mother of harlots, who oppose the truth, and deal out their poisonous drugs to those who gladly receive them. Brethren, let us be sober, and watch and keep in the path of Christ and the Apostles, for the judgment of the Antichrist is near at hand.

J. GUNN.

While we are not unmindful of the fact, that the foregoing "Thoughts on Antichrist," are in harmony with the teachings of many Bible Expositors, yet we do not feel justified in allowing them to appear without a word of dissent.

The application of Paul's description of the "man of sin" in 2 Thess. ii: to the Papal power, we think is far-fetched, as is also the description of Daniel xi: 36-39. We are of opinion that the power so graphically described by these writers, will be found in full strength when the Lord comes. We have not time nor space, at present, to give our views in detail on this question, but we are becoming more and more impressed with the idea that the world has yet to see the manifestation of the dreadful power spoken of.

W.

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[SELECTED.]

### To "Stand Up."

THIS phrase is somewhat peculiar, and must be a very obscure one to a person who is not conversant with its use as found in the prophetic Scriptures. It is peculiar, since it nowhere occurs in the sacred writings except in the book of Daniel; and also since its relations to its agents are of that nature that it produces joy and heavenly emotion in the minds of all who are anticipating future beatitude and glory beyond this scene of human conflict and death; especially when they contemplate the august scenes of Daniel xii: 1, where the phrase is found.

The prophetic definition and application of this phrase are easily understood when we examine the prophecy where it occurs. This phrase is found in Dan. xi: 2. "There shall stand up yet three kings in Persia; and the fourth shall be far richer than they all." These kings brought to view, which were to stand up in Persia, are the following: First, Cambyses; second, Smerdis; third, Darius; fourth, Xerxes the Great.

It must be obvious to all, that the phrase, "stand up," in the passage above, must mean to reign on the throne of Persia; for these four Persian kings did reign in succession, and they must be the ones here delineated in this prophecy.

In verse three of this eleventh chapter of Daniel, we read: "A mighty king shall stand up that shall rule with great dominion." This mighty king undoubtedly was Alexander the Great. Here the expression, to "stand up," is used concerning this mighty king in a very clear and unmistakable manner, setting forth the fact that it is to rule with kingly authority. In the above text it is not only affirmed that a king shall "stand up," but that he shall "rule with great dominion."

Again, this same phrase occurs in the twentieth verse of this chapter, and reference is had by the Prophet to Cæsar Augustus, who made a decree that all the world should be taxed. It is generally conceded that Cæsar Augustus is the one of whom the Prophet speaks; and if so, to "stand up" must be the same here as in the preceding cases.

Again, in the twenty-first verse, the same expression is found, and is used in reference to a "vile person"—Augustus Cæsar's successor—Tiberius.

If, in all these instances, "stand up" means to sway the sceptre and reign as king, it must be very obvious that the same idea is taught in Dan. xii: 1, where it is affirmed that Michael shall stand up. It would be very unreasonable indeed to suppose that a different idea than to reign is taught in Dan. xii: 1, in the words, to "stand up," when in every instance in the eleventh chapter that is the meaning.

But an inquiry here comes up, who is Michael that is to reign, the consequences of whose standing up will be a time of trouble, "such as never was since there was a nation," and the deliverance of Daniel's people, "every one that shall be found written in the book?" He cannot be an angel, since in the Scriptures there cannot be found a declaration that angels will ever reign as kings. Angels have their appointed sphere of service; but, exalted and perfect as their service is, the honor of being kings, and reigning on thrones is not delegated to them, whatever their rank may be. Observe that this text does not assert that an angel of God, or Christ's angel, shall reign, or stand up; but Michael—one like God.

Angels might comfort the weeping woman at the empty sepulchre, by the announcement that the Lord was risen; and so might an angel tell Cornelius to send to Joppa for one who would tell him words whereby he and all his house should be saved; but angels never have reigned as kings, neither will they ever; for that is not in the economy and purpose of God.

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THE house will be kept in a turmoil where there is no toleration of each other's errors. If you lay a single stick of wood in the grate, and apply fire to it, it will go out; put on another stick, and they will burn; and a half a dozen, and you will have a blaze. If one member of a family gets into a passion, and is let alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on all the fuel; draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze that will enwrap them all.

[SELECTED.]

## Arithmetic Run Mad.

THE "antiquity of man" being a favorite subject of skeptical speculation now-a-days, I noticed recently that some presumed disciple of the school which teaches that he is, by many cycles of centuries, older than Moses makes him, has computed that if all the human beings who have lived and died upon the earth were closely packed together, each in his original bulk, the mass would exceed that of the contents of our globe; and I had the curiosity to submit this calculation to the test of figures, with the following result:

The present population of the earth is estimated at one thousand millions, and I will assume that three generations, or 3,000,000,000 have passed away in every century, allowing thirty-three and a third years as the average duration of human life. The surface of the globe contains about 200,000,000 square miles, about fifty thousand of which is land, and the rest water. Allowing four square feet as the average and ample space for every man, woman and child, each square mile would require very nearly 7,000,000 people to cover it, and consequently it would take three hundred and fifty million million (350,000,000,000,000) persons to occupy the dry land of the earth's surface, standing comfortably erect thereon. Now, dividing this number by the number assumed above as expressing the deaths in each century, we see that it would require no less than one hundred and sixteen thousand six hundred and sixty-six and two-third centuries, or 11,666,66 years worth of dead people to cover one-fourth of the surface of our globe, in an upright position. This calculation assumes, for simplicity's sake, that the population started with a thousand million instead of one pair, or one pair for every differently alleged type of mankind. The result, as far as the age of the race is concerned, would satisfy the most zealous advocate of man's "high antiquity." But, as to cover a fourth part of the earth's surface to an average depth of say five and a half feet of human flesh, very loosely packed, would require a mass of but 50,000,000 square miles, multiplied by 528 feet or the one thousand part of a mile or 50,000 cubic miles, and, as the cubical content of the globe is, in round numbers, 260,000,000,000 cubic miles, it follows that if man has lived on the earth the enormous period of 11,667,667 years, his remains (in a standing posture) would occupy a space only equal to the one five million two hundred thousandth part of the solid mass of the earth, instead of more than the whole extent of that mass.

If, however, man has been, as the Bible represents, only about 6,000 years on the earth, it will be readily seen that he would require but an insignificant share of its surface to provide him with decent burial for all the time he has been here. While admitting that the alleged discovery of human remains among the older geological strata may appear inconsistent with the Mosaic account of man's origin and age, I am not yet prepared to renounce my faith in it; nor can I derive more satisfaction from considering myself as an individual member of a race countless in numbers than from regarding myself as one of a more limited community.



[Communicated for the Herald.]

**To the Strangers Scattered Abroad.**

THE Brethren of the One Faith, at, and about Ladoga, Marion County, Iowa, met and organized by electing for Elders, R. J. Hill, and John Plummer; for Deacon, George W. Prewitt; for Secretary, John P. Glenn. A request was made that the proceedings of the meeting, together with the names of members, be forwarded to the HERALD office for publication. The names of our members are as follows:

R. J. and C. E. Hill; John and Lucinda Plummer; George W. and Elizabeth Prewitt; Silas and Margaret Haynes; Henry C. and Eliza Plummer; James W. Glenn; John H. Prewitt; John P. Glenn. Any brother passing through this country, will find a welcome home on calling upon us.

JOHN P. GLENN, Secretary.

We are glad to see the brethren moving towards organization. It betokens life. The world realizes the importance of this, and hence, the proverb, "In union there is strength." An organized body is an element of strength, which, when rightly directed, is productive of great good. Let the work go on. We shall be glad to hear like good news from other localities.

**Poetry.**

[SELECTED.]

**GOD'S ACRE.**

I like that ancient Saxon phrase, which calls  
The burial-ground God's Acre! It is just;  
It consecrates each grave within its walls,  
And breathes a benison o'er the sleeping dust.

God's Acre! Yes, that blessed name imparts  
Comfort to those, who in the grave have sown  
The seed, that they had garnered in their hearts,  
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast,  
In the sure faith, that we shall rise again  
At the great harvest, when the archangel's blast  
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,  
In the fair gardens of that second birth;  
And each bright blossom, mingle its perfume  
With that of flowers, which never bloomed on earth.

With thy rude plowshare, Death, turn up the sod,  
And spread the furrow for the seed we sow;  
This is the field and Acre of our God!  
This is the place where human harvests grow!

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### Two New Proofs of Mortal Resurrection Examined.

THERE is no subject that has ever come to the notice of our brethren that has called out so much effort on the part of its advocates, to sustain it, as that of the mortal resurrection of the Saints. All the elements of our Faith are so simple, that we have prided ourselves on the fact that we could almost make a child comprehend them, and further, we could teach them, and defend them from King James' translation. On this account we have always been ready to meet all opposers on their own platform, asking no odds. But how has it been with the advocates of mortal resurrection? Have they been able to do this? Far from it. Instead, they have been compelled to resort to a wholesale re-modeling of the Word of God. They found the Bible full of texts that taught the very opposite of their doctrine, hence, the necessity of new translations. Job, David, Christ, Paul, Peter, and every other Bible character that conflicted with mortal resurrection, has been subjected to severe criticism, resulting, for the most part, in the merest trash being palmed off on the brotherhood for the truths of God. We would ask, in all sincerity, if this fact, in itself does not cast suspicion upon the truthfulness of the new theory? Supposing we were compelled to resort to a like procedure in teaching the doctrines of the Kingdom of God, the Restoration of Israel, the mortality of man, etc., what success would attend our efforts? Very little, if any. Therefore, we conclude, even from this stand-point, that great doubt must rest upon the truthfulness of any doctrine that requires a wholesale re-modeling of the Scriptures as given to us in the translation of King James. Not but that there are errors found in this translation, but that a doctrine, like the one in dispute should be so plainly contradicted in so many texts, is marvelous, if in each case the translators are in error. Strange, indeed, that the King's translators should give us a translation on these

disputed texts, that was foreign to their own faith, and yet be in error. They were all believers in the doctrine of a future judgment, as taught by the advocates of mortal resurrection. May we not reasonably suppose then, that if the texts in dispute could have been honestly translated so as to favor the established views of the church to which they belonged, they would have so translated them? Most assuredly. But such is not the case, therefore it is an additional argument in favor of the present translation of these texts being in harmony with the original.

The objectors to an incorruptible emergence of the dead, as taught by Paul, have met with more difficulty perhaps, in the fifteenth chapter of first Corinthians, than any other in the Bible. If the subject was not of so serious a character, we might say it is amusing to see the many resorts to which they have been pushed, and the different renderings and interpretations that have been palmed off as correct, by them, relative to this great and conclusive argument of the Apostle Paul on the subject in hand. New efforts are constantly being made to twist Paul into harmony with their new and fondly cherished theory, but he will not fall into line. The difficulty seems to be that he has spoken so plainly against it, that it is impossible to make him teach mortal resurrection, unless it can be shown conclusively, that black means white, and that light means darkness. When we can spiritualize away the obvious meaning of words, as sectarians do, then we can readily believe that Paul taught that the Saints would be raised CORRUPTIBLE, although he did say that they would be raised INCORRUPTIBLE.

The Editor of the "Marturion" who is a recognized champion of the new theory, has many times attempted to save it from falling to pieces. In his issue of February he comes to the rescue again, with two new and important points, as he claims; and settles the entire controversy with one sweep. Such a flourish of trumpets and self-assurance, although in harmony with the spirit of his associates, is certainly unbecoming a meek and lowly follower of Jesus. With an exultant spirit he cries out as follows:

"Can ye not see, O, ye *blind leaders of the blind*, that in rejecting the only mode God has provided for emergence from corruption to incorruptibility, that you have effectually closed up the only avenue of escape for the dead in Christ who are now lying under the bondage of corruption?" "And now we call upon all those *wise acres of the nineteenth century* who reject with scorn and contempt the only mode of exit from 'the pit of corruption,' which the Eternal Spirit has left open, to tell us how Paul and his Corinthian brethren are ever to get out of *sheol* at all." "Now let 'More Anon,' 'Mark Allen,' Thomas Wilson, and as many more as can be drilled up, set to work at once. You have no time to lose."

We have heard of "much-ado about nothing," but never saw it more plainly illustrated than in the present instance. The great difficulty our opponent meets with, is in Paul's language, "it is sown in corruption, it is raised in incorruption."

"Now," says he, "if we can fairly and legitimately remove that little word (in) and substitute, on good authority, one that will point forward to

something beyond the mere act of raising from the dead, and that something being incorruptibility, then the text is taken out of the hands of our opponents, and they have not a shadow of proof left for immortal emergence."

He admits, in other parts of his article, that if this little word IN can be retained in the passage alluded to, then mortal resurrection is defeated, so far as Paul's teaching is concerned. Now we shall undertake to show that Paul used this word IN just as it stands in our translation, and if so, our opponents being judges, we shall have succeeded in arraigning at least one important Bible writer against them.

#### THE GRAMMATICAL CONSTRUCTION OF THE PASSAGE EXAMINED.

The Editor in question gives the following as his reasons for changing the rendering of King James. He says:

"The text reads in the original thus: *Σπειρεται εν φθορα, εγειρεται εν αφθαρσια*, *speiretai en phthora, egeiretai en aphtharsia*. Now there is a rule given by grammarians and lexicographers for the translation of this preposition into English; it is this, that when *en* follows a verb of motion it may be rendered *into*, when meant to express tendency to a place (or state) and afterwards continuing or acting in it, (Ewing's Greek Grammar, p. 102) as for example Luke xxiii: 42; *οταν ελθης εν τη βασιλεια σου οταν elthees en tee basileia sou*, when thou comest (*en*) into thy Kingdom. Again, *Αγγελος γαρ κατα καιρον κατε βαινεν εν τη κολυμβηθρα*. *Angelos gar kata kairon katebainen en tee kolumbeethra*. An angel descended (*en*) into the pool. John v: 4. 'I send you as sheep (*en*) into the midst of wolves.' Matt. x: 16. 'Casting a net into (*en*) the sea.' Mark i: 16. We might multiply quotations innumerable, as examples, but these will suffice to show that the rule holds good of rendering the preposition *en* into when preceded by a verb of motion. Now the passage under consideration when rendered in accordance with this rule, and after the above examples, would just read thus, 'it is sown into a state of corruption, it is raised up into a state of incorruption.'"

Judging from the closing remarks, above, we are to conclude that when the preposition *en* is preceded by a verb of motion, it is to be translated *into*. Such is not the case however. Many instances occur where such a rule would not apply. Again, we are told that *innumerable* instances might be produced where the preposition *en* is translated *into*. In reply to this we might state that the preposition *en* occurs in the New Testament writings over twenty-five hundred times, and about a dozen instances are all that can be found where it is translated *into*. In each of these cases, however, we find the reasons apparent for the change. For instance, in one of the quotations cited by W. H. H., "an angel descended *into* the pool." Here we find not only a verb of motion, but we also find the "tendency to a place," which is equally necessary.

Before proceeding further, however, it will be well to give the grammatical meaning of the preposition *en*. It is defined as follows:

"*En* denotes that one thing is *in*, upon, by, or near another. In general it indicates an actual union or compact with an object, and hence is the opposite of *ek*, (out of.) It denotes, in a local relation, the *being in*, *inclosed in*, *encircled*, *surrounded by*; used with reference to place, clothing, persons, *in*, *among*, *in the midst of*, and with verbs of speaking, before, *in the presence of*; (*caram*) then it is transferred to the external and internal state or condition in which one is taken, or is found, by which he is, as it were, surrounded." "Kuhner's Greek Grammar."

Here is a plain common sense definition of the word in dispute. Let us apply it to our text. "It is sown in corruption." What is the *it* here spoken of? Evidently THE DEAD referred to in the previous sentence. "It (the dead person) is sown in (a state of) corruption." That is, he is now lifeless, and in a state of decay or corruption. He is not sown *into* a state of corruption, but is in this state when sown. Not that he is corruption absolute when sown, but he is in *a state* of decomposition, decay, or corruption. Friend H. would have us believe, that such is not the case, but that he is sown *into* corruption, as if corruption already existed in the grave, and the seed or body sown was deposited into it. Such a rendering is not only false, but foolish. If the Apostle had intended to convey such an idea, he would have used the preposition *εις eis*, and not *εν en*. In order to prove this, we will give the definition of *εις eis*.

"*Eis* is only a modified form of *en*, and denotes the same relations of position, as are expressed by *en*, but ALWAYS IN THE DIRECTION WHITHER, hence it is used of motion *into the interior of an object, up to, into the immediate presence of,*" etc. "Kuhner's Greek Grammar."

Now if Paul had intended to convey the idea that the dead body was sown *into* corruption, he would doubtless have used this preposition. In that case, it would not have admitted of dispute. The preposition *εις* signifying "into the interior of an object," we should have had corruption as the object, and the body sown or deposited into its interior. But as this idea was foreign to the facts in the case, we do not find Paul "making such a blunder." Hence he used the preposition *εν* (*in*) to convey his meaning, which, as we have already seen, signifies *the state or condition* in which the body is when sown. The same argument is applicable to the balance of the text—"it is raised in incorruption." That is, it, (the dead person sown) is raised (from the dead) in (a state or condition of) incorruption.

That we have given a truthful exposition of the text is further apparent from the use of the preposition *εν* in the verses following: "It is sown in (*en*) dishonor, it is raised in (*en*) glory; it is sown in (*en*) weakness, it is raised in (*en*) power." Adopting Hacking's interpretation of the preposition *εν*, we should read the text thus, "it is sown into a state of dishonor," and "it is sown into a state of weakness," whereas dishonor and weakness attaches to the body before it is sown. It is not a something existing *apart* from the body, *into* which the body is sown, which would be necessary, in order to adopt the rendering sought to be forced upon us. Hence we are certain that the preposition *εν* in the text in dispute, cannot signify *into*:

I. Because *into* is the definition of *εις eis*, and not *εν en*, and if the Apostle had meant to convey the meaning of *into*, he would not have used the preposition *εν en*.

II. Although the preposition *εν en*, when preceded by a verb of motion, sometimes signifies *into*, yet, in all such cases, "the construction is pregnant, since both the *motion to*, and the consequent *position in the place* is implied." Seeing that this does not exist in the text in question, it cannot be cited as one in point.

III. The preposition *ex* *en* as used by the Apostle, conveys a common sense idea of the meaning to be given to the text, and one in harmony with the facts, whereas if we change the preposition so as to mean *into*, then we destroy the beauty and harmony at once.

With these remarks on the first stronghold of our opponent, we will proceed to examine the second.

“NEITHER CAN CORRUPTION INHERIT INCORRUPTION.”

Our friend argues from this text, that as the dead are in a state of corruption, therefore they can never inherit incorruption until changed to a mortal condition. The following is the order he has marked out for them:

“First corruption inherits a corruptible body of flesh and blood, then the mortal corruptible body inherits incorruptibility, and lastly; incorruptibility inherits the Kingdom. This (he says) is the programme laid down by Paul, it is plain, consistent, and easily understood.”

If this is Paul's programme for the dead, where is the text containing it to be found? We have never discovered it. His programme is, “it is sown in corruption, it is raised in incorruption.” We read nowhere of an intermediate state of mortality, neither do we believe Paul ever taught any. We will endeavor to show the fallacy of our friend's reasoning, and the truthfulness and beauty of Paul's simple statement. Before doing so, however, we will quote once more from the article referred to.

“Can ye not see the vast difference between corruption and corruptibility, that the former applies to the dead, and the latter to the living? No one ever thinks of applying the term mortal to dead inert matter. It is to the living only that the term is applicable. A dead man is not mortal, that is, liable to die. It is the mortal man that puts on immortality, the corruptible man that puts on, or is clothed upon with incorruption. So, then, if Paul ever inherits incorruption, he must first be made a living man, else he must remain in the state he is now in, to all eternity.”

According to the conclusion reached by our friend “H.” none but living men will ever inherit incorruption. In view of this, what becomes of Paul's statement, that “the DEAD shall be raised incorruptible?” According to the programme marked out by “H.” the dead are to be raised corruptible. They are to come forth from their hiding places with mortal bodies, and be exactly the same in all respects as they were when sown. Paul said, “thou sowest not that body which will be produced,” but Hacking contradicts this, and says the same body will be produced that was sown. It was sown a corruptible body, and he says it will be raised the same. Paul, on the contrary, says it is sown in corruption, but it will be raised in incorruption. Again, “it is sown in weakness,” and if “H.'s” testimony is to be received, it is raised in weakness. Paul, however, declares it is raised in power. In short, Paul presents a direct antithesis in every case to the condition of the body when sown, which is entirely destroyed if we accept the statements of “H.” and those who agree with him.

It may not be out of place to so amend Paul's statement in 1 Cor. xv: 42-44; as to harmonize with the theory of “H.” and others, and

if we do injustice to the views of our opponents, we trust they will correct us.

The text as amended, would read thus: "It is sown in corruption, it is raised corruptible; it is sown in dishonor, it is raised in dishonor; it is sown in weakness, it is raised in weakness; it is sown an animal body, it is raised an animal body."

But to return to our friend's statement again. He says "it is the mortal man that puts on immortality." Granted. This mortal man he defines to be a living man, which we believe to be true. Who are represented by "this mortal" that "must put on immortality?" Evidently the class referred to in the fifty-first verse, who do not sleep the sleep of death, but who "are alive and remain" to the coming of our Lord. They are the Saints who are anxiously watching for Him when He appears.

Again, our friend says "it is the corruptible man that puts on, or is clothed upon with incorruption." But who are represented by the expression "this corruptible?" Did Paul intend to refer to those whom he had already represented by the term "this mortal." Evidently not. He speaks of two classes. One class he says do not experience the sleep of death. These are mortal. They must be clothed with immortality when Jesus, the life-giver comes. Another class he says, go to sleep, and they are sown like seed in the ground. When sown, they are in a corruptible condition, hence he says "they are sown in corruption." But they are not perished, for the day is coming when "this corruptible" (that was sown) shall put on incorruptibility." Then will be realized the truth of the Apostle's statement, that although they were "sown in corruption," yet they are "raised in incorruption." In view of this, how forcible are his words: "The dead shall be raised incorruptible."

Having arrived at a plain, harmonious, and common sense explanation of the expressions, "this mortal" and "this corruptible," we will look for a moment at the beauty of the Apostle Paul's argument concerning the two classes.

"Behold I show you a mystery," says he. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." Now it is claimed by our opponents, that this change passs upon all at the same time. That is, that those who fell asleep, and those who remained awake until the Lord's advent, will all be changed at the same instant. Bearing this in mind, let us trace it to its legitimate conclusion. "The trumpet shall sound, and the dead (or sleeping ones who were sown in a state of corruption) shall be raised (from their places of rest) incorruptible, and we (who have not gone to sleep, but are still mortal) shall (also) be changed." Now we here have a change of one class from a corruptible condition, the death state, to an incorruptible condition, and of another class from a mortal state to an immortal. But this change passes on both at once, and INSTANTANEOUSLY. Therefore, we conclude that a Saint of God, Abraham for instance, who is now in corruption, will be changed *instantly*, from that ruined condition to one of incorruption. He will be raised up from the death

state in a moment of time to one of life and incorruptibility. "Ah! but stop," says a vain philosopher, "God cannot do that, because Abraham is now in ruins. He will be compelled to first build up Abraham before there is anything to change. Wonderful reasoning this! How truly applicable are the words of our Lord, to such: "Ye do err, not knowing the Scriptures, NOR THE POWER OF GOD." Matt. xxii: 29. According to this reasoning we are to conclude that it is possible for God to rebuild Abraham of the dust in a mortal condition, but that God cannot, or will not rebuild him in an incorruptible condition. We should be glad if these false reasoners would inform us if it is any more difficult for God to re-produce our father Abraham with an organization free from the ravages of death, than it would be to reproduce him mortal, or liable to death. We verily believe, that when Abraham comes from the dead, he will be possessed of an organization capable of inheriting God's promised land forever.

But to return to Paul's reasoning. After stating that the dead will be raised incorruptible, and the living changed, he connects his sentence with the conjunction "for," and proceeds as follows with his reasoning: "This corruptible (which is dead and sown in the grave) must put on (or be changed to) incorruption, and this mortal (who does not sleep) must put on (or be instantly changed to) immortality. Why MUST this corruptible put on incorruption? Because he has died in the hope of an incorruptible inheritance, and it is impossible for him while in a state of corruption to ever receive the inheritance. Corruption cannot inherit that which is incorruptible, any more than mortality can, therefore A CHANGE IS NECESSARY. Consequently, all God's Saints, who have "died in hope," and been "sown in corruption," MUST put on incorruptibility as the Apostle says, in order to enable them to possess the incorruptible inheritance. But why MUST "this mortal put on immortality?" Because it is impossible for "flesh and blood" (which is a synonym for mortality) "to inherit the Kingdom of God." That Kingdom is one that will not pass away. It is necessary for mortal Saints, then, to be changed to immortality ere they can inherit this Kingdom. "So when this corruptible (representing the sleeping Saints) shall have put on incorruption, and this mortal (representing the living Saints) shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." How simple, beautiful and harmonious is this exposition of the text. Both, classes are truly represented in the different conditions occupied by them at that auspicious moment. A large share of earth's future rulers will be in a state of corruption waiting for the Lord to change them to one of incorruption. Another class will be favored with life until that day bursts upon the world, and they will be changed to immortality. No confusion of terms. No ambiguity in the language. There is but one step from their present condition to that of perfection. No intermediate state of trembling and anxious fear. No purgatory. No such order as our friend "H." has marked out, of corruption to mortal and mortal to immortal. But it is corruptible to incorruptible of the dead, and mortal to immortal of the living.



When we who are alive and remain unto the coming of our Lord shall have been placed beyond the power of death, with what exultation can we shout, "O, death, where is thy sting?" Never having felt the power of its sting, and being free from all fear of its deadly aim, we can sing those words with confidence and joy. On the other hand, those of our brethren who have been released from *hades* by Him who has the keys of *hades* and of death, can unite in song triumphant, shouting, "O, *hades*, where is thy victory?" Thus we have an appropriateness and harmony to the end, even to the songs of victory which the redeemed shall sing, on that bright morning of the resurrection. Let us not be guilty of marring this harmony, but let us be thankful that the Apostle has spoken so simply and intelligently on a subject of such vast importance. Amen. W.

P. S. Since writing the foregoing, we have been favored with the receipt of a pamphlet issued by the Editor of the "Marturion," in which he not only gives the matter contained in the article criticised above, which he terms "the negative argument," in favor of mortal resurrection, but he also produces a positive argument, which we may review at some future time. Its weakness is perfectly apparent to any reflecting mind, not already poisoned with the spiritualizing theory of mortal resurrectionists. W.

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#### Notes By the Way.

ON Friday evening, February 12, we left Chicago, via the Pittsburgh and Fort Wayne Railroad, for Salem, Ohio. On the cars, we made the acquaintance of a brother living in Millwood, Indiana, whom we accidentally overheard conversing on Bible topics with a member of the Dunkard church. In a few minutes we found ourself engaged in an argument with our newly made Dunkard friend. The nature of man, and the destiny of the wicked was the theme of discussion. Our friend tried hard to prove that dead men are conscious, either in Paradise or Hell; but we think he could not fail to see that it was much easier to make assertions than to prove them true. We called upon him to prove from the Word of the Lord that man was immortal, or that he possessed what he was pleased to term "an immortal soul," or spirit. The strongest passages usually quoted by the teachers of hell torments for the wicked, and a sky kingdom, or a subterranean paradise for the righteous, were adduced by our friend to sustain his position. On the contrary, we showed briefly, that his quotations were unsatisfactory, in more senses than one, and what was more, utterly failed to teach what he claimed for them. We also gave our friend a few plain quotations proving the contrary of his positions in unmistakable terms. At this point, we bid our friend good night, with a promise to send him some reading matter, with an expressed wish that he might see the truth of God as harmoniously taught in His Word.

Arriving at Salem, we were met by our friends, who had arranged for a meeting some three miles from the village. But unfortunately the weather and roads were such as to almost make our efforts an

entire failure. Mud and water were in abundance, and consequently our hearers were but comparatively few. We felt, however, that while we could not address the masses, we were not above speaking to the few, and therefore, set to work to do what we could to instruct those who came to hear us.

The labor of speaking the Word of Life is pleasant, when the people are anxious to hear. We never feel discouraged in the good work, be the circumstances ever so unfavorable, so long as we are conscious that something is being accomplished. Preaching the Gospel, is regarded by some as a superfluous, if not a foolish work, and we might at times feel like giving up and taking our ease, were it not that the truth itself impelled us to go on, consoling ourselves with the statement of Paul, "that it pleased God by the *foolishness of preaching* to save them that believe." 1 Cor. i: 21. There are but few men in this day, who are willing to publicly advocate and defend the Faith once delivered to the Saints. Even of those who believe the truth, a great majority of them shrink back from the reproach that necessarily falls upon a public teacher. To affirm boldly that Jesus Christ is about to return from Heaven, to build up the throne and Kingdom of Israel, and to inaugurate His reign over all nations, and that His Saints, many of whom are dead, will rise up from the dust, and with the living faithful be clothed upon with immortality, and invested with royalty, is to announce a truth so foreign to common expectation and so hostile to the commonly received religious opinions, as to make the advocate thereof, an object of scorn and contempt. Who likes to be denounced as an infidel, babbler, and religious fanatic? Surely not he who loves to walk in the high places of the earth, and bask in the sunshine of earthly pleasure; nor he who delights to eat and drink at tables spread with all the luxuries of fashion and wealth. Who wants to have his name cast out as a reproach? Not he who counts the favor of men, and seeks to have his name honorably mentioned in high places. All these things a man can have, even if he believes the truth, provided his mouth be sealed, and his tongue silent. Who in this faithless age cares what a man believes, so long as he disturbs no one with his peculiar notions? But, then, who that fears God, and trembles at His Word, and loves His truth can afford to smother his sentiments, and stifle his honest convictions of truth, for the sake of men's good wishes and words? Others may do as they will, but as for us, who have identified ourselves with the truth, we cannot hold it in abeyance, nor will we shrink from testifying the things God has revealed, whether men will hear or forbear. We have nothing but our life to lose, and that only for a time to be found again unto glory and honor. The fitting shadows of this life may pass. We leave them to those who love to chase them, and bidding adieu to the past, we press forward to the future, wherein is concealed for the faithful God's Kingdom and glory.

Our readers will pardon us for the above digression. Coming back again to the "notes by the way," we record with pleasure, the fact, that notwithstanding the adverse circumstances attending our efforts in Ohio,

there are nevertheless, a few in the vicinity of Salem, whom we have reason to believe, will stand up boldly for the truth. Some are just beginning to learn the way of life. We trust they will go on in the good work of investigation until they shall become so filled with the knowledge of God, as to be moulded by obedience into the image and likeness of Christ Jesus. Intellectual assent to the truth is not enough, its sanctifying influence will never be felt and perceived until we affectionately love it, and realize that it is more than meat and drink to do the will of our Heavenly Father. Those who believe and obey the Gospel, are candidates for immortality and the royalty of God's Kingdom. Considering, therefore, the high calling of the Gospel, we trust none of those who have given ear to this calling, will prove unfaithful thereto.

The last Sunday we spent in Ohio, we gave two lectures in the Town Hall. At the close of the first discourse, a number of gentlemen propounded questions, which we were most happy to answer, as it gave us a fine opportunity of getting our sentiments before the audience. Among others who asked questions, was a "Disciple" (Campbellite) preacher, who desired to know if we believed in a present Mediatorial Kingdom, or Kingdom of Grace. We replied that we did not believe in any such Kingdom at all. We told him that we preferred to call things by their right names. We believed that Jesus Christ is our mediator, and that through Him we are blessed with a dispensation of God's favor. Other questions of interest were propounded, but we have neither time nor space to notice them all.

In conclusion, then, we will express the hope that some of the seed sown, in that region may have fallen into good soil, and that it will germinate and bring forth "some thirty, some sixty, and some a hundred fold." How true it is that one may sow, another water, but God must give the increase. We wait with patience for the time of harvest.

M.

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### Will There be Any Salvation after Christ Comes?

"We do not think there is a greater error than that after Christ leaves the mercy-seat, there will be salvation for any class of men. The work will be finished when He comes the second time."—"Voice of the West."

The above statement from the "Voice," gives its readers to understand, that after Jesus returns from Heaven, there will be no opportunity for men to be saved. This is tantamount to saying that hundreds of millions of human beings will be swept into oblivion when Jesus comes, simply because they have never been so fortunate as to hear the Gospel. The Bible teaches that "the mercy of the Lord endureth forever," but the "Voice of the West" says no, there is no mercy after Christ comes from Heaven. No chance for salvation after Jesus leaves the Father's right hand. At least, so the Editor of the "Voice" thinks. But it so happens that he thinks not as the Eternal Spirit thinks. The Editor of the "Voice" once thought that the doctrine of the mortality of man, and the destruction of the wicked, was a great error, and used to labor

long and loud, to prove that hell torments was a Bible doctrine. How did he come to change his mind? It is the easiest thing in the world to be mistaken. The Editor of the "Voice" has been more than once mistaken, and found himself fighting against God's truth. This is evident from the fact, that he now boldly advocates doctrines which he once regarded and denounced as erroneous.

But while the "Voice of the West" now builds up what it once pulled down, and has to some extent, removed its old mistakes and errors, we feel like reminding it to go on in the good work, and make a clean sweep of all its errors, and come out boldly in defence of Christ's millennial reign.

That after Christ comes and sets up His Kingdom, men will be saved by obedience to the laws of that Kingdom, there can be no kind of doubt. The Scriptures, if they teach anything, plainly affirm that both Jew and Gentile shall become subjects of Christ's Kingdom. The twelve Apostles are to judge, or rule the twelve tribes of Israel. See Matt. xix : 28. Jesus is to "rule in the midst of His enemies," (Psa. cx :) and "rebuke strong nations afar off, they shall beat their swords into plowshares, and learn war no more." Micah iv. The Saints are to be "kings and priests," Rev. v : 19; and have "power over the nations." Rev. ii : 26. Jesus is coming to bless the nations, not to destroy them. He destroys only those who have proved unfaithful to the truth, or have rejected it in this age, together with those who obstinately refuse to obey Him in the next age. There will be a terrible slaughter of men when the Lord comes, from the fact that all those nations and their allies, symbolized by the beast and false prophet, will fight against the Lord and meet with terrible disaster. The King of kings will destroy all civil, military and ecclesiastical authority; and in doing this, it will necessarily involve a great destruction of human life, but not to the extent that every man, woman and child shall be put to death, because they happen to be ignorant of the Gospel.

There are four hundred millions of human beings in China, who are Pagans; they are not Christians, they are not obedient Gospel believers, and therefore, not entitled to be clothed with immortality at the Lord's coming. Will the Lord vindictively put to death all these, because they are not included among those who constitute His bride, the Lamb's wife? Verily nay. They will be brought into subjection to the rule of Christ and His Saints, and will have a chance for their lives, by proving obedient. It is written, "all the ends of the earth shall remember and turn unto the Lord." And again, "all nations shall come and worship before thee, for thy judgments are made manifest." Rev. xv : 4. When the judgments of God are made manifest, the subjugation of all the nations will follow as the result. The Lord, therefore, is coming not only to save His Saints, but to bless all nations. The nations will constitute the subjects of His Kingdom. See Dan. ii : 44; and vii; Isa. xi; Micah iv; Zech xiv; where all nations are represented as coming up from year to year to worship the Lord, who in that day shall be "King over the whole earth." Jesus will reign over the nations for one thousand years, (Rev. xx.) and as the

anti-type of Melchisedec, will be both King and Priest upon His throne.

The theory that ends the work of salvation with this age, is equally as unscriptural as the old Pagan, and so-called orthodox dogma of "eternal torments." M.

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### Novel Reading.

THE pernicious effects of novel reading is becoming more and more manifest all over our country. We seldom visit any part of the land where yellow covered literature and dime novels are not to be found. Young men and women, and often old men and mothers, are seen devouring some foolish romantic love story with all the zest of a hungry dog feeding on carrion. The exciting and bewitching influence of novel reading is somewhat akin to that of the inebriate's wine cup. A persistent novel reader is unfit for anything like business, or practical influence in life. His brain is excited with nought but the fictitious outpourings of passion and lust, his relation to life is unnatural, and he comes to look upon the proper pursuits and duties of life as common place and irksome. He feeds upon the stimulous of the wild and romantic, and therefore, longs to act a part in some scene, that originates only in the brain of some writer of fiction. The sooner a young man or woman learns that life is *real*, and not fictitious, the better. Time spent in chasing the fitting shadows of fiction is worse than lost, for it oftentimes brings to grief and ruin the silly dupes who follow them. If, therefore, reading matter is to be had, select the best, read for pleasure and profit both, let the mind be stored with facts. The best time to read is in youth, it is the seed time of life, and it should not be wickedly wasted in novel reading. Labor spent in reading works of fiction brings no reward, it does not give the reader anything like value for the time spent. We say, then, burn the filthy trash, give to the flames the foolish and licentious books, novels and papers, be their names and pretensions what they may. Purchase in their stead useful books, such as will bring to the reader a practical knowledge of men and things. Above all, read the Bible, the Book of books. M.

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THE most unpunctual people are pretty sure to be in time when they travel, which proves that their want of punctuality is but a habit. "Brethren," said a minister once to his congregation, as he rose to read the notices just before preaching, "I have been thinking that if this church were a steamboat, leaving the dock at half past ten, a good many of the passengers would have been left this morning." Some of the "late passengers" looked as if a new idea had entered their minds, and a resolve was made to get aboard on time after the preacher's timely hint.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### Forgive One Another.

"If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Matt. vi: 15.

Our Lord in this, as in many other portions of Scripture, teaches us the necessity for forgiving those who trespass against us. He not only inculcates it as a duty, but also makes it a condition of our own forgiveness. We have no promise of having our prayers answered, if we cherish enmity in our hearts towards any. There is no duty set forth more plainly than this, and yet how apt we are, if anyone injures or unjustly accuses us, to think we are justified in resenting it. But this is not our duty as Christians. The Apostle Peter says, "what glory is it when ye be buffeted for your faults if ye take it patiently, but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." This is following the example of Jesus, who when He was reviled, reviled not again, when He suffered, He threatened not, but committed Himself unto Him who judgeth righteously. This seems a hard lesson for human nature to learn, but in order to manifest the disposition of Christ, we must learn it. Our Savior says, "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 whomsoever shall smite thee on one cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also, and whomsoever shall compel thee to go with him a mile go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies; bless them that curse you, and do good to them that hate you, pray for them who despitefully use you and persecute you, that you may be the children of our Father which is in Heaven, for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." Matt. v: 38.

We have another very plain lesson in the following: "Then came Peter to Him, and said, Lord, how often shall my brother sin against me, and I forgive, till seven times? Jesus says unto him, I say not unto thee until seven times, but until seventy times seven." Matt. xviii: 31. It seems as if there was to be no limit to our forgiveness. We are to be merciful and forgiving, as we expect to receive mercy.

The Apostle, in the fourth chapter of Ephesians says, "let all bitterness and wrath, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." Surely if our Heavenly Father with whom the very thought of foolishness is obnoxious, can forgive our manifold transgressions, we ought, at all times, to be ready to forgive those who sin against us. "To err is

human, to forgive is divine." We are poor weak creatures, ever liable to do that which is wrong. The remembrance of this should at all times keep us humble, and forgiving. Let us always endeavor to put the best possible construction on the actions of those around us, as the Apostle says, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave, so do ye. And above all things put on charity which is the bond of perfectness." We might still multiply testimony, but we have produced enough to remind us of our duty. Let us endeavor to show to the world by a meek and forgiving disposition, that we have learned of Him who is "meek and lowly in heart."

MISS A. J.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Abrahamic Covenant.

HAVING shown, in a former article, that Abraham had the Gospel preached to him, and that Paul and the other eleven Apostles preached the same Gospel to the Gentile world, as the great standard of justification, I will next consider the nature and subjects of these Gospel promises.

I will commence where the angel commenced preaching to Abraham. The language quoted by Paul, which he called the Gospel, will be found in Gen xii: 3. "And in thee shall all families (nations) of the earth be blessed." Again, in chapter eighteen, and eighteenth verse, the same promise is repeated. "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in Him." The same promises were made also to Abraham's seed. Chapter twenty-two and eighteenth verse. "And in thy seed shall all the nations of the earth be blessed." Gen. xxvi: 4. "And in thy seed shall all the nations of the earth be blessed." The Seed associated with Abraham in these promises is Christ. Paul in his commentary upon these promises, says, "now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed, which is Christ." Gal. iii: 16. At the twenty-ninth verse the Apostle associates all the Saints with Christ as a part of the seed, and joint-heirs of the same promises. He says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." According to Paul's application of these promises, therefore, through Abraham and Christ, and all who are Christ's, shall all the nations of the earth be blessed. No king or potentate can bless or curse beyond his jurisdiction. For Christ and the Saints, therefore, to occupy a position which will enable them to bless all the nations of the earth, they must be the imperial rulers of the world. It requires but very little discrimination to distinguish

between Abraham and his seed through whom all the nations of the earth shall be blessed and the nations which shall be thus blessed, through their instrumentality. Abraham and his seed are the first party, and the nations to be blessed through them, the second party. They sustain the relations to each other of rulers and subjects. That Christ and the Saints will be the rulers, and all nations the subjects, is evident from Paul's exposition of the promises under consideration. He says, when referring to these very promises; "for the promise, that he should be heir of the world, was not to Abraham, or his seed through the law, but through the righteousness of faith." Rom. iv: 13. An heir is a prince royal, or an expectant of the throne and kingdom of his father. According to the foregoing, Abraham and his seed (Christ and all who are his) are joint princes to the world. According to Rev. i: 5, Christ is now "Prince of the kings of the earth." But when He comes again, there will be seen upon His head many crowns, and flashing from His crimsoned vesture the lofty title of "King of kings, and Lord of lords." Rev. xix: 12, 16. All the Saints are joint heirs to the same glorious position. Rom. viii: 17 To be a joint heir with a prince, is to have a joint title to the position of a prince. But James affirms that his brethren are heirs of the Kingdom. James ii: 5. That Christ will share His title to dominion over all nations, with all the Saints, will appear by comparing Rev. ii: 26, 27; Psa. ii: 6-12. Hence Paul's exposition of the promises made to Abraham and his seed, that they should be heirs of the world (consequently the world's rulers, when heirship shall give place to possession) is in perfect consonance with the teachings of the Word in other places. It is, therefore, the Gospel of the Kingdom, with Christ and His royal family as the rulers, and all the nations of the earth the subjects. The perfect analogy between the Gospel preached to Abraham, and the Gospel enunciated by the Prophets, and preached by Christ and His Apostles, will be more fully elucidated in another article.

Those enlarged promises which embrace the world, will of course include the whole earth as the territory of the world's Empire. But there will be one central Kingdom, around which all others shall revolve; and this central Kingdom will occupy a central position upon the domain of earth. All empires have had their central kingdoms, their central territories. The Empire of Christ and the Saints will not be an exception. The central territory of Babylon was the land of Shinar, that of great and powerful Rome was Italia's sunny land; but that of the Empire of Christ and His Saints, will be the glorious land of Palestine, in which once bloomed the Paradise of God. It is denominated by way of preeminence, "the glory of all lands," "the glorious land." It has been the theatre of the grandest, the mightiest, and the most sublime events in the past history of the world. It is destined to be the culmination of the power, glory, and magnificence of God's everlasting Kingdom. But the Kingdom of God shall be an immutable and everlasting Kingdom; its territory, therefore, must be made sure by an immutable and everlasting title. That such will be



the case, I will proceed to demonstrate by the clearest and most indubitable evidence.

It was first made sure, as the immutable promise of Him who cannot lie, could make it. "And the Lord said unto Abram, after that Lot was separated from 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. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii: 14, 15, 17. Please observe:

I. It was the *land* which was promised, not *heaven*.

II. It was the land *under* the four cardinal points in the heavens, not *above* them.

III. To demonstrate that it was the literal land, Abram was commanded to walk through its length and breadth.

IV. God promised Abram that land forever. God cannot dissolve the earth with fire, and blend that land with all other lands, or blot it from the material universe, or give Abraham an inheritance upon any other land in heaven or earth, and yet fulfill the foregoing promise.

All deeds to landed estates designate the boundaries by which the estates thus described, shall be distinguished from all other lands or estates. God having promised that land to Abraham for an everlasting possession, next made it sure by a covenant or deed of conveyance in which He clearly described the boundaries by which it should forever be distinguished from all other lands. "And it came to pass, that when the sun went down, and it was dark, behold a furnace, and a burning lamp that passed between those pieces. In the same day God made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt, unto the great river Euphrates."

I. God had given this land to Abraham by promise, according to the foregoing. Compare Paul's commentary upon the relation Abraham sustained to the Land of Promise. He says that Abraham "sojourned in the Land of Promise." Heb. xi: 9.

II. He made it immutably sure by backing up His promise by a covenant.

III. He distinguished it from all other lands by two of the most definite, and noted boundaries upon the surface of the earth, viz., the river of Egypt, (the Nile) and the great river Euphrates. Those two rivers bound but one land in the vast Empire of God, as far as geography, history, or the Bible furnish any information, viz., the Land of Canaan. There are no such rivers in Heaven. Between these two rivers are three hundred and seventy-five thousand square miles of land, with its fertile vales and majestic mountains. Embosomed in this Holy Land is Mount Zion, upon whose lofty summit shall be located the metropolitan city of the world. But Abram's name was not significant of his future position as the father of a multitude of nations. God changed his name, and reinforced His covenant concerning the land, and incorporated in the deed of conveyance, the name of the land thus covenanted. The record reads thus: "And when Abram

was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him saying, as for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham for (because) a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii: 1-8. In reference to which, please observe:

I. Abraham is the father both of kings and a multitude of nations; hence first, he must be a king, and his kingly title must descend to his royal family. Second, he and his royal family must be emperors, having a multitude of nations under their dominion.

II. The land made sure by an everlasting covenant, is the Land of Canaan, the very land in which the descendants of the grand sons of Noah settled, and which was named for their great ancestor. It is the only land which bears this name. There is no Land of Canaan in Heaven, poets to the contrary notwithstanding. There may be a heavenly Canaan, but it will be a heavenly country, (Heb. xi: 16) lying between Egypt and Euphrates. It will be the Land of Canaan under a heavenly constitution—not *Heaven*.

III. This is an everlasting covenant because it contains an immutable and inalienable title to an everlasting inheritance.

IV. An everlasting possession will necessitate an incorruptible constitution, and an endless life. The great principles, therefore, of an imperishable nature, and an immortal life, are involved in these glorious promises.

V. These glorious promises were made unto Abraham and his seed, who, according to Paul, are Christ and all who are Christ's. Thus God has promised Abraham, Christ, and all the Saints the everlasting possession of the whole land of Canaan.

VI. The pledge the Great Jehovah gave Abraham, that He would perform the good things which He promised to him and his seed, was that He would be their God; thus demonstrating that should these promises fail, then would He cease to be their God.

The Lord confirmed, with an oath, the same promises unto Isaac, which He had made sure to Abraham by an everlasting covenant. "And the Lord appeared unto him, and said, go not down into Egypt; dwell in the land which I will tell thee of. Sojourn in this land, and I will be with thee and will bless thee; for unto thee, and unto thy seed I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed

to multiply as the stars of Heaven, and will give unto thy seed all these countries; and in thy seed shall the nations of the earth be blessed." Gen. xxvi: 3, 4. As soon, therefore, may we expect God's word, backed up by His oath to fail, as that these glorious promises shall fail. God would sooner suffer heaven and earth to pass, and the whole frame of the universe to be dissolved, than that one jot or tittle should pass from His word, till all shall be fulfilled.

Again, the same promises were repeated to Jacob and his seed. While fleeing from the wrath of his elder brother, lying upon the cold earth with a stony pillow for his head, "he dreamed, and behold a ladder set upon the earth, and the top of it reached unto heaven; and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." Gen. xxviii: 12, 13. God spoke to Jacob from the top of the ladder, but He did not invite him to come up. He did not promise him or his seed an inheritance in Heaven, but in direct contrast with the anti-bible idea of the Saints going to Heaven to receive their reward, the Lord promised Jacob and his seed the very land on which he was lying, which no one will claim was Heaven.

The only objection I have ever heard urged against the future and literal fulfillment of these promises, is the assumption that they were all fulfilled in the natural life times of those to whom they were made. Passing by the insurmountable difficulty in the way of eternal blessings being bestowed upon mortal men, or temporal life being long enough to hold an everlasting possession, I will rest the whole question upon the infallible testimony of New Testament witnesses. A New Testament application of Old Testament Scriptures is an end of controversy. Stephen, the martyr's testimony is right to the point. "Then said the High Priest, are these things so? And he (Stephen) said, men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 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 to him for a possession, and to his seed after him when as yet he had no child." Acts vii: 1-5. It will not do to let Abraham fall through in the fulfillment of these promises. Abraham was included as well as his seed in all the promises. Stephen affirms that God gave him none inheritance in that very land, not even enough to set his foot on; "yet He promised that He would give it to him for a possession, and to his seed;" thus holding God pledged to fulfill His promises to the veritable Abraham himself, in the future.

Paul's testimony shows the relation Abraham, Isaac and Jacob sustained to those promises during life, and at death. He says, "by faith Abraham, when he was called to go out into 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." Heb. xi: 8, 9. First, he did not receive the land for an inheritance; second, he dwelt in the Land of Promise, not of fact. The promise precedes its fulfillment; third, he was a joint heir with Isaac and Jacob of the same promises. An heir is not a possessor, but an expectant of a future possession. But did they receive their possession before their death? Paul says, "These all died in faith, not having received the promises, (the things promised—Wakefield) but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. xi: 13. They lived and died as heirs, not having received the fruition of the things promised; before, therefore, they receive them, they must be raised from the dead with natures as imperishable as their incorruptible inheritance, and with lives co-extensive with its everlasting possession; all of which are yet future. Yours, in the hope of the same everlasting inheritance,

J. M. STEPHENSON.

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[Communicated for the Herald.]

#### Destruction.

THE doctrine that the finally impenitent transgressor will be destroyed, in the sense of extinction of being, is rejected, by a class of interpreters, on the ground that it is unjust. We are charged, by them, with teaching a false theory in representing God as visiting one penalty upon every grade of sin and crime, of which the world of unbelievers are guilty. Yet, notwithstanding the doctrine conflicts with men's notions of justice, and further, that it is opposed to the principles on which men proceed in inflicting punishment on violators of the civil law, it is, nevertheless, plainly and positively stated in more than one passage in the old Book, under a variety of terms, conveying essentially the same idea; and, is also set forth by the strongest figures known to human language, whose natural and lawful import, outside of the theological circle, is destruction of the thing or things to which they are applied, in a sense so powerful and convincing, that no one in his sober senses, would say it or they exist, after the process is completed. But, the class of expounders to which I refer, deny that any of the texts containing these strong terms and figures, "destruction," "not be," "burned," "burned up," "be as stubble," "briers," "thorns," "and as the fat of lambs," "die," "death," can, by any fair mode of interpretation, refer to a future day of judgment, which is to decide the destiny of two opposite classes. The phrase, "fair mode of interpretation," comes with an ill grace from these men, who, when called upon to explain the Scriptures we quote as proof of a destruction at the return of the judge of the quick and dead, begin at once to apply their figuring wand, which has the power of changing the plainest statements of revelation into eastern metaphors, with which

they say the Bible abounds. The resurrection to life of one class, and to condemnation of an opposite class, is, by their harmonizing process (?) made to mean the conversion of some of the Jews at the siege of Jerusalem, and waking up of others to see their condition, succeeded by a relapse into sin, superstition and despair, and doomed by Jehovah to wander among the nations. Texts which announce the return of God's Son from Heaven, a day of judgment and of retribution to the ungodly; the establishment of a Kingdom from which the unrighteous are excluded, and a dreadful overthrow of national armed opposition to the government of God, all future to the time of the Apostles, find, by this "fair mode of interpretation," a complete and exact fulfillment in the particulars of the siege by Titus. In other words, the Roman army, the Jews and Jerusalem of that particular time, is made to bear the burden of most of the sublime prophetic strains relating to a future Kingdom, and righteous administration of a government under which evil doers will be cut off. And why all this figuring? Because forsooth, the literal import of these Scriptures would forever unsettle the system of universal salvation. And again, we ask, why the Bible must be twisted and distorted to prove that the Christ came to judgment, at the overthrow of the Jewish commonwealth? Because by this means a future judgment, which would consign the greater part of the race to the dark dominions of death, is forestalled, and the task of making out a future unconditional salvation is rendered much easier.

Without stopping to discuss these questions, I will ask another. How can these men know that the passages which speak of the return of the Son of God from Heaven, associating therewith a judgment and rewards and punishments, apply to the destruction of Jerusalem? If we admit, for the sake of argument, that some do refer to that event, where is the proof that they all do, without the possibility of a mistake? May not some of them be descriptive of an event future to our day, and which involves more than the doom of one city or nation, and which will also fix the destiny, unalterably of individuals? If the advocates of universal salvation can show that this class of texts point with unerring certainty to a judgment in the past, and that another class of texts as certainly and positively teach, that every one of the race from Adam to the latest born of his posterity, will be saved with a salvation, embracing everlasting life, an incorruptible inheritance, and the attributes holiness and happiness, then, they would have strong ground of assurance; provided, however, they could harmonize other portions of the Word with these points, for the scheme of revelation does not conflict in its various parts. But when this last great point, the salvation of all men who have or shall be born hereafter, is made out (whether by fair or unfair modes of interpretation, I will not say,) to reconcile conflicting portions of Holy Writ with it, a system of figuring is resorted to, which would do honor to Origen, the father of all spiritualizers.

There is another difficulty in the way. If the spiritualizing process is applied to one class of texts, in all fairness we demand that it

be applied to other classes of texts, and thus forever settle the question, no future state of existence for any of the race. Then, perhaps, our Universalist friend would reply "that it is unjust; once in being secures the right to endless existence." This brings us to a point on which we will make a few remarks, and then close. "To destroy or extinguish the being of those, who in their mortal life fail or refuse to avail themselves of the benefits of God's plan of salvation, is unjust." But how do these men arrive at this grave conclusion? From what premises is it drawn? Evidently from their notions or ideas of justice in man's proceedings with man. But the distinctions of right and wrong, of justice and injustice are relative, and not absolute and universal; they are partial, belonging to the genus man, and it is an unbounded license of conjecture to carry them into the realm of other beings vastly superior to us. Our ability to determine the justice of any human proceeding, gives us no assurance for deciding what the sentence of that higher court shall be. If we say it is wrong and unjust for God to execute the death penalty on all the finally impenitent, His providential dealings with our race show us that we are presumptuous. If we search for proof of our assertion in His Inspired Word, every page of its historical and prophetic records is made to confront us. We are not to summon God by our court of human principles to decide how He shall act. Cooke and Blackstone will not be appealed to by the Judge of the quick and dead.

J. LAIGHT WINCE.

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## Miscellaneous.

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[Communicated for the Herald.]

### Will Elijah yet Come?

BRETHREN WILSON AND MOYER:

I thought I would write a few lines on this subject, and give my reasons for believing that Enoch and Elijah will yet come. We find some of the Prophecies relate to the coming of John the Baptist, some to Christ, and one to the coming of Elias. Now in order to understand the Prophets, we must "rightly divide the Word of Truth." In the first place, we know the Prophet Isaiah says, speaking of "the child born, the son given," that He is "to take the throne of David." And again, Isa. xl: 3; speaking of John the Baptist, says, "the voice of one crying in the wilderness;" and again, Mal. iii: 1; "behold I will send my messenger before me." Now Mark i: 23, says these prophecies were fulfilled in John; Matt. iii: 3, says this prophecy was fulfilled, and when Christ was born, the ninth of Isaiah, sixth and seventh verses were fulfilled. Now was Malachi iv: 5, fulfilled? I think not. Now see John i: 19-21. The Jews sent Priests and Levites to John, who made this inquiry: "who art thou?" John replied, "I am *not* the Christ." And they asked him again, "what then; art thou Elias?" And he said, "I am *not*." "Art thou that Prophet?" And he answered, "no." Then they said unto him,

"who art thou? what sayest thou of thyself?" And he said, "I am the voice of one crying in the wilderness, make straight the ways of the Lord, as said the Prophet Esaias." So we see John is *not* the Christ, and he was *not* that Prophet, but he was "the voice of one crying in the wilderness," consequently, the prophecy in Malachi iv: 5, has *never* been fulfilled. John came in the spirit and power of Elijah, but not in the person. Now the question is, will Elijah come? If he does *not*, then Malachi iv: 5, will *never* be fulfilled. Now I believe the two witnesses, spoken of by John, in Rev. xi: 3-12, are the two Prophets Enoch and Elijah, who will come before the great and terrible day of the Lord comes. As John was the forerunner of Christ's first coming, so will Enoch and Elijah be the forerunners of His second coming.

In order to get the matter clearly before our minds, we must read Malachi iii: 16-18. We there read that the Lord comes to make up His jewels. When He makes up His jewels, He will also burn up the stubble in the great day of the Lord. Also Matthew iii: 12, "He will gather His wheat into the garner, and burn up the chaff with unquenchable fire." And that corresponds with Revelations xi: 18. "Destroy them that corrupt the earth, and reward the Prophets, the Saints, and all that fear thy name, both small and great." I would say, come Lord Jesus, and come quickly. Amen. J. S. HATCH.

#### EDITORIAL COMMENTS.

There have been many theories advanced relative to the "two witnesses" of Revelations xi. Brother Hatch, it appears, settles down with the idea, that Enoch and Elijah, the two Prophets whom God translated, are the characters referred to. Now, without wishing to doubt his exposition so far as the fact of Elijah's return, is concerned, yet we would be pleased to have him give something more than inferential testimony for the coming of Enoch.

We read concerning the "two witnesses," that "when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and KILL THEM. And their DEAD BODIES shall lie in the street of the great city." Rev. xi: 7, 8. In case that Enoch shall see death as here predicted, how are we to reconcile this statement with Paul's declaration that "by faith Enoch was translated that HE SHOULD NOT SEE DEATH?" Heb. xi: 5. W.

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MAKE not an enemy of your friend by returning evil for good; but make a friend of your enemy by returning him good for evil.

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A SHARP tongue is the only edged tool that grows keener with constant use.

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[Communicated for the Herald.]

Conference Reports.

THE Second Quarterly Conference convened at East Plum River February 19, at seven o'clock in the evening. Preaching by Brother Arnold, followed by Brother Vandelinder. Met again on Saturday at ten o'clock, A. M., and organized by appointing Brother G. R. Chown, Chairman, Brethren Arnold, Vandelinder, and P. Phelps, a committee of arrangements, and the writer, Secretary. After singing a hymn and prayer, father Sneath spoke to us on practical religion, followed by others. In the afternoon, the second chapter of John was chosen for investigation, showing the position of Christ as an advocate to those who enter into His covenant. A number of brethren spoke to the comfort of those present, and unity prevailed.

Met again at seven in the evening. Brother J. M. Stephenson addressed us from Rom. i: 16; showing the Gospel to be the good news of the Kingdom. Spoke again on Sunday, at ten A. M., to a crowded house, for nearly three hours, showing that the Kingdom promised to the Saints was the Kingdom of Israel restored, etc.; after which, we repaired to the water, and an intelligent believer put on Christ by baptism.

Met again in the evening. Preaching by Brother Stephenson on practical religion. It was decided that our next quarterly meeting should be held at Twin Grove, as the brethren there may appoint; four weeks notice to be given through the HERALD. Adjourned.

M. M. MITCHELL, Secretary.

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BROTHER J. M. STEPHENSON reports that the First Quarterly Meeting convened at Crane's Grove, on December 25, 26, and 27, was well attended, considering the inclemency of the weather. The best of interest prevailed. The friends hospitably entertained all who were present; and expressed disappointment that there were not many more to share their hospitality.

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[Communicated for the Herald.]

Religious.

IN the haste with which I wrote my journal of labors, I omitted to say that at Avon, Iowa; Fairfield, Wisconsin; Morseville, Illinois, and several other places, a few were obedient to the Faith. Also at an earlier period, a few were obedient to the Gospel at Eureka and Snidersville. Yours, fraternally,

J. M. STEPHENSON.

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WHAT a beautiful example for all of us is the resolution of the old lady, who, from a crabbed and anxious body, became quite the opposite. On being asked what had induced the change, she replied: "To tell you the truth, I have been all my life, striving for a contented mind, and have finally concluded to sit down without it.



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## Poetry.

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[Communicated for the Herald.]

### THE TRIUMPH OVER DEATH.

BASED UPON FIRST CORINTHIANS XV : 52-58.

When the last trumpet's awful sound,  
This rending earth shall shake;  
When opening graves shall yield their charge,  
And dust to life awake,

Those bodies that corrupted fell  
Shall incorrupted rise,  
And mortal forms shall spring to life  
Immortal in the skies.

Behold, what heavenly Prophets sung  
Is now at last fulfilled,  
That death should yield his ancient reign,  
And vanquished, quit the field.

Let faith exalt her joyful voice,  
And thus begin to sing;  
O Grave! where is thy triumph now?  
And where, O Death! thy sting?

Thy sting was sin, and conscious guilt,  
'Twas this that armed thy dart;  
The law gave sin its strength and force  
To pierce the sinner's heart.

But God, whose name be ever blessed!  
Disarms that foe we dread,  
And makes us conquerors, though we die,  
Through Christ our living head.

Then steadfast let us still remain,  
Though dangers rise around,  
And in the work prescribed by God,  
Yet more and more abound.

Assured that though we labor now,  
We labor not in vain,  
But through the grace of heaven's great Lord,  
Th' eternal crown shall gain.

JOSIAH M. FIFE

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BETTER than he who wipes away a tear, is he who prevents it from starting.

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SEE that each hour's feelings, thoughts and actions are pure and true, then will your life be such.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### The Coming Man.

FOR the last few years, and more particularly for the last few months, there has been considerable said in all the leading newspapers and periodicals of the day, about the Coming Man. Mr. Parton, a popular writer of biography, as well as others, have been amusing their readers by speculating as to whether the Coming Man will drink wine, chew tobacco and smoke. But as to who the Coming Man may or may not be, none of these writers it seems are able to determine. They all however, speak of him as their beau ideal of perfection; that is, according to their conception of what constitutes perfection. The model man may or may not be the perfect man, therefore, seeing that the standard of perfection is not well defined. This, however, does not matter, knowing as we do, that human utterances can at best but dimly foreshadow a great truth. That there is a growing sentiment, expressive of the advent of a *Coming Man* who shall in some way astonish the world by his wonder working power, is at this time remarkable, as expressing what mankind desire rather than what they intelligently expect. There are various parties who assume to believe and teach the advent of some extraordinary personage who shall excel all his predecessors in physical vigor and beauty, as well as in intellectual wisdom and moral greatness. A coming event forecasts its shadow, and being seen by a thousand eyes, the result is that a multitude of voices are indistinctly uttering what they have vaguely seen. The shadow, then, has been seen, but not by the sunlight, or rather not by the sun in its zenith. It is a kind of twilight shadow flitting before the world's vision just as daylight melts away into the blackness of darkness, and the sun sinks away to rest behind a great cloud, that portends a rising storm. That storm will come. The dark cloud behind which the sun is setting, is full of the thunders and lightnings of Heaven's wrath

and indignation. Who shall deliver the world? Who can stay the approaching tide of confusion, anarchy and war? Surely no man at present known to the world, is able to speak peace to the nations, and calm the political waters of the earth. The increase of crime and debauchery in high and low places, together with the unblushing dishonesty and corruption that prevails, makes men look for a Coming Man who shall be able to reform the world, and remodel society upon a better basis.

It is a common remark, that every emergency brings to the surface some man who is equal for the work to be accomplished. But such is not always the case. No man was able to save Rome from dissolution and death. Nor was it in the power of man to save the Jewish temple from the burning flame, and the nation itself from general dispersion. And so too it is at the present time. The general tendency of society, and the world at large, is from bad to worse, and therefore, necessitates the belief that a Coming Man will appear to rule the storm, that others by their foolishness have unwittingly created, but are unable to guide.

The serpent-like policy of the world's rulers, only tends to sink them deeper into the entangling complications from which the arts of diplomacy seek in vain to save them. There are at the present epoch certain political and ecclesiastical questions, which the great powers of Europe have from time to time postponed for a final settlement. They dread war, and therefore, postpone cutting with the sword the knotty questions they have in vain tried to untangle in peace. But with the delay difficulty multiplies, and the evils of intriguing diplomacy so accumulates, as to make the final issue more terribly disastrous. Look at the five foremost nations of Continental Europe, with their five and a half millions of men armed and ready for the field of battle. Just think of five and a half millions of men already withdrawn from the work of productive industry, with the possibility in the event of war, of the horde of consumers being swollen to ten millions. The imagination, says a late writer, is staggered at this stupendous enumeration, but numbers, vast as they are, are practically multiplied five fold, in their capacity for destruction, by the wonderful inventions and improvements which have been made in musketry, artillery, and all kinds of arms; in ammunition and carriages, in facilities of transportation and other points formerly unknown. But why are the nations whose monarchs profess to love peace, thus armed and equipped for the destruction of human life? We answer, because they adopt a policy that seeks to aggrandize the few, to the oppression of the many. Godless men spring into places of power, inflated with the love of fame, and an ambition to rule, and make themselves and families renowned in the world. Thus monarchs, thrones and kingdoms, spring up, conflicting in their ambitious designs and selfish interests, to gratify which, they ply the arts of diplomatic cunning, intrigue and lying, until things become so complicated, that a peaceful settlement is impossible. Now such is the present situation. Men may talk peace, but there is no peace for the wicked, saith God. When they shall "cry peace and

safety, then sudden destruction cometh upon them." As in the days of Noah, when violence filled the earth, and in the time of Lot, when a righteous man could not be found, no Coming Man was able to save them. The Coming Man for whom the world is looking, cannot peacefully or otherwise solve the vexed questions which at present perplex the nations. Does any one suppose that those nations who have participated with great Babylon in slaughtering the Saints of God, will go unpunished? Can any one intelligent in the Scriptures, persuade himself to think that the nations of Europe, who have for twelve hundred and sixty years sustained the false prophet in Rome, and done his bidding in making war against the Saints of the Most High, will be permitted to settle the Roman question peaceably? If he does, we have only to say that he will be woefully disappointed. The Papal question will not meet its Coming Man in the person of Garibaldi or Napoleon. These men only increase and intensify the trouble which perplexes them. They can at best only create or prepare things for the final catastrophe. The blood of over thirty millions of martyrs cries for vengeance against them. Besides John the revelator saw the souls of them that were slain for the Word of God, and for the testimony which they held, "and they cried with a loud voice saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth." Rev. vi: 9, 10. Heaven's ear is not deaf to this cry. God who heard the voice of Abel's blood crying vengeance against his brother, also hears the voice that proceeds from under the altar of Pagan and Papal persecution. Therefore, the scene following this is described as follows: "And lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of His wrath is come; and who shall be able to stand?" Rev. vi: 12-17. Such, then, will be the final issue of the world's complications. The Lord, Himself will appear to avenge His people, causing such a political earthquake, and so visibly darkening the civil and ecclesiastical heavens, as to precipitate kings, emperors, popes, cardinals, and all the lesser lights into the "blackness of darkness" forever. Indeed this is the only way the nations can be delivered from Papal and Protestant superstition on the one hand, and Rationalistic impiety and blasphemy on the other. Garibaldi cannot deliver Italy. He may be God's sword to punish Papacy, but no more. Napoleon cannot remodel Europe. He may talk peace, and create war, to the extent of gathering together the nations for the great day of God Almighty. Beyond this he cannot

go. Bismark may unite Germany and assist in overthrowing the Napoleon dynasty, and thereby hasten the dismemberment of the Turkish Empire by Russia. But that he, or any of the leading spirits of European politics shall succeed in blessing the world with truth, righteousness and peace, is one of those things, however much desired, it is not in the power of man to perform. The great desire, therefore, for a Coming Man finds its counterpart in truth, and is expressive of what the situation demands. The world is in a condition morally, politically, socially and religiously, that leads it to look to some forthcoming hero for help. The truth is, mankind desires the advent of a great deliverer, who shall be able to lift from off the people, the grievous burdens which the "lust of the flesh, the lust of the eye, and the pride of life," has inflicted upon them. The evils afflicting society are legion, and the consequent suffering intense. Civilization brings no relief. The higher the state of cultivation and refinement, the further do men depart from the simplicity of life, and the more are they oppressed with the conventionalities and the superficial wants of artificial living. The untutored and barbarous African, and the civilized and refined European are both afflicted with evils that makes life more or less burdensome, but the European can hardly contend that he suffers less than the African, even though he enjoys more of the sweets of living. The fact is, sin pervades the whole constitution of things, and until sin is eradicated, there is no happiness or peace for man. Man's efforts to bless the world never begin in the right place, for the reason he does not comprehend the cause of all human misery. Ever and anon do we hear the cry of a Coming Man, but the difficulty is he is only a man of flesh and blood. Can the arm of flesh satisfy the world's earnest longings and heartfelt desires? Can a sinful and mortal man heal the malady of sin, and put out the fire of lust, and change the order of things so as to make men practice truth and virtue? By no means. So long as the world puts its trust in men, there will be the constant repetition of disappointment, and hopes blasted without number.

Nevertheless things will not always continue thus. Sin has not been immortalized, nor is flesh and blood eternal. As we have previously said, the uninspired utterances of men, predictive of a *Coming Man*, dimly shadows forth a great truth. There is a Coming Man, and His advent draweth near. His work is stupendous, and magnificently will He perform it.

In our next, we will show who He is, what He shall do, and how He will do it. M.

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ALL delays, half-hearted resolutions, and half-way reforms, are so many triumphs to our enemies; for while they encourage us to hope for victory, they only deceive us, and make us think we are doing something when we are doing nothing.

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No company at all is preferable to bad; we are more apt to catch the vices of others, than their virtues.

### Preachers.

THE world has run mad on the subject of preachers. Every city, town or village has its churches, and every church has its preacher. In fact, the system of religion now prevailing has become a system of corruption to a great extent. Its adherents are called upon to support the extravagant demands of worldly-minded people, in the shape of gorgeous edifices, splendidly upholstered, and filled with every comfort and luxury that the most worldly person can suggest or desire. Not only this, but every attraction is provided that will draw into their synagogues those who are not yet enrolled as members. Ten or twenty thousand dollar organs, trained choirs of worldly people to sing God's praises, and last, though not least, an orator who can tickle the ear and please the fancy of those who gather to witness the proceedings, must be provided to fill the requirements of the times. All this is done under the plea of devotion to the cause of religion. It is, however, nothing more nor less than a compromise with the world, in which the world gets the greatest advantage. We propose to examine in the light of God's Word, one of these digressions from the Scriptural order of things, viz.: the hiring of preachers to serve the congregations.

A custom sometimes becomes so old, and is sanctioned by so many, that its propriety or truthfulness is seldom questioned. So it is with this. The system of a hireling ministry, has grown old with age. Does this prove its truthfulness however? By no means. The custom of the heathen mother to throw her darling offspring into the Ganges, there to perish in its muddy waters, is stamped with age, but who will affirm its truthfulness? It is founded in false ideas of duty to God. Equally so is that of a hireling ministry.

A preacher, according to Scriptural usage, signifies "a herald, a public messenger, one partaking of the character of an ambassador." He is one sent on a mission, hence those whom the Lord sent out into the cities and villages of Israel to proclaim the Gospel were preachers, in the Bible sense. They went forth preaching the Kingdom of God to an ignorant people. Acts xxviii: 31. They afterwards preached Christ and Him crucified. 1 Cor. i: 23. The Gospel was thus proclaimed by these heralds, or legates, to every creature. Col. i: 23. The entire testimony of God's Word goes to show that a Bible preacher was invariably one sent to proclaim a message.

With this view, what are we to think of those who claim to have not only heard the Divine message, but to have obeyed it, hiring a preacher to continue proclaiming to them the glad tidings? Is this Scriptural? Is it in harmony with Apostolic usages? Far from it. The primitive churches knew no such custom. After men were obedient to the Gospel in those days, they met together in church capacity every first day of the week, to commemorate the Lord's death, and to "admonish one another in psalms and hymns, and spiritual songs." Col. iii: 16. "How shall they hear without a preacher, and how shall they preach except they be sent?" Rom. x: 15.

In writing to the church at Rome, Paul declared that the brethren were "filled with all knowledge, and able also to admonish one another." Rom. xv: 14. They were to "console each other, and edify one another," "admonishing the disorderly, encouraging the timid, and assisting the feeble." 1 Thess. v: 11, 14. He exhorted them "to consider one another, to provoke unto love and good works, not forsaking the assembling of themselves together, as the manner of some was, but exhorting one another, and so much the more as they saw the day approaching." Heb. x: 24, 25. The record of the primitive believers is, that "they continued steadfastly in the Apostle's doctrine, and fellowship, and in breaking of the bread, and in prayers." Acts ii: 42. It is true there were elders who took charge of the flock, men who were able to teach and overthrow the false doctrines of opponents. These men were not preachers, however. Neither were they allowed to "lord it over God's heritage," but simply to watch over its members, keeping them from harm, and doing all in their power to develop them in those things which make for peace.

Every congregation is composed of parts. These parts are compared to those of a human body. There are eyes, hands, ears, feet, etc. "The eye cannot say unto the hand I have no need of thee, nor the head to the feet, I have no need of you." 1 Cor. xii: 21. Each part has its duty to perform. It would be impossible for one member of the human body to perform the various functions of all the other members. Equally impossible is it for one member of the body of Christ to discharge all the duties of that body. What would we think of a monster being born with only one available member in its body, all the rest being useless? So the body of Christ, if it has only one active member, is equally monstrous. All the members of the human body perform their respective duties, even to the least useful of them. In this way a union of effort is obtained, and the labors of life are discharged. So it should be in the body of Christ. Every member, thereof, ought to take a part in fulfilling the duties devolving upon the body, and thus produce harmony of action, and union of effort. It sometimes happens that a human arm, or foot, or some other member of the body becomes paralyzed. This is certain to happen in a case of inactivity. But what a pitiable object that man must be whose entire body is paralyzed with the exception of one member. No more pitiable or unnatural, however, than is the body of Christ with all its members paralyzed except one.

This latter condition we look upon as answering to those congregations who hire a preacher to do all the preaching, exhorting, rebuking (?) edifying, admonishing, etc., in the body of Christ. They are paralyzed, or dead to the duties which devolve upon them, and cast the entire burden upon one member. This is not only an unnatural order of things, but it is wrong. It is unscriptural, and ought not to be tolerated by those who are enlightened in God's truth. A congregation that pursues such a course is in danger of relapsing to the world. Taking no active part in the truth, they become dead to its interests, and allow it to perish. Their association with the world leads them to

sympathise with its institutions, and those who foster them, until at last a compromise is effected between truth and error. In this way, the dividing lines are obliterated, and God's plan of salvation is looked upon as in no ways superior to that of man.

In conclusion, then, we say, give us a pure religion, and a pure and Scriptural administration of its affairs. Let the old harlot system of choosing one man to discharge the duties of the entire congregation be abandoned. Let every member awaken to a true sense of their obligations to each other. Give us working, and not paralyzed congregations. If the brethren desire to spread the glorious news of the Gospel, let them send out preachers into the world, men who are competent to sound out its truth with effect. Let them pay these men for their work, and pay them well. But for the sake of the truth, for the sake of the health of Christ's body, and for the sake of our obligations to each other and to God, let the practice of hiring preachers to preach to the brethren, be abandoned forever. W.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### Become as Little Children.

It is the duty of all who profess to be the children of God, to consult the Scriptures in order to draw from them a rule of life, an infallible rule of right and wrong. They ought to compare their practice with the rules there given, and their characters with the pattern required of all who have a well-founded expectation of an inheritance in the Kingdom of God. In the eighteenth chapter of Matthew, second and third verses, we read as follows: "Jesus called a little child unto Him and set him in the midst of them, (His Disciples) and said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven." In these verses our Lord makes known what manner of persons are most beloved of God, and in what state of mind all must be who desire an entrance into the Heavenly Kingdom. The Disciples of our Lord came to Him asking, "who is the greatest in the Kingdom of Heaven?" little thinking what answer He would give them. Perhaps, in the vanity of their minds, they expected that He would immediately answer, "you, my disciples and followers, will be the greatest in the Heavenly Kingdom." Instead of this, however, He called a little child unto Him and set him in the midst of them, and said, "except ye be converted (changed from what you are) and become as little children, ye shall not enter into the Kingdom of Heaven." Such were the words of our Lord, and surely no words could have been spoken better calculated to humble the pride, and bend the stubbornness of men's corrupt heart. He who cannot lie, has told us that be we ever so great, ever so rich, or ever so learned, it will profit us nothing at the last. We must lay aside all confidence in these things and be changed, We must become like little children, meek and innocent, and as free



from willful sin as they are, or there will be no place for us in God's Heavenly Kingdom. Such is the truth declared to us by our blessed Lord.

Let us now consider some of the most striking and lovely points in the character of a little child. Observe then, in the first place, how obedient to the will of his parents a little child is. The parents have but to say to the child, "do this," or "leave it undone," and they are instantly obeyed. The child has no thought, no idea of doing anything contrary to their wishes, or willfully setting himself against their authority and commands. So, towards our Heavenly Father, it is not only becoming, but it is absolutely necessary for us to exhibit a like dutiful obedience to His will and commandments. Let us be careful to obey and not set our will against His will, but in all things, with the meek submission of a little child, show ourselves ready and anxious to live as He would have us.

Another beautiful trait of a little child is its gentleness. Although he may sometimes be fretful or passionate, yet he never keeps his ill temper long. It is gone in a moment. The sunshine of good humor lights up his little face again. He never bears malice, never thinks of taking revenge, but loves and smiles upon the parent who, but a little before, found it necessary to chastise him. If we would be saved, we must in this respect also copy the example of a little child. We must lay aside all our angry passions, remembering that the wrath of man worketh not the righteousness of God. We must learn to be tender-hearted, and forgiving, resting assured that there is no forgiveness for us unless from our very hearts we forgive others. As to bearing malice, or taking revenge upon others for the injuries which have been inflicted upon us, the very thought of it is sin. "Vengeance is mine saith the Lord, I will repay."

Mark also how perfectly free from guile, deceit, and hypocrisy, is the breast of a little child, not yet corrupted by the influence of the world; not yet knowing how to willfully sin; not having anything to be ashamed of. Truth, openness, and simplicity, are to be seen in all his actions and words. He hides and disguises nothing. He knows not how to be a hypocrite. What he sees and hears, he tells with a singleness of heart. We must take a lesson from a little child to be open and sincere, just and true in all our words and works, remembering that without this alteration we cannot be acceptable unto God. We cannot hide our real state from Him. We may deceive our fellow creatures by a false, outward appearance, but our Creator and Judge is not so easily blinded. To Him no secrets are hid.

Again, does a little child show the least disposition to doubt its father's word? Does he not believe as truth whatever his parents tell him, so much so that it is in their power to bring him up to good or evil? So must it be with us. The word of our Heavenly Father, that Holy Word which instructs us in the things necessary to our salvation, is to be received and believed by us with a singleness of heart, with a sincere and steadfast faith. Its promises, its words of comfort, or of fear, its laws and commandments, are to be taken into our hearts

and memories. These are to serve as the rule and guide of our lives.

Lastly, as the heart of a little child is clean and pure, as it has not yet become the seat of malice, envy, covetousness, or lust, so must it be our care, by the grace of God, to keep our hearts with all diligence, to bring them back, as far as possible, to that holy, happy state, to fill them with love to God who first loved us, and who has provided for all the faithful an inheritance where no sorrow, pain, want, or death, can ever disturb their peace. We must root out from our hearts every thought, every desire, every inclination to what is evil, remembering the Word of God that nothing which is unclean, or unholy, can ever enter into the Heavenly Kingdom.

Having turned our thoughts to some of these points in the habits and dispositions of a little child, which the Son of God has told us must be found in us before we can hope to enter into His everlasting Kingdom, will it not be well to consider how far the innocence of a little child yet belongs to us. Does our Heavenly Father behold in us that meek obedience to His will which a little child shows to his father's will? Does He see us gentle and forgiving in our tempers, as little children are? Does He behold in us that firm faith and undoubted reliance upon His word, that a little child has upon his parent's word? Does He know us to be free from guile, falsehood, and all manner of deceit, as children who know not how to disguise anything? Dear brethren, let each one of us make it the chief aim and object in life to perfect a Christian character. Let us endeavor to follow in the footsteps of Jesus.

"Deny thyself and take thy cross,  
Is the Redeemer's great command;  
Nature must count her gold but dross,  
If she would gain that Heavenly Land."

B. E. MERRICK.

[Communicated for the Herald.]

### The Wonderful Love of God.

How infinite, how boundless is the love of God, surpassing all the thoughts of our finite mind! The greatness of His mercies, and long-suffering towards us, should call forth our highest thoughts and praise. "For as the heaven is high above the earth, so great is His mercy toward them that fear Him." "His mercy is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children." He formed this beautiful world, pure and sinless in the beginning, made man from the dust of the earth, in His own image, and placed him in the garden of Eden, to enjoy the luxuries of all His blessings. "But man's days are as grass, as the flower of the field he flourishes." Overcome by temptation, he fell, and was driven out from the presence of God, and was told that by the sweat of his brow he should earn his bread, and in sorrow should he eat of it all the days of his life. But God, in His great love, has forgiven all our iniquities, and redeemed our lives from destruction; He has crowned us with

loving kindnesses and tender mercies. The Psalmist David says, "how excellent is thy loving kindness O, God. Therefore the children of men put their trust under the shadow of thy wings." He provided a way of salvation in the gift of His only Son, that whosoever believed on Him should have eternal life. What sacrifice or love can be compared to this? When we think of the holy submission of our Lord in the hour of anguish, praying to His Father to remove the cup of sorrow, crying, "not my will O, Father, but thine be done." And when persecuted by His enemies, we hear Him pleading, "Father forgive them for they know not what they do," we cannot but love Him who thus showed His willingness to suffer for our sakes, and to bear the burden of our sins.

The Psalms throughout are full of the praises of the love of God, and of His power and majesty. He bore with the sins of His people Israel in their journeyings through the wilderness, manifesting His love through many signs and wonders, and as a Father pitieth his children, so He pitied them. Their murmurings sometimes grieved Him beyond endurance, yet He promised to bring them to their land, to extend blessings to them forever more. Many fell by the way, yet He said their children should see and know the land they had despised. 'n Psalm cvii : 1; David cries out, "O, give thanks unto the Lord, for He is good, His mercy endureth forever." We have many exhortations to give thanks, and sing praises unto God. David says, "O, that men would praise the Lord for His goodness, and for His wonderful works to the children of men." He has not "rewarded us according to our sins," but in His tender mercies has forgiven our shortcomings. He has promised to all those who call upon His name and trust in prayer, that He will give strength in time of trouble, and deliver them from temptation. "Thy righteousness also, O, God, is very high, who hast done great things. O, God, who is like unto thee, thou which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." All who fall asleep with this great hope shall surely be brought again from the depths of the earth, be quickened again into immortal life, and stand forever as monuments of God's love and long-suffering. Righteousness shall go before Him, His salvation is nigh unto them that fear Him, that glory may dwell in the land. He will bring again the captivity of Jacob, forgive all their sins, and in that day all will say, in the language of the Psalmist in his prayer for the continuance of God's mercies, "Mercy and truth are met together, righteousness and peace have kissed each other, truth shall spring out of the earth, and righteousness shall look down from heaven, the Lord will give that which is good, and the land shall yield her increase." "God is our refuge and strength, a very present help in time of trouble." "Many O, Lord, my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward they cannot be reckoned up in order unto thee. I would declare and speak of them, they are more than can be numbered." We are under His protecting care, and His eye is ever upon us, if we fear Him and keep His commandments, to deliver us from death, and

bring us to our rest. God is love. This is made manifest to us in giving His only begotten Son, that through Him we might have life everlasting. No man hath seen God at any time, but if we love our brother, God dwells in us. "He that dwelleth in love, dwelleth in God and God in him." There is no fear in love, "perfect love casteth out fear." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." To all that believe on Him He hath given power to become His sons, but we cannot see what we shall be, for it has not been revealed to man, nor entered into his heart to conceive of the glories that await us, if we have the spirit of love perfected in us; but we know "we shall be like Him, for we shall see Him as He is."

Let us then be thankful to our Father who has made us "meet to be partakers of the inheritance of the Saints in light," who hath "delivered us from the power of darkness, and hath translated us for the Kingdom of His dear Son."

MISS E. W.

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[Communicated for the Herald.]

#### An Exhortation.

"And I say unto you brethren, suffer the word of exhortation, for I have written a letter unto you in few words." Heb. xiii: 22.

It is a great Bible truth that men and women (not babies) are required to believe the Gospel, and be immersed for remission of sin. And faith in the Gospel is not by any means, faith and confidence in the doctrines and commandments of uninspired men, such as immortal-soulism, rewards at death, dead and not dead, sky kingdom, etc., but it is confidence in God's Word and promises relative to the setting up of His Everlasting Kingdom on earth, and in the Bible fact that Jesus Christ really died, according to the Scriptures (Isa. lii.) and that He Himself was buried and rose again the third day according to the Scriptures. 1 Cor. xv: 1-4. Yet those who have believed and obeyed these grand and glorious truths, by which they have become the adopted sons and daughters of God, have much need of exhortation; for Brother Jude testifies that it was needful for him to write unto such, and exhort them to "earnestly contend for the Faith which was once delivered unto the Saints." If such Bible exhortation was needful in his day, how much more so in our day, seeing there are a thousand Gospel perverters now, to one then. This exhortation of Brother Jude's, is not merely applicable to Brethren Wilson and Moyer, but to all the sanctified and called-out ones, (called by the Gospel). Then brethren, "let us consider one another to provoke unto love and good works," and "let us consider him who endured such contradiction of sinners against Himself, lest we be weary and faint in our mind," "not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching." These admonitions are general in their application, embracing you, and I dear reader, if we are "the called according to His purpose." Although eighteen hundred and sixty-eight has closed,

and left us still "groaning within ourselves, waiting for the redemption of our body," yet the day of the Lord is nearing fast. Let us "watch and be sober," and not be found idling our time away. Are any of us idolizing perishable objects, such as fine property, deceitful riches of this world, etc., to the degree that we have not time to hear and read our Father's will respecting our duty and the legacy? Alas for such, when the Master comes. "And 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. And 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 son that serveth him." Mal. iii: 16, 17. Brethren, can we not love Him who died that we might live? He says, "if ye love me, keep my commandments." Then, in conclusion brethren, suffer the word of exhortation. Let there be a few words of cheer from the members of the family, the loved ones of God, filling a few pages of the HERALD, pointing us to the crown of life that fades not away, that will be sure to be given in that bright day.

T. E. ADAMS.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Restoration of the Kingdom to Israel.

"When they therefore were come together, they asked Him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel?" Acts i: 6.

It is clearly implied in the above interrogation, that the Kingdom once belonged to Israel, and at that time was in a state of subversion, and that they (the disciples) understood from Christ's own teaching in verse three, and in many other places, both by plain precept, and by parables, that the children of Israel constituted the Kingdom proper. If they were in error on this point, (as many in these days vainly suppose) then Christ's answer to them fully confirmed them in it; the *time* only was interdicted. No doctrine of the Bible is more replete with proof than the one now under consideration, viz: the nationality of Israel, inaugurated by David, and to be perpetuated under his seed, (Christ) who is the rightful heir, although it is now "overturned," and will continue thus "until He comes, whose right it is" to reign. See Ezek. xxi: 25-27. The Kingdom is purely Jewish, or Israelitish, notwithstanding "the middle wall of partition is broken down." There is no amalgamation with Jewish polity. The Gentile must be grafted into the good olive. No interchanging here. Jehovah has never acknowledged any Gentile Kingdom as His. The terms of salvation offered individually, are predicated on faith and obedience, and not on the lineal descent from Abraham the father of the faithful; but as regards the nationality of each, reference is had to Jer. xxx: 11; "For I am with thee, saith the Lord, to save thee; though I make a

full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." "The great mystery which was hid for ages, and from generations, is now made manifest to His Saints," (Col. i: 26) "that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Eph. ii: 6. The Israelitish Kingdom is to abide, while the others are to come to an end, and the Gentile policy is to cease. A Kingdom proper, is composed of five distinct elements, viz: territory; king; a body of rulers, or cabinet; subjects; laws. All these existed in the Kingdom previous to its subversion. When it is restored, will it be minus any of these essential elements?

The Jews are right as regards the nature of the Kingdom, but they reject Christ as the King, for which they are now suffering in their dispersion, as before observed by Jeremiah xxx: 11. The ideas of christendom relative to the Kingdom are vague, uncertain, often conflicting and contradictory. Some, yea, nearly all the sects, claim that it is ideal, without territory, acknowledging Christ as King, without subjects, or a cabinet of rulers, without any of the elements except the laws, but I must pass all the different types of belief extant, and notice only the current belief of the sect that style themselves Adventists, as set forth in a book entitled, "Adventism What is It? Its relation to Theology and Prophecy, in two parts, by Wm. Sheldon," who is a candid and able exponent of the views held by them. He contends strongly, that the Kingdom of God is to have the earth for its territory after the removal of the curse, a literal in opposition to an intangible, ideal, or sky kingdom. He also advocates the literal advent, or coming of Christ as the King; but I was greatly surprised, before I got through with the perusal of the first division of the book, viz: on theology, to find that he ran into almost as great an absurdity as the exponents of the orthodox sects. On page 130, after speaking of the literality of Christ, His throne, (the throne of His father David) and His reign over the house of Jacob he says, "He shall reign upon the throne of His father David. Shall we—dare we—spiritualize this part of the prophecy after having seen other parts of the same prophecy literally fulfilled? The very fact," says he, "that a part of the prophecy has been literally fulfilled, is invulnerable proof that the rest will be as literally fulfilled hereafter." Here is the true test, let us make the inquiry, then, did the Kingdom before it was "overthrown" possess all the elements, or constituents, necessary to the formation of a kingdom, including a body of rulers, commonly called a cabinet, subjects etc.? No issue I presume will be taken on the other elements constituting the Kingdom. Further, were not the twelve tribes of the children of Israel the subjects? Were not the priests, the judges, etc., the rulers under Moses, or Joshua, and were they not types of the future leaders? Will the restored Kingdom be minus the rulers, or subjects? If so, the interrogation of the disciples was very inappropriate. Mr. Sheldon says on the same page, that "Christ will not reign over the children of Jacob in their mortal state, for," says he, "that would imply a propa-

gation of the human species forever." On page 131, he further says, "that He (Christ) will reign over the house of Jacob forever, and likewise over the Gentiles in their immortal state, as the immortal King of Saints." The only trouble here is the assumption, that all the different classes, the subjects in particular, are immortal, or rather the subjects are merged in the rulers, if indeed he acknowledges any such class at all; but the very idea of a kingdom without subjects, is to say the least, the height of absurdity, a misnomer. "Then cometh the end, when He (Christ) shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule, and all authority and power. For He must reign until He hath put all enemies under His feet." 1 Cor. xv: 24, 25. The word *reign* is to bear rule. If we take the position that all are immortal in the future age, then one exerciseth authority over another, and worse than this, for there are enemies in this Kingdom, to be subdued; the immortal Saints are "to be kings and priests," to reign over the "twelve tribes of the children of Israel," and "the left of the nations." The offices of kings and priests are redundant, if they are not to exercise the functions pertaining to those offices. That the subjects of the Kingdom will propagate their species, (as startling as this may seem to Mr. Sheldon) will appear by reference to Isaiah lxx: 23; "they shall not labor in vain, nor bring forth for trouble, for they are the seed of the Lord, and their offspring with them." Read the whole chapter, and see if deaths do not occur during this reign, also, which is incompatible with immortal beings; "for they who shall be accounted worthy to attain that world, (age) and the resurrection from among the dead ones, *neither marry nor are given in marriage*, but are as the angels who can die no more." This future age will be an age of probation, of trial and development of character, under the reign of Christ and His *immortal Saints*. "The Saints shall judge the world." 1 Cor. vi: 2. "Shall take the Kingdom and possess it." Dan. vii: 27. M. I. LEWIS.

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[Communicated for the Herald.]

#### A Letter to My Friend.

MY DEAR FRIEND: Your letter is received, and it gives me much pleasure to learn that you are desirous of knowing the truth. You ask for instruction concerning the location of hell, the parable of the rich man and Lazarus, the thief on the cross, and Paradise. In answering your questions, I shall endeavor to show that man is mortal, and in order to inherit immortality, he must comply with the requirements of the Gospel. I shall also show what will be the doom of the ungodly, and that the Kingdom of God is not a sky kingdom, but one that is yet to be established on the earth. Before proceeding, however, I would remark that volumes have been written upon the origin, nature, and destiny of man, by those who are acknowledged as able and learned men. Many have spiritualized the Bible away, and proved nothing. But what are men's opinions, and creeds? They are as the grass that is mown down and withered away.

In recounting the various opinions of men, we find some who deny the entire Bible account of man's origin and destiny, and others who admit the Bible account of his creation, and yet reject some of the statements recorded in the same Book which relate to his final destiny. Some contend that when a man is dead, he can never live again, and others declare that man never dies, (meaning that the soul is the man proper) but that the body dies, and the soul lives forever. The latter class look for a resurrection of the body, and a re-union of the immortal soul at that time. Others contend that a resurrection of the body that dies, is unnecessary, only that the characters of the old body be flashed upon a new body; while another class contend for the resurrection of the body that was originally formed of the dust of the ground. Now, it is evident that all of these opinions cannot be in harmony with the Word of God. In proceeding with our investigation, it will be necessary first to ascertain what constitutes a living man. In doing this we will notice first the text you referred to, Gen. ii; 7. Because you have been taught that the soul is immortal, you seem to think that the word soul, found in this passage must be an immortal soul. Now let us examine it carefully and see if it conveys any such idea. "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." Now what was it that became the living soul—the breath of life, or the man formed of the dust? Was it not the breath of life that constituted man a living soul? Our text declares that man was formed of the dust of the earth, and God called that which He made of the dust, MAN. After the man was formed complete, all that was needed to put him in motion was the spirit or "breath of life." When the newly formed man received into his nostrils this breath, he became a living soul. Now if God did not create MAN on the sixth day of creation, but only a house to put the man in, then the Lord must have created two men, one of the earth to be the dwelling place of the immortal man created of some other material. But the Lord says that He created MAN *of the dust of the ground*, and breathed into his (man's) nostrils, the breath of life, and MAN (the same man formed of the dust) became a living soul. It was not the breath of life then as some contend, that became the living soul, but it was the dust formed man.

Now, my friend, if we believe God meant what He said concerning the creation of the world, why not believe what He has said of the origin of man, and not endeavor to spiritualize and mystify plain and pointed declarations. If God does not mean what He says, who of mortal men can interpret His meaning? Let God be His own interpreter. It is claimed by some that the words soul and spirit mean the same thing. I wish to be understood that when I am talking about the soul, I do not mean the spirit, for I believe the soul to be one thing, and the spirit another. נַפְשׁ *nehphesh* the Hebrew word rendered soul in the Old Testament, is found about seven hundred and fifty times, and is translated forty different ways. Thirty times it is



applied to the beasts. *ψυχη psukee*, the Greek word rendered soul in the New Testament, is found over a hundred times, and is rendered eight different ways, some of which I shall notice in my next.

I remain yours, in hope of immortality,

L. CLEM.

## Miscellaneous.

[Communicated for the Herald.]

### A Reviewer Briefly Reviewed.

J. M. SNOOK, in his first article reviewing my position on the "Law of God," starts out with a misrepresentation (unintentional of course) of my position. This mistake would have been seen by the most casual reader, had he given my language under the first head, instead of passing further down the same column, and taking my comment on the language of Paul, in which I understood him to mean just what he said. When speaking of the relation the law sustained to the Abrahamic covenant, he said, "the law, which was four hundred and thirty years after." Gal. iii : 17. Paul here uses the phrase, "the law," without qualification or limitation; and our Reviewer admits that this law was twenty-five hundred years after creation, and four hundred and thirty years after the Abrahamic covenant, but tries to evade the force of this acknowledgment by affirming, that the law which was added was "the sacrificial law," a phrase which is not found between the lids of the Bible. I stated that there was no statute or written law during the first twenty-five hundred years of the world's history. This our Reviewer understood and appreciated, as is manifested a little further down, in which he argues that the fact of there having been no written law during that period of time, does not prove that there was no law—*unwritten* law he must mean. Did our Reviewer write a rejoinder to a qualification we had not made? If not, why not give the readers of his paper the benefit of the position he is opposing. It cannot be that our Reviewer is writing for the exclusive benefit of the readers of his paper. We would admonish him to beware; for many of the readers of the HERALD, will see his paper, and many of the readers of his paper will see the rejoinder. Our Reviewer must be careful, that while he so strenuously advocates the perpetuity, and binding force of the ten commandments, he does not violate the ninth commandment. A witness may bear false testimony against his neighbor, by withholding a part of the truth, just as much as by stating a falsehood. We hope our Reviewer will profit by this mistake, and be more careful in the future. But to the review. "What authority has J. M. S., for affirming that law which was twenty-five hundred years after creation was the sacrificial law?" Is it not surpassingly strange that in the hundreds of occurrences, the phrase, "the law," the qualifying word "sacrificial," is never used? Does J. M. S., repudiate the idea that all Bible ideas may be expressed in Bible language? Orthodox commentators have just as good a right to read in the quali-

fying words, "immortal" before the word soul. Or have our Sabbatarian friends a Divine license to coin such phrases as "moral law," "ceremonial law," "sacrificial law?" But friend Snook's logic is fatal to his theory. If his proof of the existence of the ten commandments anterior to the giving of the law upon Mount Sinai, is worth a straw, then the same parity of reasoning will prove the cotemporaneous existence of "the sacrificial law," (not that I endorse this anti-bible phrase) from Abel down. If the fact of a recognition of the principles involved in the ten commandments, proves the cotemporaneous existence of these commandments, then the fact of Abel and Noah, not only having recognized the principle of sacrifices, but having enforced this principle by practice, would prove the existence of the sacrificial law cotemporaneously with Abel and Noah. There is no evading this conclusion. We must hold our Reviewer to his own inexorable logic. If the fact of Cain having violated the principle in the sixth commandment proves the pre-existence of that commandment, then the fact of Abel and Noah having obeyed the principle involved in the commandments to offer sacrifices, proves the pre-existence of all these commandments. Hence it could not be what our Reviewer is pleased to call "the sacrificial law" which originated 2,500 years subsequently to creation. Try again, friend Snook. All our reviewer has said under proposition one, only demonstrated that he understood and felt the force of our definition of the sense in which we used the word law; viz: a written code, or constitution. That some of the precepts which were enrolled in the code of laws published upon Mount Sinai, may have existed anterior to such publication, we have not denied. Indeed we have demonstrated that the commandment regulating the Sabbath, originated at the wilderness of sin, at least fifteen days previously to its publication from Sinai. And our ingenious opponent could find neither precept nor recognition of the principle of man's obligation to Sabbatize, or any reproof for Sabbath breaking, previously to that time. If he could only have found one inference in favor of the Sabbath, as far-fetched as that of Rachel having told a lie, in the matter of one of her father's household gods, to prove the pre-existence of the ninth commandment, how eagerly would he have availed himself of it. But no, he made no attempt to trace the history of the fourth commandment to a period anterior to the deliverance of Israel from Egyptian bondage. A failure to prove that the fourth commandment existed from creation is fatal to his theory. In all the religious literature of the world, there has never been grouped together, in the same space, a greater number of samples of inferential testimony, without one thus saith the Lord, to prove any doctrine or dogma. Origin, the great mystic of antiquity, is a faint type of this modern mystic. Let us look at the beauties of his logic.

Prop. I. "Was it man's duty to love God from the beginning, though this Divine requirement was not then written in a book? Everybody says yes. Then for the same reason it was man's duty to obey the ten commandments, notwithstanding they were not written in a book, nor on tables of stone."

This inference is just as good for all the scores of commandments regulating sacrifices, and infinitely better, as far as the fourth commandment is concerned, for there is not the shadow of a predicate for such an inference, as far as the precept is concerned previously to the deliverance of Israel from Egypt.

Arg. I. "God destroyed the wicked in the days of Noah for their sins." Gen. vi: 5. Therefore, the ten commandments were in existence before the flood. Just as though there could be no such thing as wickedness without the existence of the ten commandments. The first sin involved the transgression of only one precept. Should not wonder if our opponent was sorely pressed, but what he would take the position that Adam transgressed the ten commandments. Paul says that whatever is not of faith is sin. Rom. xiv: 3. Is unbelief in the Gospel a violation of the ten commandments? "All unrighteousness is sin." 1 John v: 17. Righteousness signifies right doing. Would not a man do wrong or sin by disobeying the commandment to "repent and be baptized?" Acts ii: 38. But would the three thousand on the day of Pentecost have violated the ten commandments by having refused to obey these commandments enforced by Peter on that august occasion? It is worse than folly thus to reason. A theory is not worthy of confidence, which can afford no better argument to sustain it.

Arg. II. "The Sodomites were also destroyed for their sins; therefore, they had the ten commandments. They had a law, and therefore that law contained just ten commandments, no more or less.

Arg. III. Abraham obeyed the commandments, statutes, and laws of God, (Gen. xxvi: 5;) therefore Abraham had the ten commandments.

Query. Did Abraham obey the ten commandments? If so, they cannot be a perfect code of morals for this dispensation; for he had a plurality of wives. He also had a concubine. God says that Abraham "obeyed His voice, and kept His charge, His commandments, or His statutes, and His laws. If therefore, he had the ten commandments, he obeyed all their requirements, yet he was a practical polygamist.

Our Reviewer might have enumerated a number of plain commandments which Abraham had obeyed, but not one of the ten could he find. Were the commandments for him to leave his native land, go into a land which God would show him, and also to offer his son Isaac, among the ten? Why pass by commandments which are expressed, and infer those to which no reference is made? The assertion that the covenant which God commanded to Abraham for a thousand generations was a great moral constitution, which He had just defined to be the ten commandments, is a most palpable perversion of the language of the text quoted, viz: Psa. cx: 8-11. David informs us just what God said when He commanded His "Word for a thousand generations, which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, unto thee will I give the Land of Canaan, the

lot of your inheritance." God says in so many words that the word, the covenant, and the law, are expressed in the language, "unto thee will I give the Land of Canaan, the lot of your inheritance." But J. M. Snook affirms that this covenant was the ten commandments, the great moral constitution, and the conditions of the inheritance. Which shall we believe? Let God be true, though J. M. S., should be egregiously mistaken.

Arg. IV. "This code existed, but did not originate in the time of Moses." Exod. xv: 26; xvi: 4, 27. Moses refers to the law as an established institution, and not as something new. "How long refuse ye to keep my commandments and my laws?" We will quote the next verse below, that the reader may see the relation the giving of the law on the sixth day, from the first day of the giving of the manna, sustained to the obligation of the people to obey it. "See for that the Lord hath given you the Sabbath, therefore, He giveth you on the sixth day the bread of two days." Here Moses traces the obligation of the people to observe the Sabbath no further back than the sixth day from the first day that manna had been given.

I. "See for that the Lord hath given you the Sabbath." Not that the Lord had given the Sabbath to Adam, or their fathers, but to that very people to whom the manna was given.

II. "See for that the Lord hath given you the Sabbath; therefore, (for this reason) He giveth you on the sixth day, the bread of two days." Not because He had given Adam, or their progenitors the Sabbath, but because He had given them the Sabbath, He gave them twice as much manna on the sixth day. How absurd to say that because He had given Adam the Sabbath twenty-five hundred years before; therefore, (for this reason) He had given a double supply of manna on the sixth day. It is clear, then, that the precept was not given to man previously to the arrival of the children of Israel at the wilderness of Sin. Our Reviewer need not go back to the creation to find many precepts and laws to regulate the conduct of the children of Israel, both in conjunction with, and after their flight from Egypt, both before, and after they had crossed the Red Sea. He will also find a number of precepts regulating the duty of the Elders and the people, both in reference to the gathering of the manna, and the observance of the Sabbath. That people had also been a rebellious people before their sojourn in Egypt. Whatever other precepts had been previously given, the observance of the Sabbath was not among them. It is just as inadmissible for our Sabbatarian friends to weave in such terms as "laws," "commandments," "sin," etc., to the idea of the ten commandments, as for immortal soulists to read in the terms "immortal," or "deathless," where the words soul or spirit occur. And one has just as much right as the other, and no more. Our Reviewer's *adcap-tandum* appeal to prejudice, rests with equal force against his own position. He admits that there was no written law previously to its publication from Sinai. He assumes that there was a code; but utterly fails to demonstrate that the ten commandments were ever included in that code. He can trace the origin of the fourth to the wilderness of

Sin, and no further. If he cannot give us one thus saith the Lord for the pre-existence of the ten commandments, let him abandon the literal rule of interpretation, or abandon a theory which necessitates such a course. He has given nothing but inferential testimony to prove the existence of any of the ten commandments anterior to their publication upon Mount Sinai, except the fourth, and he could trace its origin back no further than the wilderness of Sin, between fifteen and thirty days before its publication upon Sinai. The anterior existence of the principles of some of these commandments may be reasonably inferred from some of the quotations given by our Reviewer, but in some others the inferences are far-fetched, and unnecessary. It would be worse than folly to reply to positions which have not one thus saith the Lord to sustain them.

His appeal in his closing paragraph is not worthy a reply. We would simply say when J. M. Snook can find any account of, or warning against Sabbath breaking, it will be time enough to include it among the crimes, for which he would hold the theory he is opposing, responsible. Yours, for the truth, J. M. STEPHENSON.

The subjects entitled "The Law of God," and "The Sabbath," were ably argued by Brother Stephenson in our last volume, and his articles are now being reviewed by the Sabbatarians. In a short time we shall be able to supply, in tract form, the articles referred to, and we hope they will be widely circulated amongst those tinctured with Sabbatarian views. We would suggest, however, that the subject be dropped, for awhile, in order to make room in our columns for matter of equal importance, and more interest to the general reader.—EDITORS.

[Communicated for the Herald.]

#### Church Order.

THERE appears to be a diversity of opinion among those of the "One Faith," relative to the order of exercises to be observed in public worship. It is the practice of some of our teachers to dispense with singing; others omit both singing and prayers; and, as a reason, cite the fact that the orthodox churches sing and pray in their meetings.

Our people seem to be adopting the practice, when we meet together for public worship, for some one of our public speakers to deliver a lecture to his class; and when this is done, to announce to his class, and the outsiders, if any should be present, that they may consider themselves dismissed. It is my opinion, that if this practice prevails for any considerable length of time, our meetings will lose much of the interest that would otherwise attach to public worship if conducted in a different manner.

We hold that it is the duty of the Elders, and other leading men of the Church, to make our religious exercises, when we meet in a Church capacity, brief and as interesting as possible. Those who are

careless and indifferent about attending, will soon cease going at all, if there are no religious exercises except a lecture two or three hours long.

The manner of conducting a religious meeting is not plainly laid down in the New Testament. Paul says, 1 Tim. ii: 1, 2, "I exhort, therefore, that first of all, supplications, prayers and intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." He says in Col. ii: 16; "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." From the above quotations, we learn that in the days of the Apostles, when the Church met to worship, supplications, prayers, singing, etc., were in order.

Some of our brethren have discarded the word preacher, and substituted the word teacher. There may be nothing wrong in this, but it is certainly Scriptural to call a person who proclaims the Gospel, a preacher. Christ said to His Apostles, "Go preach the Gospel." Paul said he was "ordained a preacher," and exhorted Timothy to "preach the Word." "How shall we hear without a preacher, and how shall he preach except he be sent?"

All agree that a Church should have two Elders; and we can see no good reason why it should not have double or triple that number. Of course the Church will select the best material it has to fill the office of Elder, men of undoubted piety, apt to teach, of ripe judgment, and men capable of securing good order in the administration of church affairs. According to our belief, it would be a part of their duty, as church officers, to arrange the order of exercises, by appointing the time when services should commence, select suitable hymns and tunes, and some one proficient in music to lead in singing. And in relation to the kind of music to be selected for public worship, we would studiously avoid tunes of a light or frivolous nature, unless it was thought expedient by the Church to sing them to hymns of precisely the same character; at any rate, there should be a complete adaptation of the music to the words. "It would be difficult to imagine the righteous indignation of the author of

"Hark, from the tombs a doleful sound,"

were he to hear his melancholy stanzas poorly sung to some of the worn-out, cast-off airs of modern negro-minstrelsy. And yet such desecration would not be more at variance with good judgment and a correct musical taste, than are many of the tunes which our brethren sing to sacred songs. Good singing will cause a great many to attend, who would otherwise remain away. After hearing appropriate tunes properly sung, the audience is in much better condition to listen to what the preacher has to say, than they would be after hearing discordant sounds wrung from inappropriate tunes.

If it were left to us to arrange the order of exercises for worship at a public meeting, we would proceed as follows: After the congregation had assembled we would request some brother to lead in prayer, if

any were present who were accustomed to praying in public. It would be understood, among the singing portion of the congregation, before the opening of the meeting, what hymns were to be sung, and who was to lead in singing. After singing a couple of hymns, we would, if the preacher were a stranger, introduce him to the congregation. Ordinarily, a sermon should not be more than one hour in length, to be followed by an exhortation of about ten minutes, should there be any brother present capable of speaking to edification. The exercises to conclude by the congregation arising, and singing a closing hymn, and after this the benediction by one of the Elders, or preacher. The above order of exercises would not be applicable in every particular, to a social meeting.

If our meetings were conducted in conformity with the above suggestions, we apprehend that they would be more largely attended, and that the Church would exercise a much greater influence on the community than it now does.

T. McDONALD.

#### EDITORIAL COMMENTS.

The subject of church order is one of great importanoc. We are glad that Brother McDonald has spoken upon it. He alludes in his article to the order of exercises which he deems best adapted for awakening an interest in the community, but observes that this order is not applicable in every particular to a "social meeting." By social meeting, we understand him to refer to the assembly of the brethren to break bread in memory of our Lord's death. The other meeting is spoken of as one for "public worship." We wish Brother McDonald had been a little more explicit in defining the terms used. All do not understand. We presume that he means by a meeting called for public worship, one that is held for the preaching of the Gospel. Such meetings are for the especial benefit of those in ignorance of the truth. The social meetings are properly meetings for worship. These gatherings of the brotherhood are not for the purpose of hearing a preacher expound the Gospel, but for mutual teaching, and the celebration of the Lord's ordinance of the supper. At such times, all who can, ought to contribute their mite towards building up the body. It is not the business of the Elders to occupy all the time, but to conduct the meeting in proper order, and give ample opportunity for the brethren to communicate "words of comfort" to each other. In this way the body will be "built up and edified by that which every joint supplieth." Singing, prayer, exhortation, etc., are appropriate exercises at such gatherings. They are meetings for worship, and as such, the exercises are confined exclusively to the Lord's people. None else have any right to participate.

W.

### Sunshine.

PURE air and sunshine are both equally essential for good health. Too much pains cannot be taken to have bed rooms, and all sleeping apartments well ventilated with pure air and sunlight. Plants cannot live in the shade, and neither can man. One reason why there are so many feeble and sickly women in this country, is that they do not get sufficient exercise in the open air and sunshine. The practice of shutting out the sunlight of heaven from bed rooms and parlors, by means of window blinds or curtains, is all wrong, and seriously detrimental to the good health of those who dwell within. That housewife or maiden who is afraid the sunlight will fade her carpet, or color her cheek, should go into the cellar and learn a lesson from the potato vine struggling with might and main to get through the crevice in the wall by which the sunlight is admitted. Who has not seen the difference between a stalk of corn growing under the shade of a tree, and another in the open sunshine. The one is spindling, colorless and sickly, the other strong and vigorous. The same rule holds true with human beings. If we would be healthy and strong, we must breathe the pure breath of life, and bask in the sunshine of heaven. Let no human being, therefore, be afraid of the sunlight. It will impart health, strength and beauty, to all who bathe their bodies in it. A water bath is not more efficacious than a sun bath, or an air bath. The sun will fade a woman's carpet, it is true, but to compensate for all this, it will give color to her face, and bring the blood to the surface of her bloodless skin, and make her look more like a living being, than a pale lifeless corpse. We say, then, open your windows, and let the fresh air and sunlight into your dark and cheerless rooms. Men and women were not made to live in dark and loathsome caverns, but in well lighted and airy houses. M.

[SELECTED.]

### The Christian's Prospects.

REJOICE in God. Dry up those tears. Cast away that downcast look. Child of God, you are an heir of glory. There is a crown all burnished for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of kings forever. But while you wait for that expected day, be witnesses for God; attest the glory of your Master; rise in the greatness of His strength; bind sin captive to your chariot wheels; go onward in your heavenly career, and be pure as your ascended Head is pure. Be active in works of mercy, be faithful unto the end, and then you will receive that crown of glory which fadeth not away.

A MAN that has the love of God in his heart, is like the sun that shines and warms, though it does not speak.



## Poetry.

[Communicated for the Herald.]

## LINES

COMPOSED BY DAVID MILLARD, WHILE RIDING ON A DROMEDARY IN THE  
DESERT OF ARABIA PETRA.

O'er the desert faint and weary,  
See the trav'ler bends his way;  
Trackless is the waste and dreary,  
Yet his footsteps do not stray.  
'Midst the dangers that betide him,  
One companion keeps his side;  
Faithful does his compass guide him,  
O'er the trackless desert wide.

Or when night comes, cool and airy,  
Still the trav'ler urged by haste,  
Mounts his faithful dromedary,  
Dares the darkness of the waste.  
'Midst the orbs that sparkle o'er him,  
One there is that shines afar;  
Still to light his way before him—  
'Tis the faithful polar star.

What's this world but lone and dreary,  
A vast wilderness spread wide  
Where life's trav'lers faint and weary,  
Roam too oft without a guide.  
Virtue, O my compass guide me,  
Thro' life's day and desert far,  
And when death's lone night betide me,  
Cheer me Hope, thou polar star.

[NOTE.—These lines in D. Millard's hand writing, I found among some of my Grandfather's papers. Thinking them too good to be lost, I send you a copy for publication in the HERALD, if you think proper.—JENNIE PAGE.]

To be insensible to the charms of piety, and the beauty of holiness, is to be entirely wanting in the best sense and taste a man can have. Whatever is excellent and desirable in the universe of God centres in holiness. Holiness is the ultimatum of human hopes and happiness.

TEMPERANCE puts wood on the fire, meal in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.

SIN is bad in the eye, worse in the tongue, worse still in the heart, but worst of all in the life.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### Who is the Coming Man?

To answer this question truthfully, is to do it Scripturally. Human speculations and conjecture, when weighed in the balances of truth, amount to nothing, only so far as they may be the reflex of Divine prediction. "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." Man, unenlightened by the teachings of God's Spirit, is unable to foresee what is treasured up in the future. This has been so repeatedly verified in the history of the past, that the wisdom of man is at best denominated to be but, "foolishness with God." We therefore turn to God, who seeth the end from the beginning, and who has declared, what shall be hereafter, for that knowledge of the invisible future, which no uninspired mortal is able to make known. What the Deity has promised to His servants, and foretold by His Prophets, we may regard as certain of fulfillment, however great and marvelous it may appear to us. Divine promises and predictions are always accompanied by such evidence as to ensure their belief, except in such cases, as when the mind of man is disposed to do what is contrary to the will of God at all hazard. When God called to Moses from the burning bush, and said, "I am the God of Abraham, the God of Isaac, and the God of Jacob," the evidence accompanying this declaration was such as would convince a man like Moses, however skeptical he might be. There was such a display of miraculous power, and what was equally as convincing, such a distinct declaration to fulfill a covenant made with Abraham upwards of four hundred years previous, as to satisfy Moses that he was standing in the presence of, and conversing with none other than the God of his fathers, Abraham, Isaac and Jacob. All along the coast of time, beginning with Adam in the garden of Eden, and ending with John in the Isle of Patmos, spanning a period of

over four thousand years, we have a record of God's dealings with men, constituting a narrative so full of simplicity, and so free from anything like the art of deception, and withal confirmed with such a variety of indisputable facts, as to put the writings of Prophets and Apostles beyond the power of successful contradiction. We therefore turn away from the vain speculations and ambiguous utterances of uninspired men, to consult the utterances of those who spoke as they were moved by the Holy Spirit, declaring the end from the beginning, and from ancient times, the things not yet accomplished, saying, "My counsel shall stand and I will do all my pleasure." The Coming Man, as set forth in the teachings of the Eternal Spirit, is, as we have already hinted, none other than

#### THE SON OF GOD.

The following are some of the titles He bears in the Scriptures of truth; Wonderful, Counselor, Mighty God, Father of the Age to Come, Prince of Peace, The Lord our Righteousness, Immanuel, or God with us, The Lion of the Tribe of Judah, The Bright and Morning Star, Alpha and Omega, the First and the Last, The Prince of the Kings of the Earth, and last, and most familiar of all, Jesus Christ, both Son of God and Son of David. He is also frequently styled the Son of Man, not, however, that He is the son of Joseph, as Unitarianism affirms, but because He took upon Him not the nature of angels, but the seed of Abraham. As the Spirit has said, "He was made of a woman," in fulfillment of the Prophecy, "behold a virgin shall conceive and bear a son, and shall call his name Immanuel." Isa. vii: 14.

For four thousand years Jesus Christ existed in the word of promise, but when the fullness of time came, "the word was made flesh," and He who had been promised as the woman's seed, made His appearance among men. He was miraculously conceived and born through the operation of the Spirit of God, and was, therefore, the Son of the Highest, as well as the Son of Mary. We do not regard Unitarianism or Trinitarianism, as expressive of the truth concerning the nature of Christ. He is not, as the latter affirms, the Eternal Father, nor as the former teaches, simply the Son of Joseph. He is, however, most emphatically, the Son of God, made in the likeness of sinful man, that He might, as Paul affirms, taste death for every man, that through death He might destroy him that hath the power of death, that is, the devil." Heb. ii: 10-16.

But while Jesus was as other men, mortal and subject to death, it is nevertheless true that He was God with us in that the Father dwelt in Him by His Spirit. The Father spoke through Jesus, and hence, as Paul declares, God was in Him "reconciling the world unto Himself." The words of Jesus, are the words of the Spirit, and not simply the words of Himself as a man. He spake as one having authority, at the same time making such a display of power, as to confirm the things He taught as Heavenly and Divine. The Eternal Father was with, and in Jesus, so that He could say, "I am the way,

the truth and the life," and again, "he that hath seen me hath seen the Father also," "I and my Father are one," "I have power to lay down my life, and power to take it up again," all of which is the language of the Spirit, speaking through the man Christ Jesus. Paul says, "great is the mystery (secret) of godliness, from which saying, many have concluded that Paul had reference to some inexplicable mystery. But not so. He defines Himself fully, as follows: "God manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii: 16. The mystery of godliness, as Paul says, is great, to those who understand it not, but very easy of comprehension, if attention is given to Paul's explanation of the subject. During the time of His ministry Jesus was God manifested in flesh, by the Holy Spirit, and being put to death by wicked hands, God raised Him up to die no more, and therefore, justified in Spirit, by making Him incorruptible. Jesus is no longer flesh and blood, like other men, seeing that He has been justified in Spirit, and declared to be the Son of God with power, by His resurrection from the dead. He learned obedience by the things He suffered, and has consequently been perfected and exalted at the right hand of the Father. Being "made of a woman" and appearing in the likeness of sinful flesh, He was tempted in all points as we are, yet without sin. Though He felt the wavering elements of sin working within Him, He nevertheless overcame "the lust of the flesh, the lust of the eye, and the pride of life," and come off victor. There is therefore, treasured up in the person of Jesus Christ, an inexhaustible supply of moral power, and physical energy. He is able to deliver the world from its evils, and to wipe out the malignant stains of sin, renewing and beautifying the face of all things earthly. He is said to be "a likeness of the invisible God, and the first born of every creature," because, says the Apostle, "by, (or more properly for) Him were all things created," Col. i: 15. 16. Jesus is preferred above all, and therefore, stands at the head of the creation. Paul, in speaking of Jesus as the first born of every creature, or the new creation, has reference to that future world of which Jesus is especially the first. To understand what the Prophets and Apostles say of Jesus, it is necessary to comprehend that future state of things to which He is related officially as the "Alpha and Omega." The world or (*aion*) age to come, is termed by John as the "Lord's day." Not, however, as the day of His suffering in the flesh, when, as says the Apostle, "He offered up prayers and supplications with strong crying and tears, unto Him that was able to deliver Him from death," but rather the day of His triumph and glory, when He shall be King over the whole earth. Abraham rejoiced to see Christ's day, for the advent of that day would give Abraham life from the dead, and an everlasting inheritance in the Land of Canaan, besides further consummating the covenant made with him, as expressed in the language, "in thee and in thy seed shall all the nations of the earth be blessed." This covenant has never as yet been fulfilled, seeing that Jesus, his seed, has not yet returned from

Heaven, nor Abraham roused from the sleep of death. From whatever point of view we look at Jesus in His official character, we always find Him standing at the head, not of the present sinful and mortal state of things, but of that future blessed condition of things which He will inaugurate, at His second appearing. He is, therefore, Scripturally speaking, the Coming Man. He is now absent from the theatre of His humiliation and poverty, and His consequent exaltation and power, but, nevertheless, He has sealed the destiny of earth with His own blood, and will, despite all opposing power, return to restore all things spoken of by the Prophets. "He will come down like rain upon the mown grass, and as showers that water the earth." Thus will He beautify the face of nature, and gladden the hearts of men.

M.

### A Sectarian at Work.

IN these days of lethargy amongst sectarians, it is worthy of note when we find one of their number possessed of sufficient zeal to labor in the cause he has espoused. We have such a one in Chicago. He is so deeply impressed with the obligations resting upon him to circulate what he considers to be the truth, that he resorts to various expedients to obtain the names of individuals who will be likely to read his documents. He has not much faith in Methodists, Calvinists, or Catholics, therefore he leaves all such to perish by the way. But he has a peculiar longing towards those who hold the views we teach. Hence his efforts to obtain the names of such are untiring. He is too conscientious to spend his money for "that which is naught," (in his estimation) therefore he takes every opportunity, on visiting our office, to devour voraciously the contents of the HERALD, free of cost. If he finds the names of any of our brethren recorded there, with the Post Office address, his zeal for their eternal welfare prompts him at once to copy the same into his note book, to be followed by a package of tracts, etc., to their address. Not meeting with much success in this direction, however, he becomes restive, and resolves to try a new expedient. He therefore writes personal letters to such as he deems friendly to his cause. Addressing such as brethren, (although he would not fellowship them at the communion table), he asks their assistance in his enterprise. We happen to have one of these letters which we will give as a sample. The names, left blank, we can supply, if necessary. It reads thus :

CHICAGO, Illinois, March 8,

Mr. R. McL——,

*Dear Brother:* Christadelphians in Chicago, wish to counteract, if possible, the insidious and false teaching often contained in the HERALD, and "Gospel Banner," published by the Wilsons, and also to circulate where possible, tracts, etc., among their subscribers.

Will you inquire and let me know the addresses of one or two, and the names of the rest of any body or bodies, known to you, who take these papers? By these means we hope to be able to reach the aforesaid subscribers. Our plan will be to send a package of tracts, with name of a member on each, to

insure safe delivery, or, if you can distribute, will send them to you. Any hints or assistance will be welcome; co-operation is valuable, and the amount of mischief done by these deceitful papers, calls for united effort in defense of "the truth as it is in Jesus." Faithfully in the Christ,

W. A. H.—.

The brother to whom the foregoing epistle was addressed, not being possessed of a spirit of strife and division, could not be induced to enter upon the nefarious work he was invited to perform. He replied, therefore, as follows :

CLEVELAND, March 30, 1869.

Mr. W. A. H.—,

*Dear Sir:* Your letter of the 8th instant, is before me, asking co-operation with "Christadelphians" in distributing tracts, etc. From the matter which I have seen issued from that source, I beg respectfully to decline assisting in such work myself, and consequently cannot consistently name others, but would ask you to put the question seriously to your own heart, whether such work more resembles Him whose Name you take, or the proceedings of the society of Jesuits? Will you think of this?

Respectfully Yours,

R. McL.—.

Perhaps the zealous personage referred to, is actuated by honest motives. We hope so, at least. But while we may admire his zeal, we lament that it is not coupled with knowledge. A learned young man of old, was actuated in like manner, and endeavored to destroy the Church of God, for which Christ died, but he lived to realize the wickedness of his course, and labor for the building up of that he once pulled down. We hope, from our heart, that our zealous friend may likewise see the error of his way, and join hands with those who are laboring for the spread of the truth as it is in Jesus. W.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Bible Doctrine of Election and Predestination.

In the first chapter of Ephesians, and fourth verse, it is said: "God hath chosen us in Christ, before the foundation of the world, that we should be holy and without blame before Him in love." Peter calls the Saints "elect according to the foreknowledge of God the Father through sanctification of the Spirit unto obedience." 1 Pet. i: 2. Paul said to the Thessalonians, (2 Thess. ii: 13, 14) "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ." From all these passages of Scripture, it is evident that God hath chosen some to life and glory before the foundation of the world, and it is wisdom on the part of all Christians to so labor that their judgments may be informed on these points according to the Scripture. With this end in view, let us consider the manner of God's speaking to the sons of men.

God said to Abraham, (Rom. iv : 17,) ("as it is written, I have made thee a father of many nations,) before him whom he believed, even God who quickeneth the dead and calleth those things which be not as though they were." Observe, God spoke to Abraham, saying, "I have made thee a father of many nations," notwithstanding Abraham was not at that time the father of any child but Ishmael. How then must we understand the expression, "I have made thee a father of many nations?" The Apostle explains it by saying, that God "calleth things that are not, as though they were," and so He called Abraham the father of many nations, although he was not as yet the father even of Isaac, in in whom his seed was to be called. God used the same form of expression when He called Christ "the lamb slain from the foundation of the world." Hence, we may easily understand what He means, when He speaks of men being elected from the foundation of the world. It is clear that as Christ was called the lamb slain from the foundation of the world, and yet not slain till thousands of years after, or until the day of His death, so also men are called elect from the foundation of the world, and yet not elected perhaps for a great length of time after, or until the day of their conversion to God. This is made still plainer by the words of Peter, "elect according to the foreknowledge of God through sanctification of the Spirit unto obedience." If the elect are chosen through sanctification of the Spirit, it is clear that they were not chosen before they were sanctified by the Spirit. But they were not sanctified by the Spirit before they were born. It is plain, then, that they were not chosen before, or "from the foundation of the world," but God "calleth things that are not as though they were." Paul's words are equally to the point. He says, "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." Now if the Saints are chosen to salvation through believing the truth, and are called to believe that truth by hearing of the Gospel, then they are not chosen before they believe the truth, and before they hear the Gospel, by means of which, they are called to believe. Again, how plain this truth appears where Paul said, "that they whom God did predestinate according to the counsel of His own will, to be to the praise of His own glory, were such as did first trust in Christ," and in the very next verse says "that they trusted in Christ after they heard the Word of Truth," not before. Eph. i : 12, 13. But they did not hear the Word before they were born; therefore, it is plain the act of electing was at a subsequent time, though previously known of God, who, according to His knowledge, often speaks of things which are not, as though they were. Thus is the great stumbling block about election removed, that men may "make their calling and election sure."

The Scriptures tell us plainly what predestination is. It is God foreappointing obedient believers to salvation, not without, but according to His foreknowledge, of all their works, from the foundation of the world, and so likewise He predestinates or foreappoints all disobedient believers to condemnation, not without, but according to His foreknowledge of all their works from the foundation of the world.

We may consider this a little further. God, from the foundation of the world, foreknew the believing or not believing of all men, and according to this, His foreknowledge, He chose, or elected all obedient believers, as such, to salvation, and refused, or reprobated, all disobedient unbelievers, as such, to condemnation. Thus the Scriptures teach us to consider election and reprobation, according to the foreknowledge of God from the foundation of the world. But here some may object that we hold our faith and obedience to be the cause of God's electing us to glory. I answer we do hold that faith in Christ, producing obedience to Him, is a cause, without which God elects none to glory, honor, or immortality; for we never read of God electing to glory any who lived and died disobedient unbelievers; but we do not hold that it is the cause for which He elects any. The contrary of this is easily shown, thus: suppose my obedience is a cause of my election to salvation, what is the cause of my obedience? My love to Christ. What is the cause of my love to Christ? My faith in Christ. What is the cause of my faith in Christ? The preaching of the Gospel of Christ. But what is the cause of the preaching of the Gospel of Christ to us? Christ dying for us. But what is the cause of Christ dying for us? God's great love of pity wherewith He loved us, even when we were dead in trespasses and in sins. Thus all may see that we do not hold that God chose any man to life and salvation for any good which he had done, or for any which was in him before he put it there. This we shall endeavor to show from the oracles of God.

God's great love of pity wherewith He loved the sons of men, even while they were dead in trespasses and sins, was the cause of His sending His Son to die for them, as appears from the following Scripture. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." John iii: 16. And in the fifth chapter of Romans, sixth verse, it is said, "when we were yet without strength, in due time, Christ died for the ungodly, and God commendeth His love to us, in that while we were yet sinners, Christ died for us." Christ dying for our sins is the cause of the Gospel being preached to us, as appears from the twenty-eighth chapter of Matthew, and eighteenth verse. "Jesus came and spake unto them saying, all power is given unto me in heaven and in earth, go ye, therefore, and teach all nations." Also Mark xvi: 15. "Go ye into all the world and preach the Gospel to every creature." The Gospel being preached to sinners is the cause of their believing, as appears from the tenth chapter of Romans, and fifteenth verse. "How shall they call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? so then faith cometh by hearing, and hearing by the Word of God." Men's believing is the cause of their justification, as appears from the thirteenth chapter of Acts, and thirty-ninth verse, "By Him all that believe are justified from all things." Also the third chapter of Romans and twenty-sixth verse, "He is the justifier of all that believe in Jesus." We conclude then that a man is justified by faith, without the deeds of the law. "Abra-



ham believed God and it was imputed to him for righteousness," now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus from the dead, who was delivered for our offences, and rose again for our justification." Rom. iv: 3, 23. Our knowing ourselves to be justified by faith is the cause of our love to Christ, as appears from 1 John iv: 10. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "We love Him because He first loved us." Verse nineteen. Our love to Christ is the cause of our obeying Him, as appears from John xiv: 15, 21. "If ye love me keep my commandments, he that hath my commandments and keepeth them, he it is that loveth me, and if any man love me, he will keep my words." Also 1 John v: 3; "for this is the love of God that we keep His commandments." Our obeying Christ is the cause of His giving us eternal life, as appears from Matt. vii: 21. "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 which is in Heaven." Also Rev. xxii: 14; "blessed are they that do His commandments that they may have a right to the tree of life and may enter in through the gates into the city." And Heb. v: 9. "Christ being made perfect through suffering, He became the author of eternal salvation to all that obey Him." This may be more briefly expressed thus: God's love was the cause of His sending His Son to die for sinners. Christ's dying for sinners is the cause of the Gospel being preached; the preaching of the Gospel is the cause of our believing; our believing is the cause or condition of our justification; the knowing ourselves justified, through His blood, is the cause of our love to Christ; our love to Christ is the cause of His becoming the author of eternal salvation to us. The following points ought to be well considered. There was a necessity of God's love in sending His Son to die for us, without which He had not come to die. There was a necessity of Christ's love in dying for us, without which the Gospel could not have been preached. There was a necessity of the Gospel being preached, without which there could have been no believing. There is necessity of our believing the Gospel, without which we cannot be justified. There is a necessity of our being justified by faith in the blood of Christ, without which we cannot come to know that He loved us and washed us from our sins in His own blood. There is a necessity of knowing his love who first loved us without which we cannot love Him again. There is a necessity of our loving Him, without which we cannot keep His commandments. There is a necessity of our keeping His commandments, without which we cannot enter into eternal life. Therefore we conclude that there is as great a necessity for keeping the commandments of God as there was of God sending His Son into the world, or of Christ dying for our sins.

But for whose sins did Christ die? Did He die for all men, or but for some? To this question, also, I will give a Scriptural answer. The Prophet Isaiah says: "Surely He hath borne our griefs, and carried our sorrows, yet did we esteem Him stricken, smitten of God

and afflicted, but He 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, all we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquities of us all." Isa. liii: 4-6. The Prophet plainly shows that the iniquities of all those who went astray were laid upon Christ, and with him the testimony of all other Prophets agree. "To Him give all the Prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins." Acts x: 43. The great Prophet, John the Baptist, (John i: 7;) "came to bear witness of the Light that all men through it might believe;" and again, verse twenty-three, "behold," says he, "the Lamb of God that taketh away the sins of the world." Thus have all the Prophets with one consent testified that God laid upon Christ the iniquities of all that were gone astray; that He is the Lamb of God which taketh away the sin of the world; that all men through Him may believe, and that through His name whosoever believeth in Him shall receive remission of sins.

Secondly, the angel of God testifies the same thing, saying, (Luke ii: 10.) "Fear not, for I bring you glad tidings of great joy, which shall be to all people, which was that there was born unto them a Savior, even Christ the Lord. From this also, it appears that Christ died for all men, else it could not have been glad tidings of great joy to all people, but rather sad tidings, for whom He did not die.

Thirdly, we come now to the words of Christ Himself, who knew His own business better than any one else. If His testimony therefore, agrees with those already referred to, we must needs be convinced that they are true. Hear Him, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life, for God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, for God sent not His Son into the world to condemn the world, but that the world through Him might be saved." John iii: 14-17. Thus we see the words of Christ agree with the words of the Prophets. Therefore, it must needs be admitted that Christ died for all.

Fourthly. Now we will hear what the Apostles say concerning this thing. "The love of Christ," says the Apostle Paul, "constraineth us, because we judge that if one died for all, then were all dead, and that He died for all, that they which live should not henceforth live unto themselves, but unto Him that died for them, and rose again." 2 Cor. v: 14. "There is one God and one mediator, between God and men, Christ Jesus, who gave Himself a ransom for all, to be testified of in due time." Again, "the grace of God which bringeth salvation to all men hath appeared." Titus ii: 11. And again, "He by the grace of God tasted death for every man." Heb. ii: 9. John, in harmony, says, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii: 2. Again, speaking of Himself, and the rest of the Apostles, he says, "we have seen, and do testify, that the Father sent the Son to be the Savior

of the world." I John iv: 14. Thus we have the testimony of all the Prophets, of the Angel of God, of Christ Himself, of His Apostles, all agreeing together in one to prove that Christ died for all mankind. What reply can be made by those who deny this? We are aware that it is common to say that all men in these Scriptures does not mean all men, but only the elect, that the world does not mean the whole world, but only the world of believers; and that the whole world in John's testimony does not mean the whole world, but only the whole world of the elect. To this shameful, senseless evasion, we reply, that the Scriptures nowhere speak of a world of believers or elect, therefore we have no ground or excuse left for saying that Christ died only for a world of believers, or elect. Nay the Scriptures are so far from calling believers, or elected persons the world, that they are everywhere in Scripture plainly and expressly distinguished from the world. "If ye were of the world" says Christ, "the world would love its own, but because I have chosen you out of the world, therefore, the world hateth you," John xv: 19. But we will let the Scriptures testify what world it was that Christ died for. "When we were yet without strength, Christ died for the ungodly." Rom. v: 6-10. While we were yet sinners, Christ died for us. When we were enemies, we were reconciled to God, by the death of His Son." From all which we may clearly see that Christ died for the world of the ungodly, for the world of sinners, for the world of His enemies; He just one for the world of the unjust. But the elect, as elect, are not captive, for Christ hath set them free, therefore, He died not for the elect, as elect, for that would have been to set those at liberty who were at liberty previously. The Scripture says, "He quickeneth them who were dead in trespasses and in sins." Such as were "without Christ," "aliens from the commonwealth of Israel and strangers to the covenants of promise," "without hope and without God in the world," but the elect, as such, are not dead in trespasses and sins, but alive unto God, neither are they without Christ, for they are chosen in Him, nor are they aliens from the commonwealth of Israel, and strangers to the covenants of promise, but they are fellow citizens with the Saints, and of the household of God. Therefore, Christ died not for them, as elect. Having shown the grievous folly of those who say that Christ died for none but the elect, we will now sum up the testimony which proves indisputably that He died for all mankind.

I. Because all the Prophets, and the Angel of God, Christ Himself, and the Apostles, with one consent affirm it.

II. Because there is not one Scripture from the beginning of Genesis to the end of Revelations that denies it.

III. Because Christ commanded that the Gospel should be preached to every creature.

IV. Because He called upon men everywhere to repent.

V. Because those who perish are condemned for not believing in the name of the only begotten Son of God; therefore He must have died for them, else they would be condemned for not believing a lie.

VI. Because they which are condemned might have been saved, for thus saith the Word of God, "they received not the love of the truth that they might be saved, therefore God shall send them strong delusions to believe a lie, that they may be condemned.

We shall now briefly show the dreadful absurdities that follow the assertion that Christ died for the elect. If Christ died not for all, then it would be a sin in the greatest part of mankind to believe He died for them, seeing it would be the belief of a lie. If Christ died not for those that are condemned, then they are not condemned for unbelief, otherwise you say they are condemned for not believing a lie. If Christ died not for all, then those who obey Christ by going and preaching the Gospel to every creature, as glad tidings of great joy to all people, commit sin in that they go to most people with a lie in their mouth. If Christ died not for all men, then God is not in earnest in calling all men everywhere to repent. If Christ died not for all men, then why does the Scripture say God is not willing that any should perish? Surely He is willing, yea, resolved, that most men should perish, else Christ would have died for them also. But say some, if Christ died for all, why are not all saved? Because they believed not in the name of the only begotten Son of God; because God called them refused to answer; He stretched out His hand and they regarded not; He counseled them, but they would not hear His counsels; He reproved them, but they set at naught all His reproofs; they followed after lying vanities, and forsook their own mercies. They denied the Lord that bought them, and so brought upon themselves swift destruction, and because they received not the love of the truth that they might be saved, therefore God gave them up to believe a lie, and to be condemned. "How often" says our Lord, "would I have gathered you together, and you would not." Here is a plain reason why all are not saved, for God promises no man salvation unconditionally, but leaves all to destruction who will not believe and obey the Gospel. The way is so narrow that few care to walk therein, and therefore they are not saved. Even because they reject the counsel of God against themselves, they chose death, therefore they perish everlastingly.

B. E. MERRICK.

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THE "Berkshire Courier" gives the following advice to its correspondents, and as far as we can judge, it is calculated for all latitudes:

"DON'T—*People* WHO send us 'communications' for *publication* ARE 'requested' not to 'quote' and *underscore* SO MUCH. THIS is *about* the way a good deal of it would LOOK if we '*printed*' it as written."

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FOUR things come not back; the broken word, the sped arrow, the past life, and the neglected opportunity.

[Communicated for the Herald.]

**The Relative Position of the Kingdom of God.**

THE following excellent article from the pen of Brother Stephenson, is not one of a series he is furnishing us, on the first principles of our Faith, but having the manuscript in our possession for some time, we concluded to give it to our readers in this issue. The regular series will be continued in our next.—EDITORS.

IN the second and seventh chapters of Daniel, we find an epitome of the world's civil constitution. The four imperial phases of the kingdom of men, is symbolized by four grand divisions of a great political man, who stood erect before Nebuchadnezzar. First, a head of fine gold. This represented the great Babylonian, the first universal empire of earth. Second, the breast and arms of silver. These represented Medo-Persia, the second empire of earth. Third, Greece, the third empire of earth. Fourth, Rome, the fourth empire of earth.

The Kingdom of God as a local kingdom, is symbolized by a stone exhumed from the mountain without hands, and as a universal kingdom, it is represented by a great mountain that fills the whole earth. In the seventh chapter, the same four great kingdoms are symbolized by four great beasts which Daniel saw rise up out of the sea. First, a lion. Second, a bear. Third, a leopard. Fourth, a dreadful and terrible beast, with ten horns and iron teeth. At the eighteenth verse, we find the Angel Gabriel's exposition of these four beasts. "These great beasts, which are four, are four kings which shall arise out of the earth." That this Divine expositor uses the terms kings and kingdoms synonymously, is evident from his exposition of the fourth beast at the twenty-third verse. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." That the Kingdom of God shall be the fifth, in its ordinal relation to the preceding four kingdoms, will be seen in the light of the following testimony, to wit: Dan. vii: 17, 18, 26, 27. "These great beasts, which are four, are four kings (kingdoms) which shall arise out of the earth. But the Saints of the Most High shall take the kingdom, (the fourth kingdom of earth, verse twenty-three) and possess the kingdom forever and ever. But the judgment shall sit, and they shall take away his (the fourth kingdom, verse twenty-three) dominion, to consume and to destroy it unto the end. And the kingdom (fourth kingdom) and dominion, and the greatness of the kingdom under the whole heavens, 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." From the foregoing plan observe:

I. That five successive empires are to occupy this planet.

II. The Kingdom of God is to be the fifth.

III. It will supercede all earthly kingdoms, and stand forever.

The relative position of the Kingdom of God is clearly revealed in Dan. ii: 44. "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." Please note the following points of contrast between the Kingdom of God, and its four predecessors.

I. They were destructible. Where now is the magnificent Kingdom of Babylon, the tyrannical Kingdom of Persia, Greece, the Colossus of the world, and great and powerful Rome? They have past like chaff before the whirlwind of revolution, but the Kingdom of God can never be moved, (Heb. xii: 28) but having broken in pieces all other kingdoms, it will "stand for ever."

II. These were left to other people, because their rulers were mortal, and could not hold everlasting kingdoms. Where now are Nebuchadnezzar, Cyrus, Darius, Alexander, Julius Cæsar, Charlemagne, and Napoleon Bonaparte, with all their splendid crowns and costly diadems; and with their rigorous and diabolical rule? Their empires have passed away, and they are mouldering in the dust. But the Kingdom of God shall not be left to other people, and they that take it shall possess it for ever. King Jesus and His Royal Cabinet being incorruptible, will be qualified by nature, to hold an indestructible kingdom, and being immortal, they can hold it forever. The grand reason why no earthly kingdom or empire, has been able to withstand the shock of war, or whirlwind of revolution, or the corroding tooth of time, has been because they were all founded upon a mutable base. No superstructure, however magnificent, can survive its foundation. The administrators of all human governments have been mutable, and with these administrations all forms of human government have passed away. But the executive power, by which the Kingdom of God is upheld, being founded upon incorruptibility and immortality, it never can be moved. Please note the following points of analogy between the Kingdom of God, and the four kingdoms which shall have preceded it.

I. They will all have possessed the four essential elements of all kingdoms, viz: kings, subjects, territory and laws.

II. They will all have existed in two conditions, viz: As local, and as universal kingdoms.

Babylon existed as a local kingdom, near seventeen centuries before its universality was established. As a local kingdom it existed contemporaneously with other kingdoms, but as a universal kingdom it absorbed all others and filled the earth. The local kingdom will be the kingdom proper, but the kingdoms added thereto will be the dominion. The same was true of Medo-Persia, Greece and Rome; and will be equally true of the Kingdom of God. As a local kingdom it is represented by a stone; and as a universal kingdom it is represented by a mountain. A stone taken from a mountain is one thing, and the mountain from which it is taken is another. A stone taken from a mountain must be much smaller than the mountain from which it is taken. The image in its last phase represents the kingdoms of the world. The conquest of the world by the Kingdom of God is represented by the stone grinding the image to powder, when the broken fragments pass like chaff from the summer

threshing floor, and no place is found for them; and the stone that smote the image, becomes a great mountain and fills the whole earth. See Dan. xi: 34, 35. This colossal image, in all its parts, represents the executive power which rules the world. It does not represent the subjects or territory of the kingdoms, but their kings, cabinets and armies. These are overthrown and broken, but the subjects of each preceding empire survive and become the subjects of its successor. Thus, only the rulers and armies of Babylon were destroyed, and the subjects of Babylon became the subjects of Medo-Persia. The same was true of Greece and Rome; and the same will be true of the Kingdom of God. Only the kings, potentates, cabinets, and armies of the earth will be broken to pieces; and the left of the nations will be organized into the Empire of Christ and His associate rulers.

The two-fold condition of the Kingdom of God is already set forth in Dan. ii: 44. Also its relative position among the kingdoms of the world. "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."

I. The God of Heaven sets up His Kingdom before it comes in collision with the surrounding kingdoms. It exists, therefore, contemporaneously with the kingdoms of the world. King Jesus and the Saints will reign contemporaneously with earth's great kings and potentates.

II. It is in the days, or during the reign of these kings, that the God of Heaven shall set up His Kingdom, and not after the kingdoms of earth shall have been consumed by the seething ocean of fire, which shall deluge the world, as taught by the Adventists.

III. The Kingdom proper will be the Kingdom of Israel restored. Acts i: 6; Ezek. xxi: 25-27; Isa. ix: 6, 7; Luke i: 31, 32, 33.

This kingdom is represented by the stone cut from the mountain. All the nations, which survive the whirlwind of revolution that shall sweep over the earth, under the auspices of Christ and His associate rulers, will be incorporated into the dominion of God's Kingdom. All the preceding kingdoms extended their dominions from local to universal kingdoms by conquest. So will Christ. As the royal Son of David He will inherit David's throne and kingdom. And as the seed of Abraham He will inherit the territory of the kingdom, viz: the Land of Canaan. But as the world's conqueror, He will obtain His dominion. Kings fight by their subjects. Christ will not be an exception to this rule.

According to the foregoing references, the twelve tribes of Israel will be His subjects. With these He will break in pieces the nations. The Prophet Jeremiah, when speaking of Messiah's reign, says that Israel is "the rod of His inheritance, the Lord of armies is His name. Thou (Israel) art my battle axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy the kingdoms." Jer. li: 19, 20. These are the "fiery streams" which shall "issue and come forth from before Him;" and the "thousand

thousands ministering unto Him; and the ten thousand times ten thousand" standing before Him, when the great books of judgments against the nations are opened. Dan. vii: 10. These are the flames of burning fire which consume His enemies named above. Joel ii: 1-3. Before these flames thrones melt, and nations are consumed like chaff in an unquenchable fire. Dan. vii: 9. And upon the smouldering thrones of earthly kingdoms will rise, like a lofty column amid the ruins of some ancient city, the great white (Rev. xx: 2) throne of earth's great Potentate, before whose face the political kosmos of the old heavens shall pass away. The great mountain of the kingdom of men shall sink to rise no more, and the mountain of the Empire of God shall rise upon its ruins and fill the earth. Such will be the grand and awful events by which the Kingdom of God shall be surrounded in its rise and development from a local to a universal kingdom. A marked distinction is made between the kingdom proper and its dominion in 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, that all peoples, 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." At the twenty-seventh verse, the same distinction is made between the kingdom and its dominion. "And the kingdom, 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." The kingdom is much smaller than its dominion. To illustrate. The Kingdom of Great Britain is a little sea-girt island not twice as large as the State of Illinois, while the sun never sets upon its dominion. So the Kingdom of God will occupy only the Land of Canaan, while the dominion shall girdle the world. The metropolis is in the kingdom proper. The power and glory culminate there. The privileges and immunities of the kingdom are far superior to those of the dominion. That the Kingdom of God will be local, and surrounded by unoccupied territory at the time of its establishment, is evident from Luke xiii: 29. "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." Hence there will be east, west, north and south, outside of the Kingdom of God, from which the Saints shall come and sit down with Abraham, Isaac and Jacob in the Kingdom. Matt. viii: 10. But when the dominion under the whole heaven shall fill every spot on this great globe, there will be no margin outside of the kingdom from which the people can come. A line of distinction is also drawn between the kingdom and its dominion by our Savior in the parables of the sower and the leaven. "Another parable put He forth unto them, saying, the kingdom is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree so that the birds of the air come and lodge in the



branches thereof. Another parable spake He unto them; the Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." Matt. xiii: 31-33. Let the grain of mustard seed be analogous to the stone, an-represent the kingdom proper, and the full grown tree represent the dominion, and the *simile* is plain and appropriate. And let the leaven represent the kingdom, and the three measures of meal the dominion, and this parable illustrates the Kingdom of God as taught by the Prophets. And as the leaven assimilates the meal to itself, so the kingdom, having conquered the world, will assimilate all its kingdom: to itself; and as proclaimed by the Angels in Heaven, it will convert the kingdoms of this world into the Kingdom of our Lord and Savior Jesus Christ. Rev. xi: 15. Then will "all the ends of the earth" have "remembered and turned unto the Lord; and all the kindreds of the nations shall worship before" Him. "For the kingdom will be the Lord's; and He will be the governor among the nations." Psa. xxii: 27, 28. Then will the kingdom extend "from sea to sea (the two seas which bound the Land of Canaan) and from the river unto the ends of the earth." Psa. lxxii: 8. Then shall the metropolis of the kingdom be "established upon the top of the mountain, and all nations shall flow unto it." And then shall the implements of war be converted into the instruments of husbandry to plow the earth and prune the trees; (Isa. ii: Micah iv:) and instead of military academies and schools, in which to learn the art of war, shall spring up schools, academies, colleges, and institutions of learning, to enlighten and bless the world; for the Kingdom of God will have come, and His glorious will on earth be done as Angels in Heaven do it. Lord hasten the blessed era. Amen.

J. M. STEPHENSON.

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## Miscellaneous.

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[SELECTED.]

### Essay on Unconscious Cerebration.

BY S. P. BREED, M. D.

THE following essay on "Unconscious Cerebration," was not written for the consideration of Bible readers, but for scientific students. The subject matter, however, is such as to enlist the attention of all who are in doubt as to the cause of thought or ideas. Thousands believe that the mind of man is immortal because of the effects produced by it. Such a conclusion is not necessary, however, judging from the standpoint of one who reasons scientifically. We are only able to publish a part of the essay in this number, but will conclude it in our next. It is able, logical, and conclusive, and we hope none of our readers will fail to read and grasp the ideas conveyed.

FROM the best information we have, the Pythagorians, some four hundred years before Christ, broached the theory that the earth moves.

Aristarchus, of Samos, a Grecian philosopher, is delivered down to us as the principal, *if not the first*, who maintained that the earth turns upon its centre, and describes a circle around the sun. Such doctrines exposed Aristarchus to the severest censure of the sectaries of his time. Cleanthes, prominent among his enemies and calumniators, charged him with shaking, with rudo impiety, the throne of Vesta, who was worshipped as the patroness of fixed habitations and civilized life. Her sacred seat was represented to be near the centre of the earth, and was declared to be always *fixed*, firm, and immovable. Whereupon, he was accused before the Court of Arcopagus, of violating morality, and introducing innovation in religion. Just what punishment was inflicted upon him I have been unable to ascertain, though I have searched diligently through many ancient records, but that it was such as to make his name *infamous for many centuries*, there is abundant evidence. By such unreasonableness of opposition, and such absurd objections, the sublime philosophy of Aristarchus (the central theory of celestial science) was suppressed, and effectually held in abeyance *for nearly nineteen hundred years*, until the commencement of the sixteenth century, when Copernicus adopted and improved the hypothesis of the Pythagorians, which made the *sun* the centre of the solar system, and the earth to move *not only* around the sun but around its own axis also; thus establishing the system of astronomy, which still goes by his name, and is, now, universally received as the true theory.

Apprehensions, arising from the novelty of his opinions, and also, doubtless, from the fate of Aristarchus, had, it is said, almost brought him to drop all thoughts of publishing his work, which had *lain* in his *escritoir*, not nine years *only*, which is the time Horace prescribes, but *nearly four times nine years*.

At length, however, its contents becoming known, and its merits canvassed and appreciated by a few of the most learned and intelligent, through the importunity of these, and his personal friends, he was, at last, prevailed upon to let it come out. But, *when* a copy of it was presented to him, *so great* was his *agitation*, in view of the *odium certain* to be cast upon him, and the relentless persecution with which he would be pursued, that he was *presently* seized with a violent effusion of blood, which put an end to his life on the 24th day of May, 1543.

Galileo, nearly a century after, in 1612, observed some spots upon the *sun*, and, in his printed discovery of them, he ventured to reassert the truth of the Aristarchan or Copernican theory; and he brought forward several new arguments to confirm it. This startled the Jesuits, who, thereupon, procured a citation for him to appear before the *Holy Office at Rome*, in 1615, where he was charged with *heresy* for maintaining these two propositions, *viz*: First, that the sun is the centre of the world (universe), and immovable by a local motion. Second, that the earth is not the centre of the world (universe), nor immovable, but does actually move by a diurnal motion. The first of these propositions was declared to be *absurd*, false in philosophy, and formally heretical, being contrary to the *express Word of God*. The second was also alleged to be philosophically false, and in a theological point of view, at least, erroneous in faith. "The Inquisition" pronounced sentence against him and his book. They obliged him to abjure his erroneous views, in the most solemn manner, committed him to the prison of their office during pleasure, which was until 1634, *nearly twenty years*, and his books were *gathered and burned at Rome*, and the *ashes scattered to the four winds of heaven*.

Notwithstanding this solemn abjuration, and the vigorous efforts of the *priesthood* to suppress his views, and keep the people in ignorance of them, the *arguments* upon which his hypothesis *stood pillared*, became known, (and those who were capable of judging soon saw that the evidences of their truth were such as to *command belief*). They saw that this theory explained some phenomena of the heavenly bodies, such as the seasons, eclipses, etc., which were quite inexplicable by the old Ptolemaic system, and that they addressed themselves so directly to the reason and judgment that they would be, *must be*

believed. Seeing and believing thus, they were encouraged to discuss these propositions among themselves, cautiously and prudently at first, but finally openly and boldly, till at length they were gradually accepted by the learned and more intelligent, and, finally, adopted as the basis upon which has since been erected the *solid and noble superstructure of modern astronomy*.

When the superstitious world found that they were no longer able to gain-say or withstand the arguments advanced in support of these doctrines, and also foresaw in their general adoption, while they persisted in their hostile attitude, the certain destruction of their cherished systems of false religion, they immediately changed their tactics, dropped their hostile guise, and rapidly reconstructed their religious views, so as to make them harmonize with these stubborn facts.

In a review of the history of science, in its progress up to its present status, one is struck with no little wonder, in tracing step by step, the advance of truth through the devious mazes of error, doubt, and prejudice, at the character of the opposition it has often met, and the great length of time this advance has been arrested and kept at a stand-still by the blind opposition and bigotry of those who should have been the first to herald its approach, and most eager to push it forward.

It is, moreover, a matter of no little surprise to us, *now*, as we look back from our present stand-point over the past, to see how very nearly some of the early philosophers came to comprehending many of the fundamental principles of the various sciences, and we are animated with a feeling of holy indignation to observe how long these truths were obscured and held in check by suspicious and designing men. It strikes one with wonder, also, now, to see the singular obtuseness of the masses oftentimes in apprehending the facts and arguments which it seems to us, should have been sufficient to arouse their minds to sensibility and investigation. But so it is, the progress of scientific truth was so often retarded by the sinister opposition of the suspicious, and absurd objections of the ignorant, that much valuable time, great patience, and extraordinary energy were required to overcome the obstacles constantly thrown in its path; and it was not until the great body of the people became so enlightened as to decide for themselves, instead of looking to *priests and rulers*, that science has made any considerable progress among them.

Wm. Godfrey Leibnitz, Baron of Leipsic, as long ago as 1685, in his *Protogen*, advanced the Igneous theory of geology, by which he explained the formation of the earth, and the subsequent changes of its crust, corresponding almost exactly with the one so generally adopted *now* by geologists under the name of Igneous Agency. This theory, so early enunciated, must have been still-born, for we hear nothing more of it until 1749, nearly a hundred years afterwards, when Buffon, the French naturalist, produced an elegantly written hypothesis upon the formation of the earth, based chiefly upon the views of Leibnitz. These views, thus exhumed, gave great offence to the Faculty of Theology at Paris, and he was obliged, like Gallileo, to recant opinions which are now maintained by all geologists. So the matter rested for almost another century. In the meantime "the world moved on." Investigations by scientific observers, in different parts of the world, were carefully made; facts bearing upon the subject were accumulated in great numbers, until, by careful comparison, free and thorough discussion, sufficient data were procured to enable the truth of the Igneous theory to be made out.

But the pseudo-religionists, *now* as in the former case, when they found that they were no longer able to meet the arguments in support of geology, nor make any effectual stand against the progress of these scientific truths, and, moreover, when they saw the ground upon which they stood fast giving away beneath their feet, and their whole structure of false philosophy *tottering, then*, very reluctantly, made a virtue of a necessity, and did as their predecessors had done before, in regard to the Copernican system of astronomy, ceased their blind opposition, and again reconstructed their religious theories

in accordance with the inexorable logic of events, and made them harmonize with those inflexible facts they could no longer successfully controvert.

The learned mathematician Leibnitz, in 1685, also advanced the startling doctrine of "Unconscious Cerebration." This announcement was, it seems, still more unfortunate than his new doctrine of geology. Nothing was said, and very little known about it, after its declaration, until some twenty years ago, when Dr. Carpenter, without knowing that he had been preceded, advanced the theory of unconscious cerebration to account for some anomalies of mental action. After satisfying himself in regard to the probable truth of the theory, he submitted his views to two of the profoundest thinkers of the age, Sir Wm. Hamilton and Mr. John Stuart Mill. From the former he learned that the doctrine had been advanced some two hundred years before, by Leibnitz. By the latter, he was assured that the unconscious development of a subject of thought was so familiar to him, that, when he found it difficult to pursue an inquiry further, not seeing his way clearly through its entanglements, he was accustomed to lay it aside for weeks, or even months, and to devote himself to other objects, with the full expectation of being able to pursue his first investigations with diminished difficulty whenever he resumed it. Notwithstanding this high authority, this doctrine has made very little progress in the minds of the learned psychologists of the day. Perhaps *the great reason* why this doctrine has not been accepted by the scientific world arises from the indisposition to regard *mind* in connection with *organization*, from the fear of favoring the opinion that *mind results therefrom*.

Moreover, many are probably deterred from investigating this subject as they might, from the jealous fear always actuating the opposers of science, of finding something that will disturb the established dogmas of the day. But as honest searchers after truth, we should not shun a careful investigation of so important a matter, nor should we allow our previous opinions or prejudices to forestall our judgment, or divert the current of our thoughts from tending whithersoever the evidence may carry them. If we do this, I apprehend we shall find that *mind* which, at first view, appears so absent and so abnormal is, in reality, *after all*, no exception to all other phenomena in nature. The more we study this subject unbiassedly, I think, the more certainly will we be led to the conclusion that the mind is as much under the presidency of law as any other function of the body. Every thought, every impulse, and every proclivity is but the legitimate result of a definite cause, and these causes follow each other, and their antecedent causes, with as much regularity, precision, and certainty, as any such necessity in the physical world. There are subtle laws prevailing every department of mental activity, running through and through all the avenues of the mind, conscience, reason, judgment, and the affections which control, direct, regulate, and moderate or intensify all our schemes, speculations, and determinations. From these all-permeating, yet unseen, laws, result all our confidence in the virtue and fidelity of our fellow men. From these latent forces arise all the exalted aims, the noble and sublime achievements of the great and good, as well as the low and bad. Upon them rest all our attachments, affinities, and cherished relations of mind with mind. The mental *eye* looks out into the world, around, through these variously colored media, as a kind of kaleidoscope which may, by reflection, refraction, transposition, or polarization, magnify or diminish the objects and views, giving light and shade, tint and color, with as much responsiveness to law, with as much certainty and regularity as any phenomena of light and optics in natural philosophy.

As the natural eye, in looking through an uneven pane of glass, will see objects distorted and comic, so will impressions upon the *cerebrum* so modify its nutrition, by some delicate and peculiar molecular change therein, as to change the whole mental character, by intensifying a certain class of impressions upon the consciousness of the individual, to the exclusion of others. Hence, we have mental as well as optical illusions; objects party-colored and distorted, magnified or diminished, so as to control opinions, produce un-

natural attachments, sharpen censures, or infuse unwonted severity into penalties and judgments.

The cerebrum in man, therefore, is a wonderful instrument of capabilities, caprices, and powers. It is owing to the much larger development of this part of the brain over the lower animals that gives to man his pre-eminence over all other orders and species of the animal kingdom. By reference to comparative anatomy, it will be found that the relative proportion of this organ diminishes as we descend from the higher mammalia to the lower, from them to the birds, from thence to the reptiles, and from these again to the fishes.

The brain is placed in relation with the outside world through the senses. The various sensory impressions are thence conveyed, through their respective and appropriate nervous filaments, to the sensorium, located in the sensory ganglia. Under the term sensory ganglia, may be included that assemblage of ganglionic masses lying along the base of skull in man, and partly included in the medulla oblongata, in which the special senses, seeing, hearing, feeling, tasting and smelling, have their central terminations.

It seems to be a peculiar arrangement of the nervous apparatus, that excitor impressions should travel upwards, if they meet with no interruption, until they arrive at the cerebrum. When they reach the sensorium, they make an impression on the consciousness of the individual, and thus give rise to a sensation; and the molecular change thus induced, being further propagated from the sensory ganglia to the cerebrum by reflex action becomes the occasion of the formation of an *idea*. If, with this idea, any pleasurable or painful feeling is associated, it is called an *emotion*, and, either as a simple or emotional idea, it becomes the subject of intellectual operations, whose final issue may be a volitional determination which may be exerted in checking or producing muscular motion, or in controlling or directing, to some extent, the current of thought.

On the reception of sensory impressions the changes which they produce in the sensory ganglia give rise to a new excitement of nerve force, which is propagated along the *ascending fibers* to the *vesicular matter* that form the surface of the cerebral hemisphere; and it is not till they arrive at the *ulterior termination* of these fibers that their impressions produce those changes which are *instrumental* in the formation of IDEAS, and subsequently in the *higher and more complicated intellectual operations*. These intellectual operations, themselves now, become the source of new changes in the condition of the vesicular matter of the nervous substance, and an excitation of nerve force takes place here as their result, which, transmitted downwards to the sensorium, gives rise, through it, to appropriate respondent movements. The *sensory ganglia*, therefore, let it be remarked, constitute the *seat of all consciousness*, not only for impressions on the organs of sense, but also for changes in the *cortical substance of the cerebrum*. So that, it is not until these changes have reacted downwards upon the sensorium that we have any knowledge or consciousness of the formation of ideas, or of any intellectual processes which may be going on there. The cerebrum, therefore, on the receipt of impressions, reflected from the sensorium, immediately commences the operation of working up the materials submitted to it. This process may continue unconsciously to us, unless interrupted by new impressions, in which case the former process seems to be temporarily arrested, until the import of the new intelligence is fully made out, when the *cerebration* is resumed, with such modifications as the new information may seem to require, or pursued after the tenor of the former train. Hence, we often see a *trivial incident*, seen perhaps a thousand times before, without making any notable change in the current of thought, produce the most striking, unlooked for, and important results. An intercurrent thought thus striking the mind at a particular juncture, incidentally, while it is in a peculiar excited state of inquiry, when the cerebrum seems to be casting about for more facts, and the thoughts break loose, as it were, from former combinations, reaching and *feeling out*

around for more materials; it is at such a time that some mere trifle, some apparently insignificant circumstance, will wholly change the current of thought, and divert it into a fruitful field of important discovery.

Sir Isaac Newton had, doubtless, seen apples fall a hundred times before, but as his mind was not in this "*statu-nascente*" condition, no important results followed. But now, when his mind was on the *qui vive* for new truths, new facts, to bring to the test certain theories evolved from previously received data, then it was that this little incident, the most trivial in nature, coming in just at the right time, and springing a felicitous train of thought, gave such a new direction to his investigations as, followed up to their legitimate conclusions, resulted in the most stupendous discovery of any age. Newton made this discovery, not because he *willed* it, but because he could *not help it*. It was, in a very important sense, an unavoidable result, the inevitable evolution of his philosophic brain. The office of the organs of sense is *simply* to supply the crude materials, while it is the province of the cerebrum to receive and work up those materials, solve the problems, and transmit the results down to the sensorium, from whence they are utilized in the practical voluntary affairs of life.

The cerebrum may not inaptly be compared to a jury, while the organs of sense may represent the *witnesses*. The jury, after hearing the evidence, retire to a private room, where, by themselves alone, they compare notes, weigh the evidence, and finally work up the case into a verdict. So it is with the cerebrum. She takes particular *note* of all impressions transmitted to her from the organs of sense, and having thus supplied herself with all the evidence she can obtain, she modestly retires to the secret chamber of unconsciousness, where, by a thorough process of careful comparison, sifting, weighing, and discrimination, a decision is reached, or, in case of no decision, which sometimes happens, then, in this event, either the judgment is suspended for further testimony, or the "jury hangs," when the matter is indefinitely postponed. It may be remarked, that, with the great majority of mankind, on some of the most important subjects of practical utility and philosophic interest, either there has been a premature decision, or the jury has hung.

CONCLUDED IN OUR NEXT.

[Communicated for the Herald.]

### Heresy!

WE notice that the Freewill Baptist Association in their annual report have adopted a resolution to the effect that a believer in the doctrine of the literal destruction of the wicked is unworthy of Christian fellowship, and a heretic. Now if that august body is infallible, then we are blotted from the Lamb's Book of Life and consigned to the pains of hell forever, unless, indeed, we repent of our heresy.

A question involving such momentous issues, should be gravely considered, and the results well comprehended before being decided.

If the Freewill Baptists are not infallible, then their resolutions are as harmless as the by-laws of a Lyceum, and we need not feel anxious about our souls' welfare, so far as that distinguished assembly is concerned. But if they hold the keys of the Kingdom, and do on earth that which is decreed in heaven, then we are in a hopeless condition.

We knew the Church of Rome was in full sympathy with the idea of sending people into the gloomy region, if they dare question the doctrines of their Divinity, but for Protestants to assume those prerog-

atives on which Rome has a patent, is quite peculiar; and we may remark further, that even the Freewill Baptists themselves have been anathematized by some of the older daughters of the mother church, and should be a little modest in the issue of excommunication. The resolution not only condemns such men as Whateley, White, Dobney (a Baptist) and Hudson, but dooms the Prophets and Apostles to the sorrows of ceaseless woe. The Psalmist David is quite prolific as a writer, and was a prominent theologian, but the set phrases of orthodoxy, are not found in all his writings. That distinguished teacher in Israel never mentions "endless soul," and "endless misery," and yet he often alludes to the destiny of the wicked. He says the "enemies of the Lord shall perish," and that God preserveth all that love him, but all the "wicked He will destroy." And again a "little while and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be." In view of these plain statements David would be excluded from membership by the Association of Baptists. The same would be true of Paul, for in his fourteen epistles, he never mentions the terms "infinite sin," "eternal suffering," and the like terms which characterize the books of orthodoxy of our times. Paul is not silent on the subject of human destiny, but he uses other words, the primary meaning of which is *death, dectroy, coming to an end, perishing, etc.*

We charitably hope that in the thirty-ninth session of the Freewill Baptist Association, the anti-scriptural, and Papal sentiment of eternal woe may be expunged from their reports. Is it not strange that a man is to be denounced as unworthy of Christ, and to be excluded from the holy communion on the simple plea that he does not endorse that terrible dogma of ceaseless pain in the future world. He may be a man of full faith in God, keep in memory the ordinances of the Blessed, walk in the light of virtue, supplicate a throne of grace, hold to the efficacy of Christ's blood, and a life of uprightness, and yet because he believes just what the Bible says, that the "*enemies of the Lord shall perish,*" he must be turned out of the church and driven away from Christian sympathy and fellowship. May the true light of charity penetrate the darkened minds of our Baptist friends, so that they may take higher and nobler grounds in matters of faith and doctrine.

H. V. REED.

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[Communicated for the Herald.]

### Do Not Fret.

"Never give up, brother, never give up,  
 God has a blessing for those who work hard,  
 Why should you grumble, and murmur, and fret,  
 And envy the pleasure from which you're debarred,  
 Work like a man,  
 Do the best you can,  
 This is the wisest and happiest plan."

How much meaning there is in the foregoing lines. Too often, alas, do we let small things worry and fret us, when, if we would only

stop and think of our obligations as Christians, and our agreement to live separate from the world, denying ourselves of worldly pleasures and lusts, we should not fret, because we have so much to contend with. When we see fretful Christians, we may conclude that there is something lacking in their character. We must expect the sneers and scoffs of the world, but if we bear our cross patiently, and live for God alone, it matters not what the world says of us. Paul, in his letter to the Thessalonians, fourth chapter, says: "Finally brethren, we entreat you, and we exhort in the Lord Jesus, that as you received from us, how it behooves you to walk, and to please God, so that you may abound more, for ye know what commandments we gave you, by the Lord Jesus, \* \* \* that none overstep the bounds, and cheat his brother by the practice, because the Lord is an avenger for all these things," but "earnestly strive to be quiet, and to mind your own affairs, and work with your hands," "so that you may walk becomingly, towards those without." In the fifth chapter he says: "But you, brethren, are not in darkness, that the day should come upon you like a thief, for you are all the sons of light, and of day. We are not of the night, nor of darkness. So, then, we should not sleep as others, but we should be vigilant, and temperate, \* \* \* having put on a breast-plate of faith and love, and for a helmet, the hope of salvation, \* \* \* therefore, console each other, and edify one the other, \* \* \* cultivate peace among yourselves, admonish the disorderly, encourage the timid, assist the feeble, be forbearing towards all, pursue good," so that when He shall come, the mighty ruler, to be glorified in His Saints, and to be admired in all those that believe in that day, that our God may esteem us worthy of that calling, and may complete every desire of goodness, and work of faith with power. What is our faith without good works? 'Tis naught. "We are bound to give thanks to God always, because God chose you as a firstfruits for salvation in sanctification of the Spirit, and belief of the truth." So, then, brethren, let us stand firm, and retain the instruction as given in His Word. Let us be faithful in the Lord, and He will shield us from the evil one. Let us not be weary in well doing, but work faithfully unto the end, and then we shall receive the crown of life which as true disciples of Christ, we are striving for. SORISSA.

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[Communicated for the Herald.]  
Have Faith in God.

"To the law and the testimony, if they speak not according to this it is because there is no light in them." Isa. viii: 20.

The above language of the Prophet might be paraphrased thus: "Define your position clearly." One grand cause of the confused state of things pertaining to faith in the teachings of the Bible, is a lack of clear perception as to what that Book teaches. To illustrate. I will select an extract from the Bible, "Have faith in God." Who of all the professed religionists of the day will deny that they exercise faith in God? But let the child of God clearly define the nature,



attributes, etc., of the God who is the object of his adoration, and they will instantly reject him. Why is this? They both claim to believe in God, both claim to worship Him. The reason is simply this; when both parties have been compelled to clearly define their respective positions, it is seen that two *very different beings* have been presented. The one worships a being who is real, tangible, and intelligent; who having a corporeal organization, occupies a local position, and according to the commandment of His Son, is to be addressed as "Our Father who art in heaven." He is a God who takes cognizance, by means of His intelligent and rapid traveling agents, of all things in His vast universe. See Psa. cxxxix. He has reflected His image in the creation of an organic structure, called in the Bible, MAN. Gen. i: 26. This image He regards with such sacredness that He enacted a law, visiting with death those who dared to mar that image. Gen. ix: 6. The other defines His God thus: "without body or parts," "filling the immensity of space," "not perceived by any of the organs of sense," "pervading all matter." The poet gives a description of the same God in rhyme as follows:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul,  
Who changed through all, and yet in all the same,  
Great in the earth as in the ethereal frame.  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees,  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent;  
Breathes in our soul, informs our vital part,  
As full, as perfect in a hair as heart,  
As full, as perfect in a vile man that mourns,  
As the wrapt seraph that adores and burns,  
To Him no high, no low, no great, no small,  
He fills, He bounds, connects, and equals all."

The above outpouring of Pope is, or has been, extensively used in the public schools all over the broad land, and thus sentiments of the rankist Pantheism have been instilled into the minds of children, and upon the foundation thus laid, the superstructure of modern theology has been reared, and whose gigantic proportions now tower in colossal grandeur, casting their damp and deadly shadows throughout the length and breadth of the land. Now as there is but *one true and living God* whose history is given in the Bible, does it not legitimately follow that all other objects, or beings, that claim to be God, are mere idols? and are not the millions of blind devotees, who worship such, guilty of the grossest idolatry? Brethren in the Lord, shall we speak according to "the law and testimony" and shed light upon darkened minds? Let us not withhold the truth, even though we suffer, but remember that the Lord will soon be here. Yours for definite faith,

J. F. WAGONER.

### Died,

At South Northfield, Illinois, April 4, 1869, Mrs. Lydia Kinder, in her seventy-seventh year.

Our aged sister came to a knowledge of the Truth in the later years of her life, and died in the full assurance of a glorious resurrection at the appearing of her Redeemer. She died peacefully and rests in hope.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### Is Elijah's Coming yet Future?

The question of Elijah's coming has attracted the attention of Bible students for many long centuries past. Some have contended that he has already come, and others that he must yet appear. We purpose examining the subject candidly, in the light of Scripture and reason.

Our readers are doubtless aware of the promise upon which the hope of Elijah's future coming is based. We will refer to it however, as a starting point in our subject. It is found in Malachi iv : 5 ; and reads as follows : " Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

In examining this subject, we must look carefully at the context, to which the promise stands related. The Prophet predicts a coming period known as " the great and dreadful day of the Lord." This day he had just declared was one that should " burn as an oven," in which " all the proud, yea and all that do wickedly should be stubble, and the day that cometh should burn them up, that it should leave them neither root nor branch." Mal. iv : 1. It is a day in which the righteous shall flourish, basking in the rays of the Sun of righteousness, and " treading down the wicked," for, " they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts." Mal. iv : 2, 3.

We must not forget that the burden of Malachi's prophecy does not relate to the Gentiles, or the Saints of God, but to the children of Israel and their land. First, he charges Judah with having " dealt treacherously," and declares that " an abomination is committed in Israel and in Jerusalem." How truly this has been fulfilled in their

past history. The prophet contemplates a period in the future, however, when this estrangement from God by reason of bad works, shall be ended. He sees a day approaching, in which the sons of Levi shall be "purified" and "purged as gold and silver, so that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. iii : 3, 4. This purifying and purging process however, will be a severe ordeal for those who pass through it. The one who is appointed by God for the great work of purification is none other than "the messenger of the covenant," the Lord Jesus. The prophet declares that he shall "suddenly come to his temple," but he asks the solemn question "who may abide the day of his coming, and who shall stand when He appeareth?" To those who are prepared to meet Him He will be a source of blessing and everlasting joy, but to the wicked He will be a "consuming fire." The Prophet compares Him at that time to "a refiner's fire and fuller's soap," and declares that He "shall sit as a refiner and purifier of silver." Mal. iii : 2, 3. These forcible comparisons clearly teach us that His character will be that of a judge, who shall burn up the dross of Israel, leaving a purified silver remnant who shall worship the Lord in true holiness. The proud and wicked will be severed from the just, and God's burning judgments will be showered down upon their ungodly heads, reducing them to ashes, under the feet of the righteous. The Lord will come, not as the despised Nazarene, but as a mighty conqueror. He will come, not as a menial, to be dragged before a human tribunal, there to receive the insults of bloody men, but He will come as a judge, to execute judgment and justice in the earth. His glory will cover the earth as the waters cover the sea. His personal appearance will be brilliant. His countenance John describes as the sun shining in his strength, and His eyes as a flame of fire. Such will be the messenger of the covenant, the Lord, when He sits as a refiner of silver, and purifies the Levites for the offices of the priesthood. The proud and wicked of the earth may call on the mountains and rocks to fall on them, at that time, but they cannot hide from Him who sits upon the throne, for, as John says, "the great day of His wrath will have come, and who shall be able to stand?" Rev. vi : 16, 17. As the Prophet Malachi says, it will truly be "the great and dreadful day of the Lord." Mal. iv : 5.

Before this terrible day arrives, however, the Lord has promised to send to the children of Israel their old Prophet, Elijah. About five hundred years previous to the days of Malachi, Elijah was removed from the scenes of earth, to heaven. God's fiery chariot was sent down to convey him from the scene of great trials and labors to a haven of rest. 2 Kings ii : 2. This wonderful event in Israel's history, was treasured-up in their memories for ages subsequent, and although the Prophets of the Lord who succeeded Elijah were silent regarding him, yet Malachi, the last Prophet who wrote concerning Israel, tells us that a time is coming when the Lord will SEND Elijah into their midst again. Mark the language. He will *send* Elijah; from which we understand that he was then in existence, but absent from them. He

was subject to the commands of the Lord, and at the proper season the Lord would instruct him to return to his people on earth, and finish his work. He passed into heaven by order from the Lord, and by His power. He will be SENT from heaven by the same power, and in fulfillment of God's promise to Israel.

For what purpose will he be sent? In reply, we will quote the Prophet's words: "Behold I will send my messenger, and *he shall prepare the way before me.*" Mal. iii: 1. It is evident from this that Elijah's mission is to prepare the way for the Lord's manifestation to Israel. This people have been estranged from God for ages past. They have been outcasts and wanderers in the earth. They have rejected their King and crucified Him. But although they have been suffering the vengeance of God in their dispersion, yet there is a day of reconciliation predicted by the Prophets. But this cannot be brought about instantaneously. The breach is of long standing, and very wide. There is but little similarity between the Fathers of Israel and their children. The Fathers, Abraham, Isaac, and Jacob, were men who lived in perfect harmony with God's mind. They walked in His paths and performed His will. Not so the children. They walk in their own wicked ways, and have inherited lies and vanity. They are far from God and know not His will concerning them. They seek salvation in paths of their own choosing, and will not receive the Word of the Lord in its simplicity. Something must be done, then, to bring them back to a proper status with God. They are in dispersion without a king or leader. They are powerless for want of union. Their Holy Land is trodden down by the profane feet of Gentiles. They still reject Jesus as the promised Messiah. That holy reverence which once existed in the breasts of the children towards their Fathers, has, in a great measure, ceased. A perfect estrangement exists. They are not in a fit condition to meet the Lord, the judge. If He should meet them in their present condition, it would be to curse them and not to bless. What is to be done, therefore? He has indicated what shall be done. He says, "lest He comes and smites the earth with a curse," He will send Elijah to them, that good old Prophet, who shall prepare the way of the Lord before Him. How? By "turning the hearts of the Fathers to the children, and the heart of the children to their Fathers," thus producing a harmony of feeling between them. His mission then, will be one of reconciliation. He will convince the children of the error of their ways in departing from God, and melt their stubborn hearts before Him. In other words, he will turn them back to the God of Abraham, and in proportion to their love for Him will their love be for their Fathers. The fires of love will be kindled anew, and burn with holy reverence again towards those Fathers in Israel who worshipped the Lord acceptably. And the heart of the Fathers will glow again with parental affection towards the children who have returned from their wandering, prodigal condition. In this manner the way will be prepared for the appearance of the Lord. But it is evident there will be some stubborn souls in their midst. They shall melt like wax before Him. All those characters known as "sorcerers, adulterers, false

swearers, and such as oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not the Lord," against all such He will be "a swift witness." Mal. iii: 5. They will be consumed from His presence "like the fat of lambs, into smoke shall they consume away." Thus will He purify His people preparatory to the great work He has in store for them. In view of the foregoing testimony concerning the mission of the great Prophet, we may ask the question,

#### HAS ELIJAH COME?

This brings us to the consideration of our Lord's words as recorded by Matthew, (xi: 14;) which are as follows: "For all the Prophets and the law prophesied until John, and if ye will receive it, this is Elias which was for to come." Again, "this is he of whom it is written, behold I send my messenger before my face, which shall prepare the way before thee." Matt. xi: 10. Many, on reading these words, at once declare that the prophecy of Malachi has been fulfilled. But it is well not to be too hasty in reaching conclusions. What we desire is to produce a harmony of Scripture teaching, and not to set one part against another, and thus produce discord.

Can it be possible that our Lord intended to teach His disciples that Elijah the Prophet, whose coming Malachi predicted, had actually come and filled his mission? By no means. But He says, "if ye will receive it, this is Elias which was for to come, or as the "Diaglott" reads: "if you are disposed to receive, this is Elijah who is to come." What are we to understand by the expression, "if ye are disposed to receive?" Would it make any difference to the fact, whether they received it or not? It appears as if John would be Elias to as many as believed his mission, and were thus prepared by him for the Lord's coming. John was a forerunner of our Lord's first advent, and came baptizing in water, so as to manifest the Lord at the proper season. This was done when God caused His Spirit in the form of a dove to descend on the head of His Son, at the time John immersed Him. John prepared the way for our Lord by taking out a people from the nation of Israel who confessed their sins, and by bringing forth "fruits meet for repentance" were "restored" to a state of acceptance with God preparatory to the coming of His Son. When the Son was manifested, therefore, He found a people restored by John, and ready to receive Him. To all "who were disposed to receive," therefore, John was "that Elijah who IS TO COME." Our Lord does not deny in this language that Elijah's coming is yet future. He rather strengthens it by using the future tense in connection with it. "That Elijah who IS TO COME," clearly teaches that he has not yet appeared. Again in Matt. xvii: after His transfiguration on the Mount, His disciples ask Him "why the Scribes say that Elijah must first come?" Our Lord replies, "Elijah truly SHALL first come, and restore all things?" This was spoken after John's mission had been completed. At this time our Lord uses the future tense concerning Elijah's coming, and declares the statement still true that "Elijah SHALL first come," and not only shall he come, but he shall "RESTORE ALL THINGS."

But how are we to account for the application of Elijah's name and mission to John the Baptist? We account for it on the following grounds:

I. It was predicted concerning John's mission, by the Angel Gabriel, (Luke i: 17,) that he should go before the Lord, "in the SPIRIT AND POWER of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." This removes every difficulty. He was to possess A SPIRIT AND POWER like Elijah's. Not that he was that Elijah promised by God through Malachi, but he was like him in spirit and power.

II. He was a preparer of the people for our Lord's first advent. This he did by "turning the hearts of the fathers to the children," etc. In this respect, he resembled Elijah who shall come to restore Israel, and prepare them for our Lord's second advent, when He shall come as a great judge, and as a refiner's fire to purify His people with judgment. To as many as received him, therefore, he was that Elijah who is still to come. The reason why this is so, is, that Elijah's mission is for the same purpose as John's, so far as reconciliation of the people is concerned; therefore, as many as embraced the opportunity then given, anticipated the work of Elijah over eighteen hundred years, by submitting their hearts to be "turned" by John. To all such, therefore, John proved to be Elijah, because he accomplished Elijah's work upon them.

Before concluding we wish to introduce the testimony of an inspired man upon this point. He was filled with the Holy Spirit, and spoke in accordance with its promptings. This witness is none other than the great Prophet himself, John. The priests and Levites who came from Jerusalem to ascertain who John was, proceeded to question him. They asked him if he was the Christ, and he declared he was not. "What then," say they, "ART THOU ELIJAH?" He replied, "I AM NOT." Now did John speak the truth or not? Did the Spirit witness correctly or not? The answer given by John is clear, and unequivocal. It will not admit of any explanation but what appears on the face of it. It was direct, to the point, and conclusive. "I am not." If he was not Elijah, then what is the use of trying to prove that he was? Why not endeavor to harmonize this positive declaration and the facts of his history with the prophecy of Malachi, and the statements of Christ? We conclude, then, that John could not have been "Elijah the Prophet" that was promised,

I. Because "Elijah the Prophet" was not a myth, but was in bodily existence in heaven. Therefore, a literal fulfillment of the promise of God to send to Israel "Elijah the Prophet," requires that the Elijah be sent who was known as such to Israel at the time the promise was made.

II. Elijah could not be in existence in heaven, and yet be on earth in the person of John at the same time, nor in any case. Elijah the Prophet is one person, and is located in heaven, while John is another person, and lived and died on the earth.

III. The Angel of God (Gabriel) predicting the birth of the Prophet John, alluded to Elijah, but did not say that "Elijah the Prophet" was coming to Israel in fulfillment of God's promise, but that a child would be born, whom they should name John, and that he should go before the Lord "in the spirit and power of Elijah."

IV. If an individual is said to possess or manifest the spirit and power of another individual, it is clear that both cannot be the same person, any more than a substance reflecting a shadow can be one and the same thing.

V. John himself, being filled with the Holy Spirit, declared that he WAS NOT ELIJAH.

We also conclude that Elijah's coming is still future.

I. Because the attendant circumstances of his coming, have never been fulfilled. He is to appear as a forerunner of the Lord's second coming, as is evident from the fact that the Lord at that time will purify the sons of Levi, and purge the people with the fires of judgment.

II. Because, when Elijah comes he will evidently appear just previous to the "great and dreadful day of the Lord," which is yet future. This will be a day that shall "burn as an oven, and all the proud, and all that do wickedly, shall be stubble," and they shall be burned up.

III. Because at that time the righteous will be blessed with the life-giving rays of the Sun of Righteousness, and shall grow up as calves of the stall, treading the ashes of the wicked under their feet. This they never have done, but the reverse has often been the case.

We believe, therefore, in view of all the evidence produced, that John the Baptist was not Elijah, but came in the spirit and power of that great Prophet, and as a forerunner of our Lord's first mission, he accomplished a similar work. To all who received him and the truths he preached, he proved to be the same as Elijah who is yet to come. But we also believe that "Elijah the Prophet" who lived in Israel's midst, and was taken by a fiery chariot and horses into heaven, is still there, awaiting God's appointed time to arrive, when he will be SENT back to Israel to fill the mission marked out for him. W.

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THAT religion which does not govern the tongue, and make us beneficent and holy, is not the religion of Christ, and will never secure salvation.

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THE coming of Christ, to save His people and judge the world in righteousness and truth, is anticipated with great joy by those that love Him.

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SOME minds are like sieves; they retain all that is worthless, while that which is good, passes through them.

## Notes by the Way.

Since writing our last, we have visited Plymouth and Lowell, Indiana, and Buchanan, Michigan. At Plymouth, we gave four lectures, to attentive audiences. There are in Plymouth, a goodly number, who, if they were so in love with truth as to feel disposed to come out and witness for it, would not only save themselves, but exercise a healthful influence upon their neighbors and friends. Intellectually speaking, they assent to the truth, but are not possessed of it to the degree of being indented with, and maintaining a conflict for it. Better not to know the Gospel, than to prove indifferent to its teachings, and neglectful of its requirements. But then, such is the state of things we have to meet with almost everywhere. Few there are who become so imbued with the love, and possessed of the spirit of truth as to come out and "separate themselves from the unclean." Men and women love to chase the flitting shadows of the world, and feast on the pleasures of sin rather than to deny self, and suffer for the truth's sake. Worldly honor, personal favor, and pleasurable advantages, are considerations too potent for most men to resist. To sport in the sunshine of the present age, is a pleasure, and a luxury to the old man of sin, and he clings to it with all the tenacity of life. To be a star in the political sky, a burning taper in the literary heavens, or a flattered and caressed creature of wealth, and power, in any sphere of the present arrangement of things, are the vain and delusive phantoms which many are chasing. Disappointment, however, is the doom of all, and bitter sorrow the position of many even in this world, unalleviated by the joy and consolation of a good hope. We wish better things for those especially who know the *truth* theoretically. To have a theoretical knowledge of the Gospel even, is a privilege not to be lightly esteemed or disregarded ungratefully. Still we are sorry to say that some, while they assent to what is theoretically true, they are nevertheless without conviction. They have ability and force of character to display in politics, literature, business, and enterprises of almost every character; but to stand up boldly and manfully for the truth they cannot. The real truth is too unpopular, or too proscriptive—it charms and wins not the crowd and forbids our indulgence in the pleasures of sin, if we believe it, therefore they say, "go thy way for this time and at a more convenient season we will hear thee." We trust this will not be the case with all who heard us in Plymouth, but that some will make up their minds to come out, and cut loose from this world, obey the Gospel, exemplify it in their lives, at the same time repudiating all the foolish notions of the present *darkness* be they what they may. Time is precious, and there is none to loose. He who would qualify himself to be an associate of Jesus, the great King, in the age to come, should begin without delay, and devote his time, and energies in that direction.

At Lowell, Indiana, we have recently given a series of lectures to a large number of interested hearers, and a few we are confident, are earnestly striving to learn the truth. We trust they will go on in the study of the Scriptures until they are made wise unto obedience and salva-



tion. We do not urge people to go down into the waters of baptism until they are thoroughly convinced, and established in the belief of those things necessary to salvation.

In Lowell there are some, who, if they persevere after the manner of the Bereans of old, that is, search the Scriptures daily to see if the things we have taught them are true, will not come short of rejoicing in hope of the Kingdom of God.

We know what we have taught is unpopular with men, and especially with the orthodox clergy, nevertheless it is the plain truth of God's immutable Word. Its belief and obedience cannot therefore be otherwise than well pleasing in the sight of our heavenly Father.

Eternal life and the Kingdom of God is before us. Let us then turn away from the world, and lay hold of the things God has promised.  
M.

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#### Editorial Resignation.

EVER since we took charge of the HERALD, we have been seconded in our labors by the untiring assistance of Brother George Moyer. He has worked faithfully towards building up its circulation, and has contributed liberally to the Editorial Department. His articles have been of a character calculated to instruct and edify the readers of the HERALD, and we doubt not have done much towards building up the body of Christ in love. With this number, however, we are sorry to say, his labors as an Editor cease. He has resolved to vacate the Editor's sanctum, and retire to the private walks of life.

It is proper, in this connection, to allude to the cause of our brother's resignation. He has, for sometime past, entertained ideas upon the subject of Resurrection and Judgment, which are foreign to those taught in the HERALD, and being desirous of giving expression to those views, he lays down the Editorial pen, to take up that of a correspondent, for this purpose. Whether our brother will be able to throw any more light on the subject than has already been done, by those who hold similar views, remains to be seen. In any event, we trust that his labors as a proclaimer of the Gospel in its simplicity may not cease, but may abound unto the saving of many souls. W.

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THE following new arithmetical table has been constructed:

A Christian pound weighs sixteen ounces and is at least evenly balanced.

A Christian yard is thirty-six inches and is not shortened by the handling of the stick.

A Christian ton is 2,000 pounds and is not roughly judged, but conscientiously weighed.

A Christian bushel contains 232 cubic inches and is filled brim-full.

A Christian bargain or sale is one in which there is neither cheating for profit, nor lying for gain.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### What Shall we do to be Saved?

In this article, I will endeavor to answer the question propounded by the convicted thousands on the day of Pentecost, "Men and brethren what shall we do?" Acts ii: 37: This is the most thrillingly important question involving the everlasting interests of man. All other questions shrink into insignificance and nothingness, when compared with this. A correct Bible answer to this question is worth more than the treasured wealth of the world. All writing, preaching, or teaching, which shall fail of the attainment of this object will be of no lasting utility to man. Soon will time and probation, for each one of us, have passed, and we shall either be saved or lost. Soon will all now living either be shining like stars in the firmament, or be mingling with the dust. What we do, we must do soon; for time with its vital issues will wait for no man. Those thousands felt the importance of this question. They felt that their everlasting destiny was hinged upon the answer the apostles would give to this question. For such as may feel as they felt, and realize what they realized—that they were sinners, and must do something or be lost—this article is designed. I will lay down the position that in the transition, from the condition of a sinner without hope of salvation, to that of an heir of salvation, there are just three steps. In other words, that three duties are incumbent upon a sinner, that he may become a Christian—that he may become an "heir of God and joint heir with Jesus Christ." These are Faith, Repentance, Baptism. The apostle Peter did not enforce faith because he knew they already believed what he had preached. They were pricked in their hearts, that is, conviction had fastened upon their minds. Their intellects were convinced that what Peter had just preached was true. Peter had preached the good news, the fulfillment of God's oath and covenant with David, that he would place Christ, whom he had raised from the dead, upon David's throne. The same oath and covenant, which pledges the great Jehovah to place Christ upon David's throne, equally pledges Him to place Christ upon David's Kingdom, and to retain Him there for ever. Hence, Peter's Sermon on the day of Pentecost was the "Gospel of the kingdom."

That it is necessary to believe the gospel in order to Salvation will appear in the light of the following testimony. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, teach all nations." (Margin—make disciples, or Christians), Matt. xxiii: 18, 19. But how, or on what conditions, were they to make disciples or Christians? Mark, in his version of the great commission, answers this question. Mark, xvi; 15, 16. "And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved." Thus, as far as faith is concerned, the Gospel is the thing

to be believed. And this great standard of faith and salvation, was to be stretched over the world, and through the present dispensation. Paul says, when referring to this infallible rule of faith, "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 again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. i: 8, 9. Thus teaching the unity and immutability of the Gospel, which Christ commissioned the apostles to preach, until he should come again. The Gospel, therefore, is an all-sufficient rule of faith, at the present time, the same as when the apostles heralded it to the world. It is the only rule of faith; for neither angel or man will be permitted to preach any other Gospel, except at his peril.

The necessity of believing the Gospel is evident, not only from the fact that salvation is suspended upon it, but because all who hear, will be condemned unless they believe. Hence upon faith in the Gospel is hinged the salvation or condemnation of a responsible world. Again, the Apostle Paul, in his letter to the church at Rome, teaches that the Gospel is the great rule of faith and righteousness (i. e. right doing). Chapter 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 to the Gentile. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." The Gospel is the thing presented in this passage as the only subject of faith and salvation. Faith in the Gospel, as far as this Christian grace is concerned, will save all who believe it. Faith in the Gospel, is the medium appointed of God by which His power will be manifested in saving all who shall be saved. It is also the cause of the good works which will justify all believers. The same Apostle, when he would climax all he had said in the previous fourteen chapters, exclaims, "Moreover (in addition to all he had said) brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." I Cor. xv: 1, 2. In this passage, also, the Gospel had produced that faith which would save all who had not believed in vain. To believe in vain, is evidently to either believe and not obey, or having obeyed, to apostatize. But in either case, the Gospel is what the apostle had preached as necessary to be believed in order to salvation.

Of the same import is the language of Paul in his letter to the church at Galatia. He says: "And the scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. iii: 8. In this verse the Gospel is the only thing stated as necessary to be believed that the heathen may be justified.

The relation faith, as an effect, sustains to the Gospel as the cause, by which it was to be produced, renders it necessary that we should

supply the ellipsis following faith, with the Gospel. Thus; "The scriptures foreseeing that God would justify the heathen through faith (in the Gospel) preached before the Gospel," etc. Thus demonstrating that the Gospel is both the *cause*, and the standard of faith and justification. I might collate a great number of plain Bible statements, of the same import, but the foregoing will suffice to set this part of my subject in a clear light.

I would now, having thus prepared the way, introduce the question, What is the Gospel that must be believed in order to salvation? I would answer, the Bible being its own expositor, the Gospel is "good news," or "glad tidings." Listen to the great teacher. "And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written. The spirit of the Lord is upon me, because he hath anointed me to preach the *Gospel* to the poor," etc. Luke iv: 16, 18. The original text quoted by Christ reads thus: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach *good tidings* unto the meek," etc. Hence the Gospel, in the language of Christ and the prophet is good tidings. Paul says, "And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Rom. x: 15. In this verse the apostle uses the word Gospel and glad tidings interchangeably and synonymously; thus teaching that they are words of the same meaning. But he says that "it is thus written." By reference to Isa lii; 7. Nah. i: 15; it may be found where it is thus written. Let us read and compare them with the apostle's application of them. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto you, Thy God reigneth." "Behold upon the mountains the feet of Him that bringeth good tidings, that publisheth peace," etc. From this comparison of the original language, with Paul's application of it, it is plain that the words gospel, goodness, and glad tidings are synonymous terms. The Greek word *ευαγγελιον*, *euangelion*, rendered Gospel, signifies good news or glad tidings. King James' committee, in selecting English words which would fairly represent this Greek word, selected the two Saxon words, "good" and "spell." "Spell" means message; hence the two words signify good message, good news, or Gospel. Of all the words in the Greek or English languages there are none which will inspire more hope—none which will convey the idea of pure unadulterated, unmixed good, without a particle of alloy, or of anything which would mar the peace or tranquility of the mind more appropriate than these. Hence, according to the prophet, it is good news of great joy. All the promises recorded in the extracts I have quoted, convey the idea of rich blessings, glorious promises, peace, joy, happiness, without a pang of misery. Nothing in the Bible is called Gospel except something desirable. The

Gospel, whether preached by angels, prophets, Christ or his apostles, is wholly good news. Nothing bad is ever called Gospel.

I would therefore close this article with the following conclusions, deduced legitimately from the foregoing texts of scripture, which defines the nature of the Gospel.

I. The Gospel is wholly good—nothing bad—the pure gold, no dross; not a tear or pang, or sigh, or groan in it; but pure unmixed good.

II. It inspires hope, not fear; hence the apostle speaks of “the hope of the Gospel.” Anything which will produce fear is not a part of the Gospel.

III. The Gospel is made up of promises, not a threatening among them. Threats, judgments, terror, and appeals to fear, are no part of the Gospel.

IV. The Gospel operated upon the minds of men through the love of rewards. It contains that system of moral suasion by which God proposes to save men. It is therefore made up of promised rewards, not threatenings. It involves the goodness of God, not his severity; for it is the goodness of God that leads men to repentance. When angels preach the Gospel they say “glory to God in the highest; on earth peace, and good will to man.”

In my next I shall consider the subject of the Gospel, or that to which it relates.

J. M. STEPHENSON.

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### Will The Jews Always Continue an Out-Cast Race?

WILL the Jews always continue an out-cast wandering race, subjected to the world's scorn, and shut up in darkness and unbelief? “Is there no balm in Gilead?” And will the health of the daughters of Israel never be recovered? “Hath God cast away His people? God forbid?” Rom. xi: 1. Their sorrows shall not last forever. There are prophecies yet unfulfilled which “speak better things” respecting them than those of whose truth they have been so long the living witnesses. Yes, the God of Abraham will yet be mindful of the seed of Abraham. “They shall 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: 5. With the fullness of the Gentiles shall they also be brought 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.” Rom. xi: 26. The Jews, now buried in the grave of tradition, and superstition, and mammon, shall hear the voice of the Son of God and live. Their spiritual blindness shall be dispelled by the light of the Gospel, and they shall become the true worshippers of the God of their fathers, and of Jesus Christ whom He has sent.” “The cross shall then be raised in glory, amid the hosannahs of the people who once raised it in shame and sorrow, amid execration; and they who rejected Him who was ordained a ‘light to lighten the Gentiles, and the glory of His people Israel,’ ‘shall look

on Him whom they have pierced, and mourn at the deeds of their fathers, while they rejoice at the grace so undeservedly manifested to themselves."\*

The writings of the Prophets, abound with predictions of the restoration of the Jews to their own land. It is true that these predictions were delivered previous to their return from the Babylonish captivity, and that the greater part of them were spoken with especial reference to that event; but still there are many which were not, and could not have been fulfilled at that time, and must, therefore, refer to a restoration which is yet to come. Such is the promise contained in Isa. lxi: 4, where it is said, "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." These words cannot refer to the return of the Jews from Babylon, for their cities had not been in desolation for "many generations," indeed some of the very individuals who were carried there at the commencement of the captivity, lived to return to Jerusalem, and witness the founding of the second temple. Ezra iii: 13. The return of the Jews from Babylon was but a partial one; the great body of the people did not return to their own land. But Ezekiel (xxxix; 25-30) foretells a restoration so complete, that there shall "be none of them left among the heathen." This prophecy, therefore, yet remains to be fulfilled. There are other prophecies in which the return of the Jews to their own land is connected with the Kingdom of the Messiah. Thus in Ezek. xxxiv: 11-13, it is said, "For thus saith the Lord God; behold I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from among the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. And I will set up one shepherd over them, even my shepherd David. He shall feed them, and He shall be their shepherd." A prediction of similar import is found in Ezek. xxxviii: 21-25. These predictions, as Dr. Adam Clarke observes, can refer only to the times of the Messiah, who is here introduced by the terms shepherd and David, which are also applied to him in other passages of the old and New Testaments. So, also, they are understood by the Jewish Rabbis, who, in these prophecies, read, instead of David, "Messiah the Son of David." David, King of Israel, had at that time been dead upwards of four hundred years, and there has never since been a ruler of any kind, either in the Jewish church or state, of that name. Moreover, the Jews have been no nation since the return from Babylon; they are no nation now; and it is only in the latter day that they can expect to be a nation. We are obliged, therefore, from the evidence of these prophecies, from the evidence of the Rabbis them-

\* Scripturo Prophecy page 137.

selves, and from the evidence of the New Testament, to consider these texts as applying to Jesus Christ, the promised Messiah, who had been "a light to lighten the Gentiles, and will yet be "the glory of His people Israel." God will also "remember the Land," and gather together unto it His ancient people. From the thousand lands in which they are scattered, shall the weary-footed wanderer direct their steps toward the home of their fathers; "and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." They shall build up the waste places of Jerusalem, and inhabit again the mountains of Israel. Amos xi: 13-15. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and of Sharon. Violence shall no more be heard in their land, wasting, nor destruction within their borders; but they shall call their walls salvation, and their gates praise. The people also shall be all righteous, and they shall inherit the Land forever." Yours, in hope of the fulfillment,

JOHN P. GLEN.

## Miscellaneous.

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### Judgment and Resurrection.

"Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil." Eccl. xii: 13, 14.

Judgment is sentence rendered according to law and evidence. In law, the sentence or doom pronounced in any case, civil or criminal, by the judge or court by which it is tried. Judgment, though pronounced by the court, is properly the determination or sentence of the law.—Webster. While it is true, therefore, that judgment, properly speaking, is the rendition of the law, according to the decision of the judge, yet, in order to such rendition or judgment, several other things are necessarily involved as antecedents.

- I. There must be a judge to determine.
- II. Law by which to determine.
- III. Evidence showing the relation the one being tried sustains to the law.
- IV. Presentation and cognizance taken of such evidence, or, in other words, a trial, by which conviction or decision is produced in the mind of the judge, as to the guilt or innocence of the party being tried.
- V. An attorney or advocate, who understands the law and evidence in the case, who is able to present the case in court and intercede in behalf of the party being tried.

From these prerequisites, God's judgment is not an exception, as the Scriptures abundantly show. It does not therefore follow, as some

have vainly supposed, because God will manifest, or execute his judgment, by the man Christ Jesus, whom He hath appointed, who says, "behold I come quickly, and my reward is with me to give every man according as his works shall be," that God's people will have to be put upon trial after His coming, in order to determine whether they are worthy or not. "Who will judge the quick (living) and dead at His appearing and Kingdom." 2 Tim. iv: 1. Trial always precedes judgment. Does Jesus fill the office of advocate before or after His second appearing? If after, does He advocate or intercede with Himself? Both judge and advocate at the same time, strange sort of trial!

An advocate, or one interceding in behalf of another, indicates unmistakably, trial in progress. The law knows no mercy, and when violated, the offender must receive the just penalty of the same, "but pardon may be pleaded in arrest of judgment."—Webster. "If we say that we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins." 1 John i: 8, 9. Hence we stand in need of an able advocate that we may obtain mercy. Have we such an

#### ADVOCATE OR INTERCESSOR?

Have we *now* an advocate with the Father? John says in the next words following: "If we say that we have not sinned we make Him a liar, and His word is not in us. My little children these things I write unto you that ye sin not. And if any man sin, *we have an advocate* with the Father, Jesus Christ the righteous. Paul says, "*we have a great High Priest \* \* \* passed into the heavens. \* \* \** For we have not an High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that *we may obtain mercy* and find grace to help in time of need." Heb. iv: 14-16. Again, "wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make *intercession* for them." Heb. vii: 25. And again, "For Christ is not entered into the Holy Place made with hands, which are the figures of the true, but into Heaven itself, *now to appear* in the presence of God, *for us. \* \* \** And as it is appointed unto men once to die, and after this the judgment. So Christ was once offered to *bear the sins* of many, and to them that look for Him shall He appear the second time without sin unto salvation." Heb. ix: 24-28. From which we learn, unmistakably,

I. That Jesus is *now* our anti-typical High Priest and advocate with the Father.

II. That He *hath now* appeared in the presence of God for us.

III. That He makes *intercession* for us.

IV. That as High Priest He *bears* the sins of many.

V. That He will to them that look for Him, come again *without* sin. That is when He comes to save His waiting ones, their sins will have been all cancelled, and they stand justified, as in the type or figure



of the High Priest who bore the names of Israel's children before the Lord. Exod. xxviii: 29. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment, upon his heart, when he goeth into the Holy Place for a memorial before the Lord continually." And when he came out of the Holy Place, having completed the atonement for the sins of his people, the first thing done was to send their sins away by the scape goat into the wilderness, Lev. xvi: 15-23. So our High Priest, having borne our sins in judgment before the Father, intercedes in their behalf, obtaining their acquittal, or justification, and then returns without sin to them. Their trial, therefore, is ended, and He will manifest the judgments, or reward them accordingly. Hence it is evident that God's people, or children, made such by Faith, or covenant relation, are

#### NOW BEING TRIED.

Says Peter, "who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations, that the TRIAL of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Pet. i: 5, 7. Again, "beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy. \* \* \* For the time is come that judgment must begin at the House of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God." iv: 12-17. James says, "blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." James i: 12. Now is the time that our faithfulness to His Word of Truth, by which we shall be judged, in the last day, is being tested or tried, by means of which our names will either be retained, or blotted from the Book of Life. Now is the time of

#### ACCOUNT GIVING:

by which account, we will stand justified or condemned. Not that we will be justified or condemned by any verbal account, or statement that we might make after Jesus comes, for "He will not judge after the sight of His eyes, neither reprove after the hearing of his ears." Isaiah xi: 8. But, as Paul says, "In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. ii: 16. How will he do that Paul? "It will be by rendering to every man according to his deeds (not what he afterwards says about them). To them who by a patient continuance in well doing seek for glory and honor and immortality, eternal life, but to them who are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath." Rom. ii: 6, 7, 8. Says Jesus, speaking to the ungodly Pharisees, "O generation of vipers, how can ye, being evil, speak good things, for out of

the abundance of the heart the mouth speaketh. \* \* \* But I say unto you that every idle word that men shall speak (now) they shall give account thereof in the day of judgment." Matt. xii : 34, 36. How will they give account? (By then rehearsing all they have ever said? That would require some time, to say the least of it). Let Jesus tell in the next verse. "For (because) by thy words thou shalt be justified and by thy words thou shalt be condemned." They had just been speaking blasphemous words against God's Holy Spirit as manifested through Jesus, in casting out demons, for which he told them they could never have forgiveness, in this world, neither in the world to come, hence it would stand recorded against them in their account when he comes to reward ever man as his works shall be; therefore, by it they would then be condemned. Our words, acts, and deeds, constitute our *works*, which make up our account. Says Paul to the Philippians, speaking of certain women, and others who labored with him in the Gospel, "whose names are in the book of life." They were entered for trial, for account; therefore he continues through the chapter, exhorting them to a Godly course of life in all things, and commends the church for their former course, in that they had ministered unto Him in his affliction. He says, "in the beginning of the Gospel no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once, and again to my necessity. Not that I desired a gift, but I desired *fruit that may abound to your ACCOUNT*. To Timothy he says, "Charge them that are rich in this world, \* \* \* that they be ready to distribute, willing to communicate, laying up in store (making up a good account or record) a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi : 17-19. The same is also clearly taught by Jesus, even in the various parables which represent a reckoning with, and rewarding of his servants, both of just and unjust, or faithful and unfaithful, some of which (as Matt. xxv :) seem to span the entire judgment day (or age). "Before him shall be gathered all nations, (when he is seated on the throne of his glory, hence when the law goes forth) and he shall divide them," etc. Because in some of these parables the reckoning is represented by a man reckoning with his servants, by their giving in a verbal statement of what they had been doing, (because their master had no other means of knowing but by what he saw and heard) some have vainly tried to build up a theory therefrom, of trial for life, after the coming of Jesus, regardless of its inharmony with all other scriptures. Their logic is in perfect keeping with that which seeks to prove the present immortality of man, by the Parable of the Rich Man and Lazarus. But the careful reader will not fail to notice in all of them that they are rewarded according to what they had **DONE** (not what they said about it). "Thou hast been faithful over a few things, enter thou into the joys of the Lord." "Inasmuch as ye did it unto one of these my brethren." Notice the Parable of the Rich Man and his servants. Luke xvi : 1-12. "A certain Rich Man had a steward, he was called to account, about to be put out of his stewardship, unable to dig and ashamed to beg,

resolved to settle with his lord's debtors so that each might retain a sufficient amount of what he owed and thus be disposed to receive him into their habitations after being compelled to give up his stewardship, and the Lord commended him for his wisdom. Says Jesus in making the application, "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail (are no longer steward) they may receive you into everlasting habitations." Now what is the point illustrated. That they should use their Lord's goods dishonestly as he had done? Evidently not. But simply that they also were but stewards of the riches they possessed. Shortly their stewardship would fail, and as he had so used his Lord's goods as to secure to himself an habitation afterward, so should they use the riches or mammon, of which they were but stewards, in such manner (not dishonestly) but faithfully, so as to secure themselves everlasting habitations. He says (11th and 12th verses,) "If therefore ye have not been faithful in the unrighteous mammon who will commit to your trust the true riches. And if ye have not been faithful in that which is another man's, who shall give you that which is your own." Who can fail to see that it is here taught, that after our stewardship ends, we shall be rewarded according to our faithfulness, or unfaithfulness, and not according to any plea we might then make, (were we permitted to make any). "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap." When God executed his judgment on the old world how was it done? According to what they said about it, or according to what they had done? See Gen. vi: God tells Noah that His Spirit shall not always strive with man, yet his days shall be an hundred and twenty years. He looked upon the earth, it was corrupt, filled with violence. God told him to make an Ark, giving him full directions. Noah and family were saved when the time came (without going into any kind of trial then). Why? Because he had been previously tried and found righteous. See verse 22. Thus did Noah according to all that God had commanded him. And the Lord said unto Noah come thou and all thy house into the Ark for these have I seen righteous before me in this generation." So also with righteous Lot; their account was made up; they were accounted worthy. So will it be with those who are accounted worthy, or righteous, when Jesus comes. Neither does it follow because both just and unjust, faithful and unfaithful servants, are to be rewarded in the judgment, that therefore they must necessarily come forth at the same time. The judgment day reaches through the age. Let every thing come in its proper order. "They that are Christ's at His coming." Who are Christ's? "Now if any man have not the spirit of Christ he is none of His." Rom. viii: 9. Paul to the Thessalonians, first Epistle, fourth chapter, says, that the living christians that remain unto the coming of the Lord shall not prevent (or go before) the sleeping ones, for the dead in Christ shall rise first, and they together caught up to meet the Lord. So shall they "*ever be with the Lord.*" No trial and separation after that. "The rest of the dead (unjust) lived not again until the thou-

sand years were finished." Rev. xx: When the judge comes He knows them that are His, though sleeping in death. He renders to them the judgment or award of life. They, with him, judge or rule the Nations one thousand years, at the close of which is the closing scene of judgment, or second death, which destroys all adversaries, unjust, or evil servants, not previously executed.

We think we have shown conclusively, that; trial, advocacy, account taking, determination of the judge, and all, save the award-giving, or execution of judgment, precedes the coming of Jesus. Therefore the judgment does not require a mortal resurrection of Saints, but to the contrary as we will show hereafter. We have, until lately, thought that some of our brethren were giving too much heed to this matter, as there was nothing very vital connected with it, but upon meeting and conversing with its advocates, and learning that it leads to a denial of a present advocate or intercessor, through whom we have access to the Father, and forgiveness of sins, I would do all I could, in love, to correct the error.

D. T. H.

[SELECTED.]

### Essay on Unconscious Cerebration.

CONTINUED.

BY S. P. BREED, M. D.

THERE is much ground for the belief that every sensory impression which has once been recognized by the perception, is registered (as it were) in the cerebrum, and may be reproduced at some subsequent time, although there may be no consciousness of its existence in the mind during a long intermediate period. Instances are of frequent occurrence in which ideas come up before the mind during delirium or dreaming, and are expressed at the time, although the individual may not be able to remember ever to have heard them before, they yet having been proved to have been heard at some antecedent period. Dr. Carpenter relates the case of a lady during a delirium of fever who continually repeated sentences of Hebrew and Chaldaic, of which she stated herself, on recovery, to be perfectly ignorant; but on tracing her former history it was ascertained that, in early life, she had lived, as servant maid, with a clergyman, who used to walk up and down the hall of his dwelling repeating aloud these passages, which she must have retained in her memory unconsciously to herself.

While preparing this essay I was requested by Dr. Anthony to visit his father-in-law, who was then lying very sick. This gentleman was between seventy and eighty years old. In relating the history of the case, the Doctor said that his mind had been failing for several months. Among the first signs of mental aberration they noticed that he talked about, and manifested great anxiety in regard to, the cattle and sheep on the farm [by which I knew at once that he had been a farmer], which he said, were not properly cared for. He had not lived on a farm, nor had anything to do with one for many years. He often inquired about his children, how they were to be supported and educated, though they were all quite grown up, and well settled in life. It is noteworthy that these were the very subjects that occupied his mind some thirty years before. He imagined, also, that he had to take care of, and support, a colored woman and three small children, which gave him great concern. He talked much about their destitute condition, and repeatedly urged that they should be immediately attended to. When I inquired whether he had ever in his former life had destitute colored neighbors appealing to him for assistance, I was answered, "No, but that he used to be an ardent abolitionist, and always manifested great sympathy for the

colored race in a state of slavery." Here, then, you see we have another striking instance of a long-registered impression spontaneously reproduced, after the lapse of some thirty years, during the general wreck of the mental faculties.

Of the precise nature of the changes by which sensory impressions are thus preserved, we are, in the present state of psychological science, entirely ignorant, but it must be somehow intimately connected and interwoven with the nutrition of the cerebrum, since we do know that alterations in that structure have a marked effect upon the memory.

It is no very uncommon thing for a person to dream the same thing over the second time, or in a second dream to renew a former train of thought, taking up the thread just where it was left off in a prior dream. Indeed, some of the most complicated problems in mathematics have been solved during sleep, which had puzzled the brain for hours previously. The process of solution of a difficult problem, interrupted, unfinished, or left because the person could not see his way through it clearly, has been resumed and completed during sleep, by the student rising at night in a state of somnambulism, and committing it to writing, and the person again retiring to bed. In the morning the student was greatly surprised to see the problem wrought out in his own handwriting. So well understood is this matter of unconscious cerebral activity that many persons, when they have a tedious and difficult question to solve, which they cannot readily do, they choose rather to leave it to be wrought out in this way, feeling confident, from past experience, that it will be done. Even the aborigines of our country seem to have some knowledge of this anomaly of mental action, for it is said that they make it a point never to decide a weighty and important matter until they have deliberated well and slept upon it.

It is, in fact, the province of the cerebrum to think, as much as it is the office of the lungs to decarbonize and oxygenize the blood, or that of the stomach to digest food, or the liver to secrete bile. These functions are all carried on in much the same way, under one uniform law of cell-action. Neither one of these functions is entirely under the control of the will. All are more or less involuntary. The healthy brain, supplied with suitable materials and condition will think—think automatically and continually, whether we will it or not. We may, it is true, by an arbitrary exercise of the will, modify and control the current of our thoughts, and educate the mind to certain methods and modes of thinking, until, by long discipline in the habit of close, careful, consecutive thinking, we may acquire great power of reason, and may thus accomplish astonishing results, but after all this is admitted, it is only when we intentionally divert the current of our thoughts from the channel in which they were running, when we determine to put our mind in operation in some particular way or manner different from what it is acting, that we can be said to use the will in the act of reasoning; and this arbitrary exercise of it I believe to be much more rare than is generally supposed. Hence, then, we seem justified in affirming that the cerebrum may, and very often does, act upon impressions transmitted to it, and may and does actually elaborate results, such as might have been attained by a volitional direction of our minds to the same subjects without any consciousness on our part. The experience of most men will readily furnish numerous instances of this kind of cerebral activity.

As the spinal axis never sleeps, but, by its constant diffusion of nervous energy, keeps up throughout the body that persistent, tireless state of muscular tension, so necessary to the support of the framework and the internal viscera, so do we believe, that the cerebrum is constantly acting its part, continually evolving thought so long as the vital forces, the vaso-motor and cell-action continue. If the circumstances connected with the thoughts are such as to favor their reaction downwards upon the sensorium, we are then made conscious of them, otherwise we are not. When the avenues, the organs of sense, are closed, or the susceptibility of the sensorium to exter-

nal impressions is temporarily, and more or less completely, suspended, as in profound sleep, or when its functions are held in abeyance, by the pre-occupation and concentration of the mind upon one subject in which its whole faculties are engrossed, the cerebrum then also acts unconsciously to us. The mode and character of the thoughts are, therefore, in a great measure, the consequence of the reaction of the cerebrum upon the circumstances which call it into play. While the cerebral, like all other functions of the body, is subject to periods of greater activity and partial repose, it by no means follows that there is at any time a total cessation from activity in the case of the cerebrum any more than the spinal axis.

Intellectual labor is always, sooner, or later, attended with a sense of fatigue, and is also accompanied with cell metamorphosis, common to all other structures and physical exercises. The products of the disintegration of the brain are always found in the excretions of the body after severe mental labor.

In delirious ravings of intoxication and fever, or the perverted reason of the lunatic, we have the same evidence of cell-change that we do in the sayings and doings of the same individuals in a state of health, or normal condition; and I have often thought there is a striking analogy between tissue formation and ideation.

The primary fundamental principle of all organized structures is cellulation. In the normal state these cells are of a determinate character, and a particular kind. The cells are regular and uniform, and the process of cellulation proceeds after a particular type, and goes through the necessary changes successively until they arrive at their ulterior destiny of healthy structure. But in disease, as in cancer, for example, the cells are quite irregular, caudate, fusiform, seniform, spindle-shaped, etc., while they possess increased formative activity. There seems to be an effort to produce healthy tissue, but the action is modified by occult intercurrent causes so that no healthy structure is formed. So it is in delirium and insanity, we have cerebration disordered, visions distorted, conceptions abnormal, sights unusual, figures fantastic, but it is evident that there is a disposition all the time to ideation more or less correct and coherent.

Professor G. B. Wood, of Philadelphia, once attended a portrait painter through a period of delirium tremens, who, on recovery, in compliance with the Doctor's request, executed a beautiful painting, in which he exhibited on canvas, the figures and images so indelibly impressed on his memory during his illness. There was one striking peculiarity of this painting. It was this: While part of almost every figure was natural and correct, other parts were as invariably distorted, unnatural, and fantastic; as, a man with the head of a horse, a dog with one side of his head swelled out into irregular and huge proportions, and altogether abnormal; or some fantastic appendage to a natural figure. Dr. Wood, when he came to his lecture on delirium tremens in his course, used always to present this picture to his class, and I was told that he prized that picture more than any other in his museum. To the psychologist it was, indeed, a very interesting painting. So it is, then, to use a strong synecdoche, a thought is but the bursting of a cerebral cell. As muscular contraction is effected by the rapid rupturing and reformation of sarcous cells by nerve force; so is ideation and ratiocination but the result of the moulting and regeneration of cerebral cells, under the influence of nerve force; or, as the muscles are the instruments for the correlation of nerve force into mechanical power, so is the cerebrum the substratum or instrument through which nerve force is converted into mind. If the brain be healthy and the blood pure, and the circumstances surrounding, and calling it into action, normal, the mental imagery will be perfect, and the ideas will come forth full, plump, and round, like a precious coin struck from the mint, and will pass current in the world of thought. But if the brain be diseased, or the mental stimulus, the blood, be loaded with noxious and poisonous matters, then, the cerebration will surely be abnormal.

If it be objected that we cannot understand just how nerve force is con-

verted into mind, we might reply, that, neither do we yet quite understand just how any one of the physical forces is metamorphosed into another. The *modus operandi* of the conversion of electricity into magnetism, and nerve force into mechanical power, is just as mysterious and incomprehensible as the merging of nerve force into mind. So it is, also, with the other forms in which force manifests itself. We are able, however, to discover the apparent annihilation of the one, and, by careful observation, we have been able to estimate beforehand the absolute equivalent of the other.

When we have learned more about the dynamics of the nervous system we shall be better able to understand and explain what now appears obscure. (If the objector will please to explain the *modus operandi* of the conversion of nerve force in the inferior animals into *instinct* or *brute mind*, then, I will, by the same parity of reasoning, explain the correlation of nerve force into mind force in *man*). The *instinct-mind* and *sagacity* of the *brute* differ from the *mental faculties* in *man* in NO OTHER respect than that of *degree*. The cerebral organs adapted to similar functions are singularly analogous in them *all*. When we fully understand the *one*, we shall have a *sure key* to the explanation of the other. It is as necessary to call in the aid of a "*Deus ex machina*" to help explain the phenomenon in the one case as in the other. The forces of mind, and the elements of matter, are, in both cases, taken from the universe with life, and restored to it at death. Life and death are antithetic, and exactly opposite terms. Life kindles our faculties into conscious existence, and death destroys what life enkindles, so that death must place us back "*statu quo ante vivum*." As we can trace our identity no further back than the commencement of organic life, so does it follow, logically, inevitably, that we will not be able to trace it forward into the future further than death. THE IDEA THAT MAN MAY RETAIN THE POWER OF THOUGHT AFTER THE DESTRUCTION OF THE BRAIN, IS TOO ABSURD TO BEAR THE TEST OF CAREFUL SCRUTINY. *It is unphilosophical, and contrary to all analogy. It is a figment of the imagination, and a relic of barbarism and superstition.*

It is an interesting fact, and one that has much bearing on involuntary cerebration, that some of the most celebrated men for intellectual and artistic ability, have been *mere imbeciles* on all other subjects except those in which they thus excelled. Dr. Carpenter gives two cases, in which the mental action which evolved the result, seems to have been of an automatic character. All accounts of Coleridge's habits of thought, as manifested in his conversation (which was a sort of thinking aloud), agree in showing that his train of mental operation once started, went on of itself, sometimes in the original direction for a long distance, sometimes with a divergence into some other track, according to the suggestions of others, or circumstances. His whole course of life was one continued proof of the weakness of his will; for, with numerous gigantic projects continually in his mind, he could never bring himself seriously to attempt any one of them; and his utter deficiency in self control rendered it necessary for his welfare that he should yield himself to the control of others.

The composition of the poetic fragment "Kubla Khah" in his sleep, is a typical example of automatic mental action; and almost his whole life might be regarded as a sort of walking dream, in regard to the deficiency of that self-determinating power which is the pre-eminent characteristic of every really great mind.

The whole artistic life of Mozart, from his infancy to his death, may be cited as an example of that spontaneous or automatic development of musical ideas, which expressed themselves in the language appropriate to them. When only four years old he began to write music, which was found to be in strict accordance with the rules of composition, although he had never received any instruction in them. And when engaged, in adult life, in the production of those works which have rendered his name immortal, it was enough for him once to fix his thoughts in the first instance upon the subject (the libretto of an opera, for example, or the words of a religious service),

so as to give them the requisite start or direction, and then they flowed onwards without any effort of his own, so that the whole of a symphony, or an overture, would be developed in his mind, its separate instrumental parts taking their respective shapes without any intentional elaboration. In fact, the only exercise of the will that seemed to be required on his part, consisted in noting down the composition when complete. It is recorded of him that, being once asked by an inferior musician how he set to work to compose a symphony, he replied, "if you think how you are to do it, you will never write anything worth hearing. I write because I cannot help it." Mozart, like Coleridge, was a man of extremely weak will. He could neither keep firm to a resolution, nor resist temptation, and, when not under the guidance of his excellent wife, was the sport of almost every kind of impulse. But there probably never was a more remarkable example than his musical career presents, of the automatic operation of that creative power which specially constitutes genius, and his life is altogether a most interesting study to the psychologist.

But there is an instance of a somewhat similar kind, later, and in our own country. You have all doubtless heard of "Blind Tom," the negro boy, who is an idiot on all subjects but music. He, however, possesses extraordinary powers of mind on this one subject. He can execute the most difficult and complicated pieces of music after hearing them but once. It is claimed that he does this from memory, and his inherent and intuitive sense of the beautiful and appropriate in music. I am indebted for the following facts to Mr. G. Gilbert Gibbons, Esq., of Princeton, who, in an able argument in defence of John Card, being tried for the murder of his wife, stated, that, at one time, while in Chicago, he attended a public exhibition given principally for the purpose of testing the musical powers of the negro boy "Blind Tom." Baumbach, the pianist and composer, played, for the first time, one of his most difficult and lengthy pieces. "Blind Tom," on being brought into the room, as soon as the music began, commenced and continued whirling rapidly around on one foot, until the music ceased, when, to the astonishment of all present, he seated himself at the piano, and not only played the piece through without making any mistakes, but according to Baumbach's own admission, and the universal opinion of the audience after the performance, he actually improved upon the author himself, in purity of tone, accuracy, delicacy, and celerity of touch, and felicity of expression. Many such examples, doubtless, might be given to show that the cerebrum has a way of its own of doing business independent of the will.

The molecular changes constantly going on in the cerebrum as inevitably produce thought as the same molecular changes in the spinal axis produce nerve force, or the cell-action in the liver produces bile, or the same action in the glands produces the various secretions of the body. The difference in the result is owing alone to the difference in structure and the circumstances. In each case there is a structure adapted to the performance of a special function. Nerve force is correlative mind force, vital force, electric force, etc. In fact, it may be declared that there is but one force in nature, and that force is always acting in some way or other; and, moreover, is not subject to either increment or diminution. Matter and force, therefore, are eternal and forever, the same in amount. One is as equally indestructible as the other. It follows, therefore, that, when one form of this everchanging force is metamorphosed into some other equivalent force, and, hence, seems to be annihilated, it is in reality only acting in some other way—appearing in some other form. Force can neither originate, *denova*, nor cease to operate in some of its protean forms. Thus, when motion is retarded by friction, heat is generated. If the rubbing surfaces are heterogeneous, electricity, as well as heat, is the result.

The fact that one force can, at will, be transformed into another, and the equivalent of the new force be determined beforehand with mathematical certainty, marks an era in physics, physiology, and psychology.



Professor Samuel Jackson's discovery of the correlation of forces, and Schwann's discovery of the animal (I might say the universal organic) cell are destined to effect as great a revolution in physiology and psychology as the theory of Aristarchus and Copernicus did in astronomy, or that of Leibnitz and Hutton did in geology. "Verily the world moves."

Planting our feet firmly upon these "look-out mountains" of physical science, as we survey, from this new vantage-ground, the more airy regions of psychology, we may smile at the impotent assaults of, and bid defiance to our old enemies; while they, perhaps, recovering from their temporary dismay and discomfiture, rallying once more in defence of their long-cherished dogmas, marshalling again their scattered hosts for the final onset, we expect to see thousands of untried steel leap forth from rusty scabbards in the defence of truth, and by the collision of opposing weapons, one resplendent blaze of intellectual light and moral grandeur shall be enkindled, waxing brighter and brighter, until every species of vice and error shall be dispersed by the irradiating beams of truth and reason. Then shall the disciples of a vague and illusive religion, the victims of error and superstition, and the votaries of Transcendentalism and Empiricism, catching a glimpse of their own mental obliquity, startled by a view of their own perverseness, rush with horror from the ghastly monsters they have been so long straining to their bosoms; recoiling, catch the inspiration of the age, vitalized and electrified into a new existence, still again re-adjust and reconstruct their falling systems and visionary theories, so as to make them harmonize with the inexorable logic of these scientific discoveries and a rational philosophy, and be constrained to acknowledge that "the world moves."

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## Poetry.

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[Communicated for the Herald.]

### THE EVERGREEN SHORE.

Who would not live always in that evergreen home,  
Where the pure and the holy in pleasure shall roam,  
Where no evil can enter its joys to molest,  
In the land of the pure and the home of the blest.

Where the saved of all ages in triumph shall meet,  
With shouts of hosannah their Savior to greet,  
While the age of the ages unceasing rolls on,  
And the loud hallelujahs the anthem prolong.

Then our trials will be over, and the weary will rest,  
In the evergreen home of the pure and the blest,  
While peace like a river flows o'er the bright plains,  
And the noontide of glory eternally reigns.

Then songs to the Lamb as onward we roam,  
Through the bowers of Eden, our bright happy home,  
Life's conflicts are ended its perils all o'er,  
We've entered the haven—the evergreen shore.

NEWELL BOND.

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### Died,

Near Mossville, Illinois, April 2, 1869, of Lung Disease, FRANKLIN P. RENNER, son of Brother William and Sister Renner, aged seven years, ten months, and twenty-eight days. Funeral discourse by the writer. P. B. STOFFER.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### The Cause of Christ—What it Needs.

As we near the coming of our Lord, in what condition do we find His cause? Is it flourishing? Are the members of His body in a healthy condition? Are they in thorough sympathy with the Head? These are important questions. They affect each one of us, and ought to be answered individually. Speaking of the body as an aggregate, however, we must say, that we lament its condition. There are evident signs of weakness, resulting, we fear, from inactivity. There is a lack of zeal, a departure from the "first love." There is a coolness and indifference manifested towards the truth, and its demands upon us, that is alarming. The consequence is, that we are liable to fall. Many are unable to withstand the attacks of the enemy, whether from a doctrinal stand-point, or from the world. Men "lying in wait to deceive," are successful in their efforts. Those who are not thoroughly imbued with the Gospel in its purity, and its simplicity, are liable to be "tossed about with every wind of doctrine." Some are so engrossed with the affairs of this life, that they have become lukewarm in the truth. Others are negligent as to the investigation of God's Word. Consequently men who come with a show of wisdom, easily mislead them by sophistical reasoning. They are unable to cope with them in argument, and easily fall a prey to their adversaries. Such ought not to be. Every disciple of Christ should be able to give an intelligent "reason of the hope that is within him." He ought to be so thoroughly posted relative to "the faith of the Gospel" that no one, be he a believer, or not, can turn him away from its *simplicity*. If any one comes with another Gospel, his familiarity with the Gospel preached by our Lord, ought to enable him to detect the counterfeit and reject it. If a man calling himself a believer, comes with a branch of

truth and seeks to engraft it on the Gospel vine as one of the essentials for salvation, the Gospel believer ought to forbid it. The moment we accept the position that all Bible truth is essential for belief, in order to salvation, that moment we push ourselves out into an open sea, without compass or rudder, and are liable to be dashed upon the rocks of error and bigotry. Not that we ought to oppose Bible truth, but we should unite together as a band of brethren upon the common faith. Let this be our rallying point. Let us stand or fall upon this. If we see eye to eye on the Gospel, let us walk hand in hand upon its platform. If we differ upon other matters, so let it be, until the Lord comes. But how important it is, that when that august event transpires, we should be found walking together in love, "striving together for the faith of the Gospel." How sad it will be, if at that day, we are found "judging one another," and "smiting our fellow servants." Jesus will have no use for such. He will take to Himself only those who have walked in the steps of faithful Abraham.

But we have said there are evident signs of weakness in the body of Christ, and a lack of that "first love" which burned in our hearts when we were first espoused unto Christ. What is the cause? Is Christ less lovely? Is the Hope less glorious? Are the promises less sure? No. God is true, and His Word is sure. The Hope of the Gospel is as bright and beautiful as ever. It supported Abraham in all his trials. It enabled Moses to forsake the honors of an Egyptian court, and suffer persecution with God's people. It strengthened thousands who willingly gave their bodies to the flame rather than sacrifice the Hope that dwelt within them. Has it lost its power in these last days? Can it be that freedom from violent persecution has weakened our love? Has the toleration of Protestant governments killed our zeal for the truth? It would seem so. Truly we have fallen on perilous times. Our feet are liable to slip. If we do not arouse ourselves individually and collectively, to an earnest and active appreciation of the truth, depend upon it we shall be ruined. Sometimes we think that God may interfere in our behalf, by sending the bloody hand of persecution so as to try us. Then, perhaps, we should cease our "strife about words to no profit," and grasp each other's hands with fervor, as brethren possessing a common Hope, and trusting in a common Father. If the hand of a relentless enemy should seek our life, perhaps it would awaken our now dormant sympathies, and cause that true feeling of brotherly kindness to exist, to which we are now comparative strangers. Such persecutions are awful to contemplate, but not more so than a stupified and lethargic condition of the body.

What can be done, then, towards removing the difficulty? In the first place, we believe organization is necessary. Just as long as a body is destitute of union, so long is it liable to devastating raids from without. A united body can successfully resist an enemy, but one that is divided is led captive at the enemy's will. "Wherever two or three are gathered together in my name, there am I in the midst," says Jesus. The importance of organization was doubtless felt in Apostolic

times, hence they formed churches, appointed Elders and Deacons, made contributions, and assembled regularly to break bread in memory of Jesus. They were faithful in the discharge of their duties, and, in obedience to the Apostolic injunction, they "forsook not the assembling of themselves together," but met regularly. These gatherings were weekly, for the purpose of attending unto the ordinances as they had been delivered unto them. By attending to the worship in this way, they became cemented together in love. The reflex influence of mind communicating with mind, at such times is beneficial. In view of this then, we believe it to be the duty of brethren everywhere to organize. Wherever there are two or three brethren, they ought to meet every first day of the week to commemorate "the Lord's death until He come," and to speak together concerning the glorious Hope of the Gospel, and matters connected therewith. When we first came to this great and wicked city, we commenced our weekly worship with a congregation of three, viz: ourself, wife, and wife's sister. We were soon joined by others, however. Now, our body, by additions from immersion and the union of brethren from other churches, numbers nearly fifty. It is impossible to tell what benefits may accrue from a small body of even two, witnessing for the truth, by a regular attendance on the duties enjoined upon them. If not numerous enough to meet in a hall, or church edifice, then meet at home, but keep open doors; invite in the neighbors, and let them hear God's truth in its simplicity, and witness the order of God's church in its worship. We sincerely hope, that all our brethren, everywhere, who are negligent as to their duty in this respect, will delay no longer. The truth demands action at your hands. Your duty to God, as those desirous of obeying His commands, requires it of you. Organize at once. Meet every Lord's day, and attend always to the breaking of the loaf. Those who have educated themselves with the idea that such duties can only be attended to when a traveling preacher of the Word is present, are entertaining a great error. It is no more their business to break the loaf than yours. It is a duty which you must discharge.

Another important matter growing out of organization, is that of letters of commendation. Every brother, on visiting a congregation of believers, especially when he comes with a view of union, for a time, ought to carry with him a letter from the congregation with which he was last united. In this way, the body would be free from imposition, and the fellowship of "aliens to the commonwealth of Israel, and strangers to the covenants of promise." None but those who have been truly baptized into the Gospel Hope, thereby putting on Christ, would be known amongst us as brethren. All else would be set aside as students of the Word, and not teachers. The idea of men claiming to be brethren of Christ, and entitled to the promises made to the Fathers who have never been united to Christ in the appointed way, is simply preposterous. Such cannot be the seed of Abraham, and consequently have no claim on the promises. To prevent the coming in of such, we ought to be organized on a Gospel foundation, and then issue letters to all who desire to visit other congregations, showing thus, that the body

so endorsing the brother leaving them, has knowledge of his proper union to the body of Christ by a belief of the Gospel and obedience to it by baptism.

Finally, an organized body can accomplish wonders in the spread of the truth. One or more churches, if able, can send out an Evangelist, whose duty it should be to "preach the Word, be instant in season and out of season." His field should be selected, acting in harmony with his own knowledge of the soil, and then he ought to be well supported in the work. He cannot live on air; neither does he want to be looked upon as a beggar. If he is sent by the church, he should be cared for by them; not reluctantly, but willingly. It is an outrage to engage a brother for a given sum to go out to preach, devoting his entire time to it, and then fail to meet the obligation. An outrage did we say, nay it is a sin, a mark of dishonesty that we should condemn in any worldly person. Our obligations cannot be too carefully watched. We should discharge them faithfully to the very letter.

In reference to the selection of men for this important work, however, there is a great responsibility. Those only should be sent who are of good report. Men who have been tried, and found worthy. There is no calculating the damage to the cause of truth from those who perambulate the country preaching the Gospel, but who fail to live it out in their lives. We must select men who are rightly educated as to the duties of a Christian life. Men who can call on their fellows to separate themselves from the world, and live a life of holiness to the Lord.

The cause of Christ demands such men. It is now suffering for want of efficient laborers. Hundreds there are, who are waiting with ready ears to listen to the Gospel proclamation, and who are honest of heart enough to obey it. Can it be, then, that we shall suffer these people to perish? Are we so selfish, so wrapped up in the acquirement of wealth, that we cannot hear their calls for help?

Brethren, one and all. We appeal to you as men of a common Hope, to arouse yourselves. Organize! Help the cause of truth by every means within your power. God is watching. Jesus, our friend, is cognizant of our doings, and depend upon it, if we maintain a lukewarm spirit, He will spue us out of His mouth. Nothing but the "first love" will be acceptable.

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[Communicated for the Herald.]

#### A Suggestion.

WOULD it not be a good plan for those who proclaim the Gospel from place to place, to ascertain, before commencing to preach, what Bible subjects are agitating the community, and preach on those points? Then be careful to give a Bible meaning of the subject, and make it as plain as the Bible testimony will admit of. J.

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REJOICE with them that do rejoice, and weep with them that weep.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### Good Works.

"THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Titus iii: 8.

It is the Christian's duty to be careful to maintain good works; as a duty to our Heavenly Father, as His children, and in answer to a good conscience. The Apostle as above quoted, wished Titus to affirm constantly to believers that they should be careful to maintain good works.

His varied experience had impressed upon his mind the necessity of frequent exhortations to continue in well doing; and the impressive language used, shows how anxious he was in this respect. When advising his son (as he termed him after the common faith) he did not say, remind them occasionally to be careful to maintain good works, but to *affirm constantly*. He knew the weakness of many of the brethren; how easily they might be turned away by the allurements and seductive influences of surrounding things, and he felt an interest, therefore, in their welfare. His noble life is full of examples of zealous anxiety for those to whom he or others had expounded the good news, and with whom the Word was received and believed. In a previous chapter, (Titus i: 15, 16,) he said, "unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. They profess to know God, but in works they deny Him, being abominable and disobedient, and unto every good work reprobate.

Those who delight in good works, and are actuated by pure motives, manifest their sense of duty by their acts; they are ever careful to maintain a correspondence between their actions and their convictions of duty; not by constraint, but willingly. But to those who are defiled and unbelieving, the Apostle says, is nothing pure, but their mind and conscience is defiled. They profess to know God but in works they deny Him. How do we become defiled? Frequently it is from an undue familiarity with evil, by contact with the innumerable methods of corruption, bribery, and deceit, that surround us in the every day walks of life. Men become so absorbed and entangled with transient things, that nothing to them is pure, but even their mind and conscience is defiled. They indulge in a familiarity with evil, until the evil does not seem so bad as it really is. There is a manifest defilement of the mind and conscience in the case of those who profess to know God, but in works deny Him. It is our works that is the standard of good intentions, and our conscience the monitor. We cannot please God while we are at war with our consciences. Paul advised Titus to exhort young men to be "sober minded; in all things showing thyself a pattern of good works." Our actions always have an influence on those

around us. If kindly or unkindly, the influence is communicated to others, imperceptibly, perhaps, but surely. Our habits, also, have an influence on ourselves, as well as those around us, for evil or for good. If we study to practice good works continually, it is easier for us to succeed than it would be to deviate and trifle, however seldom.

It is also our duty to "provoke each other unto love and good works," that by so doing, we may glorify God. Let us try to do it, and may the Lord deliver us from every evil work, and preserve us unto His Heavenly Kingdom. Amen. A BROTHER.

[Communicated for the Herald.]

### To the Church in Michigan.

*Dear Brethren and Sisters:* The time of our annual gathering in Conference, is nigh. You notice the appointment in the HERALD. The location of the Conference is central, and easy of access; and we hope for a large attendance. A good interest in behalf of the truth exists, through the labors of Brother Chase, last winter, and we hope that a good Conference will result in calling out a body of disciples of our Lord. Will you help to make a good Conference? How shall I do it? First, be there, and be there in time. Second, be there with a heart warm with the love of *the* Truth, and a tongue free to converse upon the same.

The largest possible gathering of the Brethren is desirable. Let each one make an effort to attend, and especially let every church, and every community where believers reside, be represented.

I would urge that some one or more be authorized, by each church, to report present standing and progress during the year. Let believers living isolated, report personally, or by letter, their situation, and the prospects of the truth in their location. Good as our Conferences have been, this may, and ought to be better.

#### HOW SHALL WE GET THERE?

Let those who wish to come with their teams, do so without fear. They will find both straw and provender, and room to lodge in. Those who come by rail will find teams at Kalamazoo, on Thursday afternoon to convey them to the meeting. Teams will be there until the arrival of the Day Express, from the east, at 4:40. If any should be later, they can come on Friday morning; as many as six, can take the Mendon stage from the Kalamazoo House directly to the meeting; or they can take the train at 7:20, for Schoolcraft, where they will find a team for the meeting, on the arrival of the train from White Pigeon. Any coming on the M. S. Road, will take the train from White Pigeon to Schoolcraft. Strangers arriving in Brady, will enquire for William or Jacob Lamou.

We shall be happy to meet as many from other States as can attend.  
E. MILLER, Sec'y.

WHO can say, I have made my heart clean, I am pure from sin?

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## Instruction for Unbelievers.

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{Communicated for the Herald.}

### The Subject of the Gospel.

HAVING shown, in a former article, that the Gospel is good news, or glad tidings, we will next inquire into the subject of these glad tidings. If, as the Angel said to the shepherds, it is "good tidings of great joy, which shall be to all people," then it must relate to a grand, glorious enterprize, which is destined to bless the whole family of man. It proposes to inaugurate a kingdom in which the will of God shall be done on earth as Angels do it in Heaven. Is not this good news to the inhabitants of earth? That the Kingdom of God is the subject of the good news enunciated by the Prophets, heralded by John, and preached by Christ and His Apostles, will be seen in the light of the following testimony:

I. Christ was anointed for the specific work of preaching the Gospel. Luke iv: 18. "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel."

II. We have an inspired record of just what He said when He preached the Gospel. We may, therefore, learn with just as much certainty, by reading this record, what the subject of the Gospel is, as though we had heard Him preach. The following summary of all our Savior's preaching, will abundantly illustrate this point. By reference to Mark i: 14, we shall find a record of the first Gospel sermon preached by the Son of God. "Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the KINGDOM OF GOD." Matthew records what He preached throughout all Galilee. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom." Matt iv: 23. The following testimony covers the whole area of Christ's preaching. "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom." Matt. ix: 35. Of the same import is the teaching of Luke. "And it came to pass afterward that He went through every city and village, preaching and showing the glad tidings of the Kingdom of God." Thus, the Kingdom of God was the subject of every Gospel sermon, from first to last, preached by the great model preacher. He stops, midway in His great mission, and proclaims the theme of all His preaching up to that time, and what would be the theme of all His future preaching. "And He said, I must preach the Kingdom of God in other cities also, for therefore am I sent." Luke iv: 43. Thus Christ being His own expositor, the Kingdom of God was the subject of all His Gospel preaching. And according to the last quotation, the proclamation of the Kingdom was the great object of His mission. He was a messenger sent from God, and the proclamation of His Father's Kingdom was His glorious message to this revolted planet. The Jews rejected the Messenger, but accepted His message; the Gentiles accept the Messenger, but reject



His message. The position of one is just as fatal as that of the other. To reject His message, is to render His mission abortive.

The first commission of the Apostles was to preach the same glorious theme. "And He sent them to preach the Kingdom of God and heal the sick." Luke ix: 2. At the ninth verse we read the fulfillment of this commission. And they departed, and went through the towns, preaching the Gospel, and healing everywhere." Thus, to preach the Kingdom, is to preach the Gospel, and *vice versa*, because the Gospel is a proclamation of the Kingdom.

The Kingdom of God was the whole theme of all our Savior's teaching during the forty days which elapsed between His resurrection and ascension to Heaven. "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God." Acts i: 3. Hence the Kingdom of God was the subject of all Christ's Gospel preaching before and after His resurrection. Did He command the Apostles to preach the same Gospel which He had preached; and which they had preached under the first commission? According to His predicted fulfillment of the great commission, He did. We will compare the commission with our Lord's predicted fulfillment of it. "And He said unto them, go ye into all the world and preach the Gospel to every creature." Mark xvi: 15. "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." Matt. xxiv: 14. Thus teaching that the Kingdom of God was the subject of the Gospel which the Apostles were commanded to herald to the world. But they were commanded to tarry at Jerusalem until they should be endued with power from on high. Luke xxiv: 49. Power to do what? To preach the Gospel of the Kingdom which Christ had commanded them to preach in all the world. Ten days subsequently to the giving of the great Gospel commission, while assembled in Jerusalem, the power descended upon them, and Peter preached the first sermon under this commission, the *animus* of which was the fulfillment of the covenant which God made with David, that He would raise up from the dead His Son to sit upon His throne. Acts ii: 30. When speaking concerning David, he said, "therefore 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." By comparing this quotation with 2 Sam. xxiii: 1-5; vii: 12-19; 1 Chron. xxi: 11-14; it will be seen that the same covenant which pledged the great Jehovah to place Christ upon David's throne, equally pledged him David's Kingdom, and to perpetuate His reign thereon through the endless ages of eternity. Thus, Peter in his Pentecostal sermon preached the Gospel of the Kingdom.

A great persecution arose in Jerusalem, and the church there were scattered abroad, and went everywhere "preaching the Word." It would have required a large book to have recorded the history of the travels, and what these five thousand heralds of the Gospel preached. To avoid these details, the inspired writer selected one as an example,

whose name was Philip. They all preached the same Word. When, therefore, we shall have ascertained what Philip preached, we will have ascertained just what the four thousand nine hundred and ninety-nine preached. We find a record of just what Philip preached, in Acts viii : 5. "Then Philip went down to the city of Samaria, and preached Christ unto them." How did he preach Christ? By simply affirming that He is the Son of God, as some claim? Or by preaching Christ as a historical name, the same as Socrates, or Plato? Neither. Listen to the testimony of the men and women who had heard him preach. We find a record of their testimony at the twelfth verse. "But when they had believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women." In the Acts of the Apostles, xx : 25, Paul informs us what had been the great theme of his preaching during the twenty-four years of his eventful life, as an efficient Gospel preacher. He says, "And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more;" thus teaching that the Kingdom of God had been the whole burden of his preaching during that long period of time. Near the close of his ministry, we find him before a select company of Jews expounding and testifying of the Kingdom of God, (and) persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from morning till evening. And when he had said these words, the Jews departed, and had great reasoning among themselves." Acts xxvii : 23, 29.

The last two years of his life was spent in the proclamation of the same glorious kingdom, as the great motive power of the Gospel. He is now a bondman in Rome. In a letter to the Romans, he had previously assured them that he was not ashamed of the Gospel of Christ because it is the power of God unto salvation, to every one who believes. Rom. i : 16. The following record will show what great theme had occupied his undivided attention, and been the whole burden of his preaching during the closing scenes, and amid the startling events of the great Apostle's life. Hear him. "And I dwelt two whole years in his own hired house, and received all that came in unto him preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding." Acts xxviii : 30, 31. Thus the Kingdom of God had been the subject of the Gospel Paul preached during his long eventful life. When James would encourage the poor, whom the rich had treated with contempt, and derision, in the professed assembly of the Saints, and in the house of worship, where the poor have as good a right as the wealthiest princes of earth, he says, "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." James ii : 5. Thus the Kingdom of God aggregates all the Gospel promises; and is the great reward held out as an incentive for His people to maintain their fidelity to His cause under the most trying circumstances in which they shall be placed.

The Apostle Peter in his second general epistle, addressed to all, through future time, who should "obtain like precious faith" with the Apostles, "through the righteousness of God and our Savior Jesus Christ," holds out as incentives to action, the exceeding great and precious promises, by which all the Saints shall be enabled to triumph over the world, and obtain the incorruptible and immortal nature of Him who only hath immortality. He says, "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." Verse four. These great and precious promises are the Gospel which Paul denominates that power by which the believer shall be saved. It is the power of motive, or moral suasion. Having enumerated the noble Christian graces which these precious promises (which exceed all other promises in greatness) will enable us to develop, He then presents an abundant entrance into God's everlasting Kingdom as the great finale of all these glorious promises, and the consummation of the Christian's faith and hope, and the entire reward promised in the Gospel; "for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. i: 1-11. Hence the Kingdom of God was the *animus* of all Peter's preaching and teaching. Christ, in His discourse with Nicodemus, recorded in the Gospel according to John, iii: 1-5; presents the Kingdom of God as the great motive to obedience, and teaches the necessity of being born again in order to inherit that Kingdom. The Apostle John, when describing the great tribulation through which the people of God would enter into the Kingdom, at the glorious apocalypse of the Son of God, and the ushering in of the great day of millennial glory, says, "I John, who also am your brother, and companion in tribulation, and in (on account of) the Kingdom." Rev. i: 9. It has been on account of the Kingdom that the people of God have suffered through all past ages. Paul and Barnabas passed through Derbe, Lystra, Iconium and Antioch, confirming the souls (minds) of the disciples, and exhorting them to continue in the Faith of the Gospel they were preaching, and assuring them that it is through much tribulation we must enter into the Kingdom of God. Acts xiv: 21, 22. The Apostle had demonstrated this in his own experience, having been, as was supposed, stoned to death, and the disciples having come to look upon his mangled and bleeding body.

John had just looked with wonder and admiration upon the apocalypse of the Son of God, robed in clouds and radiant with glory, when He shall come in the glory of the Kingdom, and the host of Heaven, and the redeemed of earth with Him, and with terror and dismay to the assembled nations, all the kindreds of the earth shall wail because of Him. Having been carried forward in the mystic spirit of vision to "the Lord's day," the Kingdom day, for which all the people of God have been praying for eighteen hundred years, he turns to our vision the dark side of the picture, and faithfully portrays the patience and tribulation necessary to our entrance into the Kingdom. But for the encouragement of those lonely and suffering pilgrims, he

informs them that he will be their companion and associate on account of the Kingdom. Thus presenting the Kingdom as the glorious prize for which the children of God, including the mighty host of martyrs, have been striving through the long line of ages; whose hopes shall be realized when the Kingdom and the day of the Lord shall be ushered in.

Not only has the Kingdom of God been the great theme of all Gospel preaching upon earth; but the Angels in Heaven have joined in unison in the same glorious message. Heaven resounded with symphonious voices of Angels at the mere enunciation of the birth of the predicted King who is to be the chief ruler in that Kingdom. Listen, with wonder and admiration, while God's chosen preacher heralds his great Gospel message to a congregation of humble shepherds, while a multitude of the Heavenly Host join in chorus, and the heavens are vocal with the sweetest Gospel song ever heard upon earth. "And, lo, the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the Angel said unto them, fear not; for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born in the city of David, a Savior, which is Christ the Lord, (or the anointed ruler). And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the Angel a multitude of the Heavenly Host praising God, and saying, glory be to God in the highest, and on earth peace, good will toward men." Luke ii: 9-11. This prophetic song will not be realized until the Kingdom of God shall have come, and the will of God shall be done on earth, as Angels do it in Heaven, or until, as heralded from Heaven's lofty dome, by the same Heavenly Host, the kingdoms of this world shall have become the Kingdom of our Lord and of His Christ. Rev. xi: 15. Or as these great voices which proclaim the ushering in of the same glorious era, synchronous with the overthrow of the Dragon and his leagued hosts, "And I heard a loud voice saying in Heaven, now is come salvation and strength, and the Kingdom of our God, and the power of His Christ." Rev. xii: 10. Thus, the Kingdom of God has been the theme of the preaching of the Prophets, Christ, the Apostles, and the Holy Angels.

J. M. STEPHENSON.

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SOME employments may be better than others; but there is no employment so bad as having none at all. The mind will contract a rust and 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.

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THE seeds of repentance are sown in the youth by pleasure, but the harvest is reaped in age by pain.

[Communicated for the Herald.]

### Is Christ the Antitype of the Aaronic as well as the Melchisedec Priesthood?

MUCH has been said and written on the subject of priesthood, and the relation which Christ sustains to both its orders; yet notwithstanding all the light which has been reflected on this important subject, there still exists a vacuum. There is something wanting in the exposition.

The whole Jewish ritual was a typical institution, a system of sacrifices, of the "shedding of blood for the remission of sins," without which, says the Apostle, "there could be no remission." See Heb. ix : 22. This system, of itself, was not adequate for the accomplishment of this purpose, but it pointed unmistakably to its antitype, Jesus, as one who would be invested with sufficient power for this purpose. A type or shadow is necessarily inferior to its antitype or substance, but serves sometimes as a measurement to it. Up to the time that Christ expired on the cross, nearly all are agreed in regarding Him as the antitype of the Aaronic priesthood, but at this point, many regard the Aaronic or Levitical priesthood, as merging into the Melchisedec order. By so doing, they lose sight of the antitype of the High Priest ministering in the Holy of Holies as a mediator, or intercessor. The High Priest entered the Holy of Holies once a year, while the people were worshipping without. We have the counterpart of this presented by the Apostle Paul in Heb. ix : 27, 28. "And as it is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many; and unto those who look for Him shall He appear the second time without sin, (or a sin offering) unto salvation."

This chain of events spans the whole arch, or the whole system of types and shadows to its terminus—the resurrection of the just, and the establishment of the Kingdom. Then will Christ inaugurate the Melchisedecan order, and sit upon His throne as King and Priest. All former kingdoms and dynasties will be lost and forgotten in the effulgent rays and glory which will radiate from His throne. In view of this glorious epoch—"THIS GOOD TIME COMING," and in view of our near proximity to this glorious event, who can refrain for a moment, to exclaim with rapture and delight, "THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS DONE IN HEAVEN!"

Some commentators seem to ignore the idea that Christ is the antitype of the Aaronic priesthood, because forsooth, the Apostle Paul says, "thou art a priest forever, after the order of Melchisedec." Heb. vii : 17. The present tense is here relied upon as conclusive proof that Christ is *now* acting in that capacity, forgetting that the stand-point treated of was taken prophetically far down the stream of time, synchronizing with Zech. vi : 13, "Even He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne, and shall be a Priest upon His throne, and the council of peace shall be between them both." If the present tense should be insisted

upon, the same rule would make Him a King also in the present tense. Is any one prepared to accept this alternative? Yet it is just as conclusive in one case as in the other. If Christ is now a Melchisedec Priest *defacto*; He must also be *defacto* King, according to the testimony of Zechariah, and the orthodox (self styled) view must then be the correct one; but taking the position that the Aaronic priesthood continues until the future age is ushered in, and that Christ is the antitype of the High Priest under it, and all is plain. There is no antitype of the High Priest officiating in the Holy of Holies unless it is in the person of Christ, who is our mediator, advocate, or High Priest. Taking this view of the matter, nothing in the programme is left unfinished. He does not officiate as a Melchisedec Priest, eighteen centuries previous to the union of the kingly and priestly elements together. During this long period He fills the antitype of the Aaronic priesthood and when He comes to sit on David's throne, He will be a Priest after the order of Melchisedec. The Aaronic priesthood could not be a perfect model or type of the future, or kingdom age. "They (the priests) could not continue by reason of death," hence, the necessity of a change.

All intelligent worship to God must be through Him who is constituted a High Priest, mediator or advocate. Under all dispensations in the past, it has been conducted through the ministry of Angels, or some medium provided by God.

At this time, when the Gentiles are visited for the purpose of selecting a people for the Name of Jehovah, we have the comforting assurance, that "if any man sin, we have an advocate with the Father, even Jesus Christ the righteous." For further proof, see the following: "It was, therefore, necessary that the patterns of things in the heavens should be purified with these; but the heavenly themselves with better than these.

For Christ is not entered into the holy places made with hands, which are figures of the true, but into Heaven itself, now to appear in the presence of God for us." Heb. ix: 23, 24.

In conclusion, I will use the words of the Apostle Paul, in Heb. viii: 1-3; "Now of the things which we have spoken, this is the sum, we have such an High Priest who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary, (or holy things,) and of the true tabernacle, which the Lord pitched, and not man. For every High Priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat to offer." Let us rejoice that we have an High Priest who can be "touched with the feelings of our infirmities; who was tempted in all points as we are, yet without sin." "Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv: 15, 16. Let us avail ourselves of the rich provisions God has provided in His glorious Gospel, in the gift of His Son. "Though He was rich, He became poor, that through His poverty we might be rich." "He raiseth up the poor out of the dust." Psa. cxiii: 7. "And they who know thy name will put their trust in

thee; for thou Lord hast not forsaken them that seek thee." Psa. ix :  
 "The Lord also will be a refuge for the oppressed, a refuge in time of  
 trouble."  
 M. I. LEWIS.

[SELECTED.]

### The Object of Jesus' Coming Again.

IN our last article, we have shown that Jesus is coming to remove the effects of the fall from the universe of God, and people our earth with sinless humanity, and thereby usher in the day when the whole earth shall be filled with the glory of God.

But prior to the accomplishment of this grand and glorious work, Jerusalem, now in ruins, must be rebuilt, and become the residence of the great King and His cabinet—the twelve Apostles—His body guard and musicians, the 144,000 Israelites, who shall be taken out of *hades*, the empire of death, incorruptible, at His coming, as the first fruits of a general harvest. See Matt. xix : 28; Rev. vii : 4-8; xiv : 1-5. And hence,

"The holy city's ruined spires  
 And crumbling walls again shall rise,  
 Love shall re-light her altar fires  
 And clouds of incense sweep the skies.

There, 'neath the fig tree and the vine  
 Shall Judah's daughters peaceful rest,  
 And gray-haired fathers safe recline  
 On sacred calvary's hoary breast.

Those tuneful harps that hung so long  
 Upon the weeping willow's stem,  
 Shall swell again old Zion's song  
 Within thy gates—Jerusalem."

Yes, Jerusalem shall be rebuilt and become the metropolis of the world; for the Prophets have most clearly foretold its future glory and grandeur under the reign of the Son of David and His associated rulers. In proof of this, we introduce the following testimony: "Look upon Zion the city of our solemnities; thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes shall ever be removed, neither shall any cord 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 ships pass thereby." Isa. xxxiii : 20, 21.

In this interesting portion of Holy Writ, the following truths are clearly presented for our reception or rejection.

I. Jerusalem shall be rebuilt and become a quiet habitation for Israel to dwell in.

II. That, being again a great and glorious city, it is never again to be overthrown.

III. That the Lord, the Messiah, shall be lawgiver, judge and King, (from the twenty-third verse,) and that He will save Israel, the elect of God.

IV. That they shall be forgiven all their iniquities, and no sickness be among them. Verse 24.

Although Judah and Jerusalem have been "tossed with tempest," beaten with the storm like a ship rolling on the heaving billows of the ocean, yet the time will come, when, according to the purpose of God, both Judah and Israel will be restored to His favor, and the land of their Fathers, and the holy city be rebuilt in splendor. Then shall Jerusalem be a crown of glory in the land of the Lord, and a royal diadem in the hand of God. It shall no more be termed "Forsaken," nor the land be termed "desolate," but "Hephzibah"—my delight is in her—and "Beulah"—the married one—shall be their names. Isa. lxii. In this chapter the future glory and grandeur of Jerusalem is set forth.

Jerusalem which has been so long hated and forsaken, so that no man passed through it, that is, when the country was desolate and abandoned, no one visited or traveled through it, and there was no commerce and no traffic, no caravan passing from one part of the land to the other, or through it to other countries, will, under the reign of Messiah, be made an "eternal excellency," an everlasting glory, an object of joy for the ages of ages.

Jeremiah also speaks in glowing terms of the future of Jerusalem, and her people, under the reign of Christ, the Son of David. Jer. xxxiii: 10, 11. And that this glorious prediction shall be fulfilled at the coming of Christ the second time, is evident from the circumstance, that it will take place at the time when the Lord will bring back the captivity of Judah and Israel. xxxiii: 7-16.

Such descriptions of the safety, holiness, and happiness of Jerusalem and her people, cannot apply to any part of her history, but refer decidedly to the period when the "Branch"—Jesus—shall execute judgment and righteousness in the earth. Hence Caanan, the land promised to Abraham and his seed, the Eden where the garden was planted, among the beautiful groves of which our first parents, Adam and Eve once dwelt, shall again be the goodly land, and the city of Jerusalem become the city of the Great King and the seat of government. The voice of Elohim shall again be heard among its vine clad hills.

A similar prediction is given by the same Prophet. Jer. xxx: 18-21. The nobles in the twenty-first verse are the twelve Apostles, and Jesus of Nazareth their governor.

This prophecy refers clearly to the future restoration of Israel. The felicity and increase described cannot be applied to their return from Babylon, because it stands connected with the overthrow and destruction of the kingdoms of men (their enemies) in their last phase; and this overthrow cannot take place until Jesus returns to plant His feet upon the Mount of Olives as its rightful heir and owner. These promises to Israel, therefore, must be fulfilled subsequent to His coming.

Jerusalem shall not only be re-built, but prophecy significantly points also to its occupation of the same site upon which it formerly stood.



In that prediction it is stated with emphasis; "And the city shall be builded upon her own heap," (little hills). Zechariah testifies to the same truth; he says: "And Jerusalem shall be built again in her own place, even in Jerusalem, (Zech. xii: 6,) and it is repeated by the same Prophet in the fourteenth chapter, verses nine to eleven, with some additional circumstances."

The certainty of the fulfillment of this prophecy subsequent to the return of Christ is evident from its commencement and its close.

I. It is to be fulfilled in the day when the Lord shall gather all nations against Jerusalem to battle.

II. At that time the Lord Jesus will stand upon the Mount of Olives, which shall cleave in the midst, fulfilled in the day when the Lord shall come, and all His Saints with Him.

III. The time of its fulfillment is when He shall be King over all the earth, when our prayer, "thy kingdom come," shall have been answered. And as Jesus has never been king or reigned over so much as an inch square on this earth, therefore, I am, as an honest man, compelled to look forward with intense interest to the time when Jerusalem shall be made a praise in all the earth.

From the prophecy of Jeremiah we learn also that the city of Jerusalem is to be greatly enlarged. "Behold the days come, saith Jehovah, that the city shall be built to the Lord from the tower of Haneel, until the gate of the corner. And the measuring line shall yett go forth over against it, upon the hill Gareb, and shall compass about to Goath." Jer. xxxi: 38-40. Without pretending to determine its precise limits, it is sufficiently proved from the passage just quoted that Jerusalem shall be enlarged, and that it is to embrace within its bounds all that were the adjoining fields, and that it shall be remarkable not only for its enlarged accommodations, but also eminent for its holiness. Zech. viii: 3-6.

Some of these characteristics (we would say most,) Jerusalem has never yet possessed; its fulfillment, therefore, is yet in the future, subsequent to the restoration of both the house of Judah and the house of Israel, (verse thirteen,) and after the time when the Lord had scattered the inhabitants of Jerusalem with a whirlwind among all nations they knew not. Zech. vii: 14.

The future glory and exaltation of Jerusalem and her people, is beautifully set forth in Isa. lxxv: 18-23; also i: 27; Psa. cxxii: 3-7.

Beautiful for its situation, the joy of the whole earth, under the reign of Jesus our life-giver, shall be Mount Zion, the city of the Great King. Amen.

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THE manner in which the parental command is obeyed, is of infinitely more importance than the mere fulfillment of it. A willing and obedient spirit is the delight of the Lord.

## Miscellaneous.

[Communicated for the Herald.]

### Judgment and Resurrection—No. 2.

THE theory that the judgment of God's people after the coming of Jesus, necessitates, or demands the mortal resurrection of the sleeping ones, is entirely predicated upon the assumption that their future trial is involved in the judgment; which, as we have before shown, is not only an assumption, but is opposed to both reason and revealed truth. Now is the time of trial. Now is the account being made up. Then is the decision or righteous judgment of God executed or made manifest through Jesus, which will doubtless be accomplished according to the command of the Father, with as little dependance upon the testimony and say-so of puny man, as any previous work assigned Him, and as all that have been adopted into the family of God by covenant relation, have had their names registered, and borne before the Father in judgment, are by His righteous decision, accounted just or unjust, worthy or unworthy, and if accounted worthy, are the children of God, as Jesus said to the Saducees, "they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given marriage, neither can they die any more, for they are equal to the Angels, and are the children of God, being the children of the resurrection." Luke xx: 35, 36. This testimony is conclusive, not only that those accounted worthy are the children of God, but that the accounting worthy is prior to the resurrection. They live unto God, are accounted His children, though sleeping in death. "Death cannot separate them from the love of God." Rom. viii: 38. Touching the resurrection have ye not read, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." 2 Tim. ii: 19. Therefore, the assumption of resurrection to trial in order to determine who are His, cannot be very well pleasing to Him, who would have us confide in His Word, to say nothing about the want of knowledge thereby imputed to Him. They are accounted His children, He knows them, and when that righteous decision is made manifest, or executed through Jesus by separating and raising them out from among the dead ones, it is but the execution of judgment so far as it goes, by Him who is to judge the quick (living) and the dead at His appearing and kingdom. Indeed, how could there be a separating among the dead by a resurrection first of the worthy ones, without a previous determination or decision as to who they are? I know, however, that in order to sustain the former assumption, it is farther assumed that there is no such order or distinction in the resurrection, but that both just and unjust come forth at the same time, which can only be done at the expense of overriding the most clear and unequivocal testimony, "Christ the firstfruits, afterwards they that are Christ's at His coming." 1 Cor. xv: 23. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is He

that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him a thousand years." Rev. xx: 5, 6. 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." 1 Thess. iv: 16, 17. No separation after that, they will ever be with the Lord. Then the order is, they that are "dead in Christ," "they that are His at His coming." Will any be so presumptuous and regardless of all truth, as to assert that both just and unjust are His? "Now if any man have not the spirit of Christ, he is *none of His*." Rom. viii: 9. Have apostates from the truth the spirit of Christ? "These be they who separate themselves, sensual, not having the Spirit." Jude 19. Therefore, having not the Spirit they are not Christ's, hence are not accounted worthy to obtain that resurrection, and that world, live not again until the thousand years are finished. But those having the Spirit, accounted worthy, on such the second death hath no power, are equal unto the Angels, cannot die any more, are the children of God, being the children of the resurrection." Luke xx: 36. They are now the begotten children of God by means of the incorruptible seed, the Word of Truth. 1 Pet. i: 23. And when brought to the birth, they will be delivered from the bondage of corruption, will come forth in the likeness of Him who begat them. To every seed will be given his own likeness. It will be raised a spiritual body. That which is born of Spirit is Spirit. They will thus be manifested or declared to be the children of the one true God, of which Jesus was the firstborn, the firstfruit, or the first one manifested, or declared to be the Son of God with power. How did God manifest Him? Answer. "Declared to be the Son of God with power, *by the resurrection from the dead*." Rom. i: 4. The "beginning, the firstborn from the dead, that in all things He might have the preeminence." Col. i: 18. Not that He was the first one ever raised from the dead. Query. If Jesus was raised mortal, how could He be the firstfruit, the first born? He was not the first ever raised from the dead, but the first of that resurrection of whom it is written, they shall be "raised incorruptible," shall bear the image of the heavenly. Hence Paul says, speaking of Him, "who being in the brightness of His glory, and the express image of His person, \* \* \* being made so much better than the Angels as He hath by inheritance obtained a more excellent name than they. For unto which of the Angels said He at any time, thou art my Son, this day have I begotten thee?" Now His being thus made, was at His resurrection. "But God raised Him from the dead \* \* \* as it is also written in the second Psalm, thou art my Son, this day have I begotten thee." Acts xiii: 30-33. "And as concerning that He raised Him from the dead no more to return to corruption, He said on this wise, I will give you the sure mercies of David." Verse 34. Hence He was delivered from corruption, born of incorruptible seed, in the image of the heavenly, the head, or firstfruit of the family of God. Which manifestation of God's children is one of the things that constitutes the hope. "For

the earnest expectation of the creature waiteth for the manifestation of the sons of God. \* \* \* Because the creature also shall be delivered from the bondage of *corruption*, into the glorious liberty of the children of God." Rom. viii: 19-21. They will then be in the likeness of Jesus or the heavenly, being delivered from *corruption*, hence, at the twenty-ninth verse, he says, "For whom He did foreknow He did also predestinate to be conformed to the image of His Son, that He (the Son) might be the firstborn among many brethren." As John also says, "we know that when He shall appear, we shall be like Him, for we shall see Him as He is," or be in His likeness when we see Him. 1 John iii: 2. Also Paul to the Philippians says, "we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." iii: 20, 21. This is the change to which Job looked forward, when he said, "all the days of my appointed time will I wait until my change come. Thou shalt call and I will answer. Thou wilt have a desire to the work of thy hands." The Apostle in that notable exposition of the resurrection of the dead, in the fifteenth chapter of first Corinthians, forever settles the matter, if there is any meaning in language, as to the time occupied, as well as the manner in which that change is effected. From the thirty-sixth to the forty-eighth verses inclusive, he unmistakably and unequivocally answers the question of the thirty-fifth verse. "Some man will say, how are the dead raised up, and with what body will they come?" "It is raised in incorruption," "in glory," "in power," "a spiritual body." At the forty-ninth verse, he states, "that as we have borne the image of the earthy, we shall also bear the image of the heavenly." As he had up to this time only demonstrated the manner of the change, so far as the dead were concerned, he now at the fifty-first verse, solves what to them would still remain a mystery, as to the change of the living, hence he says, "we (Christians) shall not all sleep, but we shall *all* be changed," (that is, both those sleeping and those alive). When? "At the last trump." In what length of time will it be effected? "In a moment, in the twinkling of an eye." How will it be effected in a moment? "For (or because) the trumpet shall sound, and the *dead* shall be raised *incorruptible*, and we (living) shall be changed." So *all* are changed in the same moment, the dead by being raised incorruptible. To be raised is an action, though but momentary, which, when completed, results in incorruption; therefore when the action of resurrection is completed, incorruptibility is attained, as the living are changed in the same moment, but not by being raised as they were, not being dead, hence having no need of resurrection. Thus all have gained the precious promise of life eternal, not that there has been a change in the life, as to kind or quality, in principle, life is simply life. If I have an organization that will exist and manifest life one hundred years, I then would have a hundred years life, if a thousand years, a thousand years life, and therefore, if dead, disorganized, in dust, and then at the last trump re-organized in a moment, with an incorruptible body, (or if not disorganized, changed at the same moment,) being then brought in contact with the life principle, with incorrupti-

ble organization, will be capable of ever manifesting life, therefore, have eternal life. The great resource of life is gained. May we sow to the Spirit, and of the Spirit reap life everlasting. D. T. H.

[Communicated for the Herald.]

### Prayer.

IN examining the subject of any Christian duty, our minds turn instinctively to the example of the Son of God, since we are taught that He should be our pattern in all things. 1 Pet. ii: 21; 1 John ii: 6. Indeed, our lives should be as many mirrors reflecting the perfect likeness of His. He, though Son of Man, was also Son of the Deity; and we, though children of sinful flesh, can become sons of God by adoption. Rom. viii: 14, 15. He figured as chief actor in the Divine drama called "The Redemption of Man," in living a humble life of holiness, in bearing shame, contumely, and even death, that He might ransom us from sin, and death which is the effect of sin, and bring life and immortality to light, by becoming "the resurrection and the life." We, His followers, figure as minor actors in the same great drama, the holy cause to which we have sworn our life-service, is, "The Redemption of Man." Having been cleansed from past sins, (1 John i: 7;) and made our peace with God by the blood of the cross, (Col. i: 20,) if we will yet inherit with Him the glories of the coming age, we must take up the cross of suffering, and humbly follow in His steps, through all the long journey of life, seeking to pour the light of His truth, and the purifying influence of His blood into the sin-stained hearts around us; and thus, as useful instruments in His hands, win many sons to glory. Matt. x: 38, and 25. Besides being a Redeemer, He was also anointed to be the greatest Prophet that ever lived, (Deut. xviii: 18,) foretelling the great glories of the Kingdom to come. We, His followers, should continue to herald these glories to those who have ears to hear. He was also anointed to be High Priest of His Household, (Heb. vii: 24-28,) and in the coming age, High Priest of the world. Zech. vi: 13. We, His followers, have also been anointed with the spirit of truth to be a "royal priesthood," (1 Pet. ii: 9,) ministering in the holy, "presenting our bodies as living sacrifices," (Rom. xii: 1,) offering up the sweet incense of thanksgiving and praise, (Heb. xiii: 15,) and interceding with God for those around us. 1 Tim. ii: 1. Jesus was also anointed to be King, inheriting the throne of His father David, and ultimately of all the world. Luke i: 32, 33; Dan. vii: 27; Rev. xix: 16. His followers who hold out faithful, will share in the inheritance. Rom. ii: 26, 27.

These grand leading features of His mission, we have examined, seeing that our missions are almost exactly similar. Then, since He is really our pattern, to gain Scriptural views on the subject of prayer, let us look at the example He has left, and the concurring testimony given by the Apostles. First, let us ask, what is prayer? It is a petition, made for some specific object or objects. The kind of prayer we are considering, is that of intercourse with the Deity alone; with that God

whom we recognize as "the author of all our blessings, and all our hopes; as our best friend, and "our eternal portion." Acts xiv: 15-17; xvii: 25; 1 John iv: 9, 10; Rev. xxi: 7.

The next question which presents itself, is one upon which some among us need enlightenment. "By whom can acceptable prayer be offered?" We answer, by all who pray with the understanding, except those who are wilfully wicked. Prov. xxviii: 9; xv: 8. Some hold to the idea that those who are not in Christ have no right to approach the Deity in prayer; but we think we can very plainly prove that this is quite an erroneous and God-dishonoring idea. If there were no other testimony, the case of Cornelius would be proof sufficient to overturn this dangerous theory. For there the Angel states that the prayers and alms of the unbaptized centurion came up for a memorial before God, (Acts x: 4,) and Peter said, plainly enough, that "God is no respecter of persons; but in every nation he that feareth Him (Prov. viii: 13,) and worketh righteousness, is accepted of Him;" (Acts x: 34, 35,) that is, he will be blessed with the opportunity of learning the truth as it is in Jesus, and of being baptized into His Name. This is either true or Peter's words as quoted above, are false. No, there is certainly "no difference between the Jew and the Gentile, for the same Lord over all is rich unto all that call upon Him." "But how shall they call upon Him in whom they have not heard?" These questions are scarcely applicable to this advanced age of the world, for nearly all enlightened nations, to some extent, know and believe in the one God, Creator of heaven and earth; though a perfect knowledge of His many and glorious characteristics they certainly lack, as do some who have been baptized into the body of Christ. If we set our hearts earnestly and solely to find and obey the will of God, He will in mercy bless us by guiding us into the "straight and narrow way," otherwise He is not love, and is not worthy of our life-devotion. But the case of Cornelius, is not the only proof (amply sufficient as it is,) that sustains our position. We know that God heareth not those who are wilfully sinners, (John ix: 31,) but we also know that it was while we were yet sinners that Christ died for us, (Rom. v: 8,) and that He taught when He was here, that the Publican's prayer, "Lord, be merciful to me, a sinner!" was more acceptable than that of the self-righteous Pharisee. Luke xviii: 13. There is more joy in heaven over one repentant sinner than over ninety and nine just persons who need no repentance. Luke xv: 7.

The next question we will consider, is, what kind of prayer should the Christian offer?" Now we are taught in Rom. viii: 26, that "we know not what we should pray for as we ought." Let us take another look into that temple of Divine wisdom, and see if we can not find this gem of truth sparkling and irradiating its heavenly light. Ah, yes, there it rests as it fell from the lips of our Savior, igniting the dead ashes of hope and joy upon our heart-altars. "Our Father (yes, our Father since we have received the adoption of sons, Gal. iv: 5, 6,) who art in heaven; hallowed (praised, glorified,) be thy Name; thy Kingdom come; thy will be done on earth, as it is in heaven. Give

us this day our daily bread. And forgive us our sins as we forgive those who sin against us. Suffer us not to be led into temptation (that will overcome us,) but deliver us from evil. For thine is the Kingdom, and the power, and the glory forever. Amen." Matt. vi. If we lack the necessaries of life, and ask with faith, He will give them to us. Which of you would give a hungry child a stone to eat instead of bread? And are ye more righteous than God? Luke ii. If we lack physical strength, to fulfill the duties of life, let us ask with faith and it will be given us. \* James v : 13. If we lack spiritual wisdom, we should ask it of Him, for He giveth to all men liberally, and upbraideth not. James i : 5, 6. If we lack strength to fight on in the great battle of life, and cast our burden on the Lord, He will strengthen and sustain us, and with every temptation provide a way of escape. 1 Cor. x : 13. These are prayers for ourselves, individually. In prayers for others we should entreat first for the Household, "praying always with all prayer and supplication for all Saints." Eph. vi : 18. An example of prayer for a church is given Col. i : 9-12. Second, it is our duty to pray for those who may believe. Proved by the example of our Savior given in John xvii : 20, and by further injunctions from Paul in the words, "I exhort, therefore, that first of all, supplications, prayers, intercessions be made for all men; for this is good and acceptable in the sight of God our Savior; who will have all men to come to the knowledge of the truth, and be saved. 1 Tim. ii : 13. Third, we should pray for our enemies. Our Savior left us an example here, in the greatest trial of His life, as He hung there upon the cross, pierced and reviled by those who should have been His friends, and yet pleading through all His suffering, "Father, forgive them, they know not what they do!" This may be the kind of prayer we should offer for our enemies. For He has said to us, "love your enemies. bless them that curse you, and do good to them that hate you, and pray for them that despitefully use you, and persecute you, that you may be the children of your Father in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and unjust." Fourth, we should pray for our rulers, that their governments may be overuled by Divine providence, that we may have liberty to lead quiet and peaceful lives in all godliness and honesty. 1 Tim. ii : 2.

The value of having the prayers of the faithful. "Pray one for

\* The laws of God which relate to our existence in this life, physically speaking, are as settled as the laws that relate to our Christian life. A person who desires the life to come, must comply with the laws relating to it, after coming to a knowledge of the truth. A person living in ignorance of the truth, cannot obtain the benefits which flow from its obedience. Just so with a person who is ignorant of the laws which govern his being, he cannot obtain the blessings which flow from obedience to those laws. A person who daily violates those laws, will as certainly suffer the penalty attached to such violation, as that effect follows cause. We do not believe, therefore, that a person who is paying the penalty of transgression, can be alienated from the penalty, only by complying with the laws which govern the case. A person suffering thus, if he prays for relief, need not expect that God will work a miracle in his or her case, allowing them to break His laws, and yet ward off the penalty. The most that can be expected is, that, if seeking such relief in sincerity and truth, the Lord may so direct their affairs, as to bring them in contact with the light on the subject of health, and thus enable them to live in harmony with His established laws, and so enjoy the blessings flowing therefrom.—EDITOR.

another. The effectual fervent prayer of a righteous man availeth much." James v : 16. As an example, Paul refers to the Old Testament Scriptures, and brings up the case of Elias. Another most important example is found in Gen. xviii : 23-32. Paul, the great Apostle, apprehended the value of such prayers. Look at his entreaty "I beseech you, brethren, for the Lord Jesus Christ's sake, that ye strive together with me, in your prayers to God for me." Rom. xv : 30 ; Col. iv : 12. With a few more words we will close our unworthy remarks on this beautiful subject. We should "pray without ceasing;" (1 Thess. v : 17,) for constant importunity will reap a rich reward. Luke ii. Then, dear reader, "in every affair of life begin with God. Consult Him in everything that concerns you, view Him as the author of all your blessings, and all your hopes, as your best friend, and your eternal portion. Meditate on Him in this view, with a continued renewal of your trust in Him, and a daily surrender of yourself to Him, till you feel that you love Him most entirely, that you serve Him with a sincere delight, and that you cannot live a day in the world without God.

FAITH.

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[Communicated for the Herald.]  
Jesus of Nazareth.

GREATNESS has often sprung from obscurity. The actual and possible are sometimes separated by a chasm which human reason cannot span. The very germs of genius and wisdom have many times grown and developed from neglected soil. The mental and moral forces which have moved the world in every age, have often found a birth place in the lowliest dwellings of men. Highborns have descended to infamy, while many who breathed their first breath in hovel or hut, have astonished the world with their deeds and discoveries. From the humblest avocations of life, from farm and work shop, from factory and sheepfold, have arisen men to sway the sceptre of kingdoms, lead armies on the battle field, unfold the secrets of nature, and give to the world the works of art. But what of Jesus of Nazareth? what is the record of His birth, and what is the promise and prophecy of His manhood and glory? Put the history of His birth beside the predictions of His future reign, and you stagger the faith of Jew and Gentile. The shrewdest wisdom of this age, set to calculate the future eminence of the Son of Mary, would give Him a kingdom on this earth, if one at all, far less than that of the Cæsars, one embracing the small territory of Judea. Jesus, so remote, lowly and disowned, born not at Jerusalem, but Bethlehem, a small town, the seat of subordinate rulers, a poor child, of poor parents, the place a rural district, all the conveniences, attendants, and circumstances common to the birth of royalty, wanting, and everything conspiring to render the lot of the Son of Man hard, and bitter indeed beyond that of His fellows. His parents bear Him away as a fugitive, from the wrath of the king; return with Him and take up their abode in Galilee, where the divine historian loses sight of this obscure heir of the throne of David, with the



exception of His dispute in the temple with the Jewish Rabbis, until His baptism, and commencement of His public ministry.

In His public life, He is the same unpretending, unostentatious person, fearing not the frowns, nor courting the favor of the great and opulent, is found eating with publicans and sinners, visiting the humble home of Mary and Martha at Bethany, going about doing good, curing the sick, cleansing the lepers, and casting out devils. During His brief life on earth, there were preludes of His future greatness and power, and evidences of His Divinity, but the great mass of His own nation comprehended them not, and through hardness of heart and unbelief, rejected their own King.

To the unbelieving Jew, we say, "behold your King." We say it not in the tone and spirit of a Pontius Pilate, who hurled it at your hated countrymen of his time with tongue and pen dipped in the gall of his own bitterness, but in the loving tenderness of one who has received the Faith and favor of God the Father. We proclaim to a faithless church, to Gentile sinners, and to the kings and potentates of earth, "behold He cometh with clouds." That babe of Bethlehem, that fleeing fugitive, that despised Nazarene, that prisoner at the bar of Pilate, and that bleeding victim on a Roman cross, is the future King, who is to reign in person on the throne of David, in Mount Zion, (Luke i: 32; Micah iv: 7; Psa. ii: 6-10; ex: 2), and who will, with His associate rulers, break in pieces, and subjugate the proud Empires, and boasted Republics of this age.

That humble man of sorrows, is the Father's "first born, higher than the kings of the earth," (Psa. lxxxix: 27,) who "will save the children of the needy, and break in pieces the cruel oppressor," "whose dominion shall be from sea to sea, and from the river unto the ends of the earth," and whom "all nations shall serve." Read that beautiful Messianic Psalm, (lxxii,) in which the Shepherd King of Israel, in poetic devotion, in strains inimitable for beauty, centres the deepest thoughts of his heart on the King's son, his own son and Lord, a far greater than Solomon, and better than the successors to the throne of Judah, whose "transgressions were visited with a rod, and iniquities with stripes. lxxxix: 32. The Saints of the present and past ages will be associated with this Divine ruler, in subjugating, breaking, and finally blessing the nations. The poor of this world, rich in faith, are chosen heirs of the Kingdom that God promised to them that love Him. Jas. ii: 7. The weak things, the foolish and despised, of whom the world was not worthy, will be strong enough to take and possess the Kingdom forever and ever. Dan. vii: 18. May it be the lot of both reader and writer to find a place in the Coming Kingdom, and share in its royalty. If the lowest position be assigned us by the King, we will nevertheless rejoice, as being thought worthy of even that. O, how I long for the return of the King. Come, Lord Jesus.

J. LAIGHT WINCE.

#### Died,

In Chicago, on Thursday morning, May 6, 1869, of congestion of the brain, MARY ELLEN, infant daughter of Brother and Sister William Pottle, aged ten months.

# THE HERALD

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### Editorial.

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#### Christadelphian Views of Resurrection Examined.

It may be deemed unprofitable by some to further canvass the subject of resurrection, yet we feel justified in so doing, for various reasons. When we see so much earnestness manifested by those who differ with us, we deem it our duty to do all we can to enlighten them, and if possible, to convert them from the error of their way. If we fail in this, we may succeed in hindering others from adopting their erroneous views. In that case we shall feel amply repaid for our efforts.

It may be thought by those who have not taken pains to inform themselves, that there is not much difference existing between the Christadelphians and ourselves relative to the subject of resurrection. Yet such is not the case. The difference is as great as it is between our views of the soul, and those of the orthodox. In short, we accept the Bible teaching on the subject, in its plain and natural import, whilst they pervert it by a spiritualizing process. We hope, therefore, that all our readers will acquaint themselves with the real issue, and thus be prepared to overthrow their sophistry.

We propose in this article, to canvass the subject fairly and Scripturally, and if we fail to do so, then let our opponents show it.

By way of introduction, we will give the views advocated by those we are combating, and then examine them in the Bible mirror. The witness we shall introduce, is one who is claimed by them as being the greatest Bible teacher on earth. He says :

“Such then are the things, and the order of their development, in the resurrection period. First, re-organization of dust as a basis for the restoration of personal identity ; then, the breathing into the nostrils breath or the spirit of life, that the individual may awake, and stand upon his feet ; after this, restoration of identity for appearance at the judgment seat of

Christ, that the appearer may give account of himself to that Righteous Judge in presence of the angelic apparitors of His court; afterwards, when these proceedings are closed, and sentence in accord with the accounts rendered, has drawn the line of separation "between him that serveth Elohim, and him that serveth Him not" (Mal. iii: 18) between the just and unjust; then spirit-power, administered by the Judge, quickens or imparts incorruptibility and life to "the just;" who, in the instantaneity of the operation, ascend to the Father who is spirit, or are corporeally transformed into identity of nature with the body of Christ. Such is resurrection from *conception* in the dust of *sheol* to the *quickening* inception of life that ends no more."

According to this description of the resurrection of the dead, we find THREE STAGES are necessary for the buried Saint to pass through ere he can be said to be "raised a spiritual body," or "raised incorruptible." And so our witness claims. In referring to Daniel's interview with Gabriel, (Dan. x: 4-19,) he asserts that it was a type of the resurrection of the sleeping Saints of God. He says Daniel "had to progress by stages from his proneness to corruption, to a state of confidence and power." "In the first stage a hand touched him." "This gave him existence, but it was not vigorous." He was in a "quandary," "on his hands and knees." In the second stage he "stood upright, trembling, in fear, and speechless." In the third stage he was touched on the body by the Angel, which strengthened his whole man, and was analogous to the impartation of incorruptibility to those who will be raised from the dead. "Such was the preface," says he, "*dramatically exhibited*, of a prophecy revealing to Daniel the awakening and recompensing of sleepers in the dust in the time of the end."

Again, he declares that "the raising of the righteous is the exaltation of them from a lower to a higher nature. The lower nature is that exhibited in Adam on the day of his formation. The higher nature is that of the Elohim. From the one to the other is an ascent; and he who ascends from an earthly body to a heavenly, is said to have been raised." "The resurrection, or raising of Jesus from the lower nature, with which he emerged from the tomb, to his divine nature, 'his house from heaven,' \* \* \* exhibits to His brethren the stages of the *raising process* they have to pass through before it can be said they are like Him."

We might multiply quotations from the same source, but we have produced sufficient to convey a clear idea of what the views of Christadelphians are relative to the subject of resurrection.

Before proceeding farther, however, we will let our witness state what he understands his opponents to teach. He says "some, while they confess that there will be a resurrection, in the same breath in which they pray you to have patience with them, because they are thick-headed, boisterously and positively assert that on the dust of dead ones awakening to life, they spring forth from their graves incorruptible and immortal." "The notion of the objector is, that the righteous, like sky rockets, shoot out from their graves, into the air, incorruptible and immortal. This is the idea they have of being raised."

It is a difficult matter for men, whose minds are filled with prejudice; to fairly represent those who oppose them. We know of none who believe the righteous will "shoot out from their graves, like sky rockets, into the air." But such a representation of our views is as fair, perhaps, as we can expect from such a source. There was a time when our friend held a Bible view on this important subject, and we cannot do better than to introduce his own teaching at that time relative to it. Speaking of the everlasting possession of the Land of Canaan promised to Abraham, he says :

"If Abram were sentenced to die, how could the promise of God concerning the land be fulfilled unless he were *raised from the dead*? And as he is to possess it forever, when he is raised, he must be BROUGHT UP (from where? evidently from the grave) INCORRUPTIBLE AND IMMORTAL, to enable him to possess it everlastingly."

This is a Scriptural view of the resurrection, as we understand it. Lest our opponents should misconstrue the writer's meaning however, we will quote once more in order to place the matter beyond dispute. Referring to the "cloud of witnesses" (Heb. xi.) who lived in past ages, he says :

"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, 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."

When he wrote the foregoing, it is evident that he had no idea of the "mortal resurrection" of God's witnesses. He believed with Paul that to be raised was to emerge from the hiding place of death, and that all God's people would be "raised incorruptible." This is our belief to-day. We are free to confess that we have not changed our views since adopting them sixteen years ago.

The issue then, as presented in the foregoing extracts, is clear and unmistakable. Christadelphians claim that the raising of the righteous is the exaltation of them from a lower to a higher nature—from the Adamic to the Elohimic nature, occupying three stages in its accomplishment. The resurrection of Jesus is claimed to be the same, and is a sample of the "raising process." they (the Saints) have to pass through before it can be said they are like Him."

On the other hand, we claim that the raising of the dead is simply an emergence from the death state, an awakening, exciting, or arousing of the sleeper, and a standing again upon his feet. That so far as the terms, "resurrection," "raising," and "raised" are concerned, no meaning is conveyed by them in the original that will denote any process of "exaltation from a lower to a higher nature," but that they are words which apply to the evil doers as well as righteous. We are dependent upon other and qualifying words to express the nature and destiny of those who are subjects of resurrection. Therefore, we join issue with Christadelphians at this point, and challenge them to defend

their position from the Scriptures. In proving our statements, we will first ascertain

#### THE MEANING OF "RESURRECTION," AND "RAISED."

"Resurrection" occurs in the New Testament over forty times, and is a translation of the Greek word *αναστασις*, *anastasis*. This is a compound of *ανα ανα*, and *στασις stasis*; *ανα* signifying "motion upwards," and *stasis* "a standing, the posture of standing." Hence we have the following definition of *anastasis*; "a making to stand, or rise up, awakening, a restoration (of the dead) a making to rise and leave their place."

"Raised," is a translation of the Greek word *εγειρω egiro*, which signifies "to awaken, wake up, rouse, stir, excite, to wake, get up from bed, rise."

It must be apparent, to any unbiased mind, that a literal rendering of either of the foregoing words will not admit of any such interpretation as is sought to be given to them by the advocates of mortal emergence. When we apply the word *egiro* to a sleeping Saint, it simply means that he must awaken, or rouse from his slumber. Then apply *anastasis* to this person and it signifies a rising to his feet. When the meanings of *egiro* and *anastasis* have been exhausted therefore in their application to a dead man, we simply produce him on his feet, awake. As to whether this individual who has been a subject of *anastasis*, or *egiro*, is possessed of an animal body, or a spiritual body, it is impossible to determine except from other sources. In view of this, then, what becomes of the assertion that raising signifies "an exaltation from a lower to a higher nature?" Like many others of a similar character, it is a mere speculation of the human brain, and has no foundation in the Scriptures. We will now proceed to examine a few instances where the words occur.

#### THE GREAT SAMPLE—JESUS.

First we will introduce the resurrection of Jesus, as this is claimed as "a sample of the raising process" through which the Saints are to pass in order to reach perfection.

Jesus introduced the subject of His death and resurrection to His disciples by telling them "that He must go to Jerusalem and suffer much from the elders and High priests, and scribes, and be killed, and that *on the third day*, he must be *raised up*." Matt. xvi: 21. On another occasion he said "the son of man is about to be delivered up into the hands of men, and they will kill him, and the third day he will *rise*." Matt. xvii: 22, 23. Again, on the night of his betrayal, he says "you will all stumble on my account, this night, for it is written, I will smite the shepherd, and the sheep of the flock will be dispersed. But after I am *raised*, I will precede you to Galilee." Matt. xxvi: 32.

It would appear that the subject of Christ's resurrection had become known to his opponents, hence their appeal to Pilate for a guard, saying, "Sir, we recollect that that imposter said, while living, 'after three days I will arise.' Command therefore, the tomb be made se-

cure, till the third day, lest his disciples come and steal him, and say to the people 'He is raised from the dead,' and so the last error would be worse than the first." Matt. xxvii: 63, 64. We learn from this evidence what meaning was attached to the words of Jesus relative to His being raised on the third day. It was that he would *come out of the tomb* on that day, and by so doing his resurrection would be completed. They had no idea that it was necessary for him to pass through several stages before it could be claimed that he had risen.

We have now quoted the prediction of Jesus that on the third day he would be raised, and have ascertained the sense in which his words were understood. Let us next proceed to the event itself. "Now after the Sabbath, as it was dawning to the first day of the week, Mary of Magdala, and the other Mary went to see the tomb." The angel of the Lord perceiving them said: "Be not you afraid, for I know that you seek that Jesus who was crucified. He is not here, for HE IS RAISED, *even as he said.*" All then that Jesus said relative to His being *raised* on the third day became a matter of history at the very dawn of the third day. There is no room here for the introduction of two or three stages in order to its accomplishment. The angel continued to address them thus: "Immediately go and tell his disciples that HE HAS BEEN *raised from the dead.*" Matt. xxviii: 1, 5-7. It is evident that the angel of God had no idea that the "raising process" was incomplete. He did not say, "He is not here, He is in process of being raised." This is the language that should have been used if the raising of Jesus was such as is claimed by Christadelphians. His emergence from the tomb at the dawn of the first day was but the *first stage* of resurrection, according to their theory.

When Mary met Jesus in the garden, it is claimed that he had not then progressed beyond the first stage, because he said to her, "Touch me not, for I have not yet ascended to my Father." To ascend to the Father, it is said, is to rise from the lower to the higher nature. This is another wresting of the Word to sustain a weak and crumbling theory. That Jesus could not mean what is here claimed is apparent from the fact that on meeting Mary he called on her to "rejoice," and she immediately approached him, "*clasped his feet*, and prostrated to him." Matt. xxviii: 9. If Jesus would not allow her to "touch" him, as it is claimed, because He had not yet been raised to the higher nature, how comes it that Matthew records the fact of her clasping His feet while in this lower nature? This is fatal to the theory, and explodes it at once. Jesus had no reference to the nature of His organization when He spoke of ascending to His Father, but He simply referred to the literal ascension which was soon to take place, when He would leave the disciples and go to His Father's right hand.

We have seen that Jesus prophesied of His resurrection on the third day; that the resurrection was understood to refer to His emergence from the tomb, hence the procuring of a guard so as to render His words false if possible. And we have seen that the angel of God declared at the dawn of the third day that He HAD RISEN, hence it was an accomplished fact, and not one in process of fulfillment. Now let

us see what kind of a being He was after emerging from Joseph's tomb. Paul, referring to Jesus, declares that as to the flesh He was born of the posterity of David, and therefore the Son of David, but he adds that he "was designated the Son of God in power, as to the spirit of Holiness, *by His resurrection from the dead.*" Rom. i: 3, 4. It is clear then, that after Jesus was raised from the dead, He was no longer possessed of the weak nature of David's posterity after the flesh, but He was "the Son of God in power," or the powerful Son of God. He was a spiritual body, and consequently could breathe the spirit upon his disciples. John xx: 22. How do we know He was such a powerful being? Why the simple fact of his emerging from the darkness of the tomb is all the evidence required in His case. He was sown in weakness, but raised in power. God had declared through His prophet David that He "would not suffer His holy One to see corruption," but that he would raise Him up *to sit on David's throne.* The very fact of Jesus being raised from the dead therefore was an evidence of approval on the part of His Father. Hence, He raised Him not with a mortal nature, as that would subject Him to death again, but He raised Him with a nature capable of inheriting the promised reward. He was raised as the designated Son of God, possessing power to "trample His enemies under His feet." There was no more use for "the nature of the seed of Abraham," as it had fulfilled its mission in dying for "the sins of many;" therefore God provided Him with a spirit nature like His own, thus enabling Him to "inherit David's throne, and rule over the house of Jacob forever."

Having now examined the great sample, Jesus, as to His resurrection from the dead, and having found the teaching clear as to His raising being simply His coming forth from the tomb alive, let us now proceed to examine the teaching concerning

#### THOSE WHO ARE SAMPLED—THE SAINTS.

We cannot do better than come at once to the great argument of Paul on the subject, as it is the most complete of anything in the Book. (1 Cor.: xv.) After declaring the resurrection of Jesus on *the third day* as among the chief things delivered to them for belief *in order to salvation*, he says: "But if it is proclaimed that Christ has been raised from the dead, how say some among you that there is not a resurrection of the dead. But if there is not a resurrection of the dead, neither has Christ been raised." Verses 12, 13.

It is of the utmost importance that we bear in mind the meaning of the words "resurrection," and "raised," as used in these verses, as the same meaning attaches throughout the chapter, and has an important bearing upon the result. There were some in the church who denied the *anastasis* (standing up again) of the dead. But the apostle proceeds to demonstrate the weakness of their position from the fact of Jesus' resurrection. "Christ," he says "has been raised from the dead a first fruit (or sample) of those having fallen asleep." Verse 20. We gather two points from this reasoning, therefore. 1. The fact of Jesus being raised from the dead demonstrates the truth of

resurrection, and secures to those who are asleep in Him a resurrection also. 2. Whatever likeness Jesus possessed when raised, will also be possessed by those who are His at His coming, as he is the sample or first fruits of the sleeping ones.

We will now ask what the real dispute was about, in Corinth? Was it that some of them denied an exaltation of the dead from a lower to a higher nature by a process of three stages? Or did they simply deny a coming forth of the dead from their graves? Clearly the latter, as we shall see. The fact of Jesus' resurrection being chosen as a proof against the position taken by these disputants is sufficient evidence on this point. As we have already seen from the testimony, Jesus was raised, not by stages, but *at once*. The mere fact of His emergence from the tomb was all the resurrection He experienced. This was the Alpha and Omega of the whole process. If Paul introduces this kind of a resurrection as a sample of the resurrection of those who are asleep in Christ, what conclusion can we come to? We can only say that as He was raised, so will they be raised. If His resurrection was complete on emerging from the tomb, so will theirs be. If there were no stages to pass through after coming forth, in order to complete the resurrection in His case, neither will there be any in the case of His Saints. If there is not an exact similarity, then His resurrection would not be a sample at all.

We will now proceed a step farther, and look at the Apostle's teaching concerning the resurrection of these sleepers. He says, "But some one will say, How are the dead raised up, and in what body do they come?" He then proceeds to enlighten his senseless reasoners by drawing a familiar illustration from grain sowing, showing them that in that case the seed sown must die ere it is made alive. So the seed body of Christ, the church, when sown in death, is sure of life, because the growing process has already commenced in Christ, the head. Jesus himself said, alluding to His death, that "if the grain of wheat falling into the ground should not die, it remains alone, but if it should die, it bears much fruit." John xii: 24. Therefore, being the head of the Church, it was necessary that He should die, in order to give life to the body. If He had not died, then there would have been a head, but no body. If He, the good seed, had not been sown, from whence would have come the harvest of fruit? It was necessary for Him to be sown in death so as to germinate and produce fruit. Hence in His resurrection "he led forth (prospectively) a multitude of (death's) captives." All who are incorporated therefore, by faith, and obedience, into the seed body of Christ, are as certain of life as that He has it, because the seed has germinated, and thrown out from its growing stem, Jesus, as a firstfruit. Therefore, all who are in this seed will, at the resurrection, be ripened into perfect bodies as He was. There is a beauty and fitness therefore, in Paul's illustration of the sowing of seed.

He next proceeds to enlighten them relative to the kind or sort of body they will come forth in. Alluding to the seed sowing again, he states this fact that the seed sown is not the same body that will be



produced, but "God gives it a body as He designed," and "to each of the seeds its own body." He then shows the difference that obtains in flesh, in the heavenly and earthly bodies, in the sun, moon and stars, etc. These illustrations are doubtless introduced for the purpose of demonstrating the diversity of bodies and glory that obtain in God's universe. Therefore, if God please, He can so order it that a like difference shall obtain relative to those who are sown in hope of a resurrection. And so it will be, as the Apostle says, "Thus also is the resurrection of the dead." "It (the dead) is sown in corruption." But God has determined that it shall be released from that corruptible state, therefore it is raised (awakened) in incorruption." "It is sown in dishonor," but "it is raised in glory." "It is sown in weakness," but "raised in power." "It is sown an animal body," but when it is raised it will be "a spiritual body." Thus does the Apostle present 'the resurrection of those who, being a part of that seed body or "grain of wheat"—the Christ, are sown in death; as He was awakened from the death-sleep, in a state of incorruption and power, so will they. This conclusion cannot be avoided, inasmuch as they are a part of the same seed body. Therefore, whatever Christ was when raised they will be. If He was a "Son of God IN POWER," they will be. If He was designated as such "by His resurrection from the dead," they will be, thus precluding the necessity of a trembling investigation at the bar of Christ. If Christ's resurrection was simply an awakening and coming out of the grave, so will that of His Saints be. If He did not pass through "three stages" in order to complete His resurrection, neither will they.

In view of these conclusions, therefore, what becomes of mortal emergence of the Saints? It is demonstrated to be a gross perversion of God's truth. All who believe it are far, very far from understanding the first principles of the doctrine of resurrection, and consequently arrive at wrong conclusions relative to other subjects appertaining thereto. In our next, we shall continue the subject, by introducing a series of texts harmonizing with the views presented.

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CLERICAL TREATMENT OF PAUL.—A Deacon of a Baptist church recently resigned membership on the ground that they did not preach the Gospel; that they believed and taught contrary to the Bible that man had congenital immortality; and that they subverted the Scriptures in teaching that man had a conscious entity, subject to reward and punishment between death and the resurrection. "Rev." Shafer, of the "Religious Herald," (Baptist paper) said if Paul were to come into his office, and teach that man sleeps in the interval between death and resurrection, *he would kick him out of the room.*

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REPENTANCE without amendment is like continual pumping without mending the leak.

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## Instruction for Unbelievers.

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[SELECTED.]

### Spiritual Gifts.

DAVID, the King and Prophet, foretold that when Messiah the Lord would ascend to His Father, He would bestow gifts upon men. This passage of Psa. lxxviii : 18, Paul (Eph. iv : 8;) applies to our Lord. When He ascended, he says, "He gave," and by spiritual gifts qualified "some apostles, and some prophets, and some evangelists, and some pastors and teachers." Peter also, on the day of Pentecost, ascribed all the stupendous gifts vouchsafed on that day to the Lord Jesus. "Therefore," says he, (Acts ii : 33,) "being exalted by the right hand of God, and having received the promise of the Holy Spirit from the Father, He hath poured out that which you now see and hear." These "distributions of the Holy Spirit," as Macknight renders Heb. ii : 4, issued in the perfect qualification of apostles with the "word of wisdom;" prophets with the "word of knowledge;" evangelists with "tongues and miracles;" pastors with an immediate possession of all requisites to feeding the flock, and teachers with the means necessary to instructing the novices in all the Christian doctrine. It may be necessary to remark, that the pastors and teachers mentioned in this passage are to be distinguished from the ordinary bishops or elders of a Christian church, inasmuch as the elders or bishops are to be qualified by ordinary means, and to be selected by their brethren for the possession of those ordinary attainments mentioned by Paul in his epistles; whereas those pastors and teachers given on the ascension of the Lord, were as instantaneously prepared for their offices as Paul was made an Apostle; they were not only converted to the Christian faith, but, in an instant, by the gifts of the Holy Spirit, qualified to teach the whole religion. That this is no conjecture, but matter of fact, will appear from Eph. iv : 8-13. Three things are distinctly stated in this context to which we refer the reader, and these three must be distinctly noticed to understand the passage. The first is, that these apostles, prophets, evangelists, pastors, and teachers, were gifts bestowed by Jesus the Lord on ascending to His Father's right hand. The second is, that they were given for an immediate exigency, or for a purpose which the infant state of the church required, that is, says the Apostle Paul, (verse twelve,) "for the sake of fitting the Saints for the work of the ministry, in order to the building of the body of Christ"—Macknight—for fitting the converted Jews and Gentiles for the ordinary work of the ministry, or service requisite to the building of the church. The third is, that these supernaturally endowed apostles, prophets, evangelists, pastors, and teachers, were to continue only for a limited time, marked by an adverb in Greek and English, which always denotes the time how long—*mechri*, "until we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fullness of Christ,

that we, the church, be not always composed of *nepioi*, babes." Dr. Macknight in the following words: "These supernaturally endowed teachers are to continue in the church until, being fully instructed by their discourses and writings, we all who compose the church, come through one faith and knowledge of the Son of God, to perfect manhood as a church, even to the measure of the stature which when full grown it ought to have; so that the church thus instructed and enlarged, is able to direct and defend itself without supernatural aid."

• These three things being noticed, it is evident that these apostles, prophets, evangelists, pastors and teachers, were all supernatural characters, for a precise object, and for a limited time; that this object was answered by their discourses and writings, and, that this limited time has expired. For the benefit of those of weak understanding it may be observed, that although the apostles were appointed before Pentecost, even from the commencement of the Lord's ministry, yet they were not fully qualified for this peculiar work, until endowed with those supernatural gifts bestowed on Messiah's sitting down on the right hand of the Father after His ascension into Heaven; and consequently, it might be said most justly, that on His ascension "He gave Apostles," as well as "prophets, evangelists, pastors, and teachers." It may also be noticed for the benefit of the same class of readers, that while the word of wisdom was given to one, the word of knowledge to another, faith to work miracles to a third; to another the gifts of healing; to another the operations of mighty works; to another prophecy; to another discerning of spirits; to another diverse kinds of foreign tongues; to another the interpretation of foreign tongues by one and the same spirit; yet some individuals possessed more than one of those gifts, and the Apostles many, if not all of them; and one in particular, which distinguished them from, and elevated them above all others, viz: the ability of conferring some particular gift by the imposition of their hands.

These gifts differed both in their nature and dignity, and some envied those possessed of the more splendid gifts, which gave rise to the Apostle Paul's illustration of those gifts, in the twelfth, thirteenth, and fourteenth chapters of his first epistle to the Corinthians, where he shows that although there was a great diversity of gifts, yet the matter of these gifts, if I may so speak, was the same; for they were all distributions of the same Spirit; their object was the same, for they were ministries of the same Lord; and their origin or authority was the same, for the same God inworked them in all the spiritual men. And while some were eminent for the word of wisdom, which appears to have been the doctrine of the Gospel communicated by inspiration; others for the word of knowledge, or an inspired knowledge of the types and prophecies in the ancient revelations; others for faith, which as a spiritual gift, "led spiritual men, without hesitation, to attempt the working of miracles;" \* others for the gifts of healing, etc., it

\* This faith, which the Apostle calls a spiritual gift, he contra-distinguishes from the common faith of Christians in this discourse. "A faith that removes mountains" he shows to be different from the faith of Christians, in this grand

was to be remembered that these distributions or manifestations of the Spirit were given to every member of the church at Corinth; or a manifestation of the Spirit was given to profit withal, not for his own honor or benefit, but for the good of the brotherhood: which the Apostle in the subsequent context compares to a human body composed of many members—no member created for itself, or for its own benefit, but for the service of the whole.

To shew more fully the nature and use of those gifts, it may be necessary to take a view of the church at Corinth, of which church the Apostle says, "It came behind in no gift." "You," says he, speaking to the Corinthians, "are enriched with every gift by Him, even with all speech and knowledge." "When the testimony of Christ was confirmed among you by the miracles which I wrought, and the spiritual gifts I conferred on you, so that you come behind in no gift." In the history of this church, then, we may expect to learn the nature and use of those gifts, to as much advantage as from the history of any other.

Corinth at this time was the metropolis of the province of Achaia, and was as famous as Athens itself for the Grecian arts and sciences. Cicero calls it "*totius Græciæ lumen*," the light of all Greece; and Florus calls it "*Græciæ decus*," the ornament of Greece. Refined and intelligent as Corinth was by Grecian sciences and arts, it was through its luxuries and wealth, the most dissolute, lascivious, and debauched city in its day. Here Paul preached and taught for eighteen months the doctrine of Christ, and collected a very numerous church, composed of some distinguished Jews, but chiefly of the idolatrous and profligate Pagans. Luke tells us, "many of the Corinthians hearing, believed and were baptized." From the history of this church, gathered from the Acts of the Apostles, and these epistles, it appears that there was a

respect, that the spiritual gift called faith was to pass away—was but for a time; but the faith that saves the soul was to abide always. The scope and spirit of his argument in the thirteenth chapter of this epistle, taken into view with the context, is, "You Corinthians are coveting the best gifts, but come, now, and I will show you a better way: for, says he, all these gifts shall cease, tongues, etc., shall vanish away. And when all these gifts shall have ceased, faith, hope, and love, these three abide co-existent with the present world; but the greatest of these three graces is love, which will continue forever, not only co-existent with the present state, but when this state shall be consummated. Now the better way is to cultivate love, than to be coveting spiritual gifts, though of the most splendid rank. To see that this faith, hope, and love, and even love which is the greatest and best of all, is emphatically contra-distinguished from spiritual gifts, we have only to read the close of the thirteenth and the commencement of the fourteenth chapter. It reads thus: "And now abides faith, hope, love, these three, but the greatest of these is love. Follow after love, therefore, and desire spiritual gifts, but of these the chief is prophecy." The faith that was always to abide is not once classed amongst spiritual gifts. The only passage in our translation that might, by common readers, be so understood, is Eph. ii: 8. "For by grace are you saved through faith; and that not of yourselves; it is the gift of God." Leaving system out of view and following the Scriptures, we find the sentiment to be as Macknight has rendered it. "For by grace you are saved through faith, and this affair is not of yourselves; it is the gift of God"—not "charisma," a spiritual gift, but "doron," a favor or common bounty. Indeed, the antecedent to that, every linguist knows is not faith for "pistis," faith, feminine, and "toutou," that, is neuter. Let not, however, any systematic conscience be alarmed at this translation of the celebrated Calvinist. It is unanswerably correct. Nor does it at all interfere with the idea of salvation being of grace, of free grace; for if salvation as a whole, is through the grace of God, faith, a part of that salvation, is of grace also; but here we are speaking of spiritual gifts, amongst which this faith is not one.

schism in it, envying, strife, and many irregularities; so that the presence of those gifts did not place the church out of the reach of those human corruptions, but were necessary to the illumination and confirmation of the disciples in the faith which purified the heart by its intrinsic influences. Indeed, we find that even the spiritual men themselves needed the word of exhortation and admonition for their imprudence in the management of those gifts; which at once teaches us that those gifts had no general influence, and were not necessarily productive of the appropriate effects of the saving and sanctifying truth in the mind of the subjects of them. No wonder, then, that the Apostle Paul commended the cultivation of brotherly love as a more "excellent way" than the coveting of the most splendid gifts. It is evident from the face of the first epistle, that even among the spiritual men there were blemishes and imprudences that required the castigation of the Apostle. The Apostle, indeed, settles the contest about the presidency of those gifts, and places them in due subordination to one another. A free and full translation of chapter twelve, and twenty-eighth verse, represents the matter thus: "The chief members of the church are thus to be ranked as God has distinguished them by gifts. First, Apostles, who being endowed with the word of wisdom, from them all must receive the knowledge of the Gospel. Secondly, the superior prophets, who, possessing the word of knowledge, are qualified to interpret the ancient revelation. Thirdly, teachers, embracing all who boldly declare the doctrine of Christ, illustrate it, and confirm it by miracles. Next, those who are enabled to perform "mighty works." Then those who possess the gifts of healing diseases. Helpers, who, speaking by inspiration to the edification of the church, are fitted to assist the superior teachers, and to help the faith and joy of others. Directors, who, by the gift of discerning spirits, are fitted to direct the church. Lastly, persons who, having the gift of speaking different kinds of foreign languages, can preach to every nation in its own language." But yet the church can never be composed of all such, no more than the body can be all eye or all ear; for, says the Apostle, "are all Apostles? Are all Prophets?" No, indeed. The nature of those gifts, however splendid, was evidently only adapted, and their use merely designed, to illustrate and confirm that doctrine, which in its primary and essential results, when received and understood, purges, purifies, elevates, and ennobles the mind of the recipient. Hence the Holy One prayed, "Sanctify them through Thy truth."

Again, when the Lord spake of the Holy Spirit, (which should proceed from His Father and Himself, when He should be glorified,) He assured His disciples that this monitor would testify of Him, and would not only conduct them into all truth, but when He is come, "He will convince the world concerning sin, and concerning righteousness, and concerning judgment; concerning sin, because they believe not on me; concerning righteousness, because I go to the Father, and you see me no longer; concerning judgment, because the Prince of this world is judged. He will glorify me."\* The signs and wonders, and dis-

\* Campbell's translation of John xvi: 8-14.

tributions of this Holy Spirit, the Apostle Paul declared were the confirmations by which Jesus was glorified in the world, and the testimony of the witnesses rendered credible and omnipotent. So on Pentecost, the unbelieving Jews were convinced of their sin in not believing that Jesus was Lord Messiah, by the Holy Spirit confirming their word by signs following or accompanying. They were convinced of His righteousness, or of His being the righteous messenger of Jehovah, by the proofs the Spirit gave of His having been well received in heaven by His Father; and they were convinced of judgment, because it was evident from the testimony of the Apostles, confirmed by those splendid signs of the Holy Spirit, that, by His cross, Jesus had triumphed over principalities and powers, and had vanquished Him that had the power of death. Thus the Savior promised and thus it was performed, and thus the world, infidel Jews, and infidel Gentiles, were convinced of sin, of righteousness, and of judgment. The Apostle Paul also declares in the same epistle, (xiv.) that "foreign languages are for a sign, not to believers, but to unbelievers." Now the sign by which the Holy Spirit glorified Jesus on the day of Pentecost, was that of foreign tongues; diverse, or separated tongues of fire, appeared on the heads of the witnesses, and they spake in foreign tongues as the Spirit gave them utterance. This, then, was such a sign to the unbelieving Jews as to convince three thousand of them of sin, of righteousness, and of judgment; and hence they gladly received the word that announced to them the remission of their sins and the promise of the Holy Spirit. Thus the Word came in "demonstration of the Spirit and with power," and their faith rested not on the wisdom of human reason, but on the power of God, thus exhibited with the Word.

[SELECTED.]

Forty Questions on Immortality.

I. Who is immortal? Ans.—"The King eternal, IMMORTAL, invisible, the ONLY WISE GOD." 1 Tim. i: 16.

II. Are not *all men* possessed of immortality? Ans.—"The blessed and only Potentate, the King of Kings and Lord of lords; who ONLY HATH IMMORTALITY." 1 Tim. i: 16.

III. Are not *all men* created immortal? Ans.—"He ONLY hath immortality." 1 Tim. vi: 16.

IV. Is there any way by which man may obtain immortality?—Ans. "To us are given 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.

V. Is this immortality revealed by Plato or Socrates, or by "familiar" rapping "spirits," or in nature—or is it through Jesus Christ and His Gospel? Ans.—"By the appearing of our Savior Jesus Christ, who hath abolished *death*, and hath brought *LIFE* and *IMMORTALITY* to *light* through the *GOSPEL*." 2 Tim. i: 10.

VI. Who hath power to bestow immortality upon man? Ans.—"The *gift* of *God* is *ETERNAL LIFE* through *Jesus Christ* our Lord." Rom. vi: 23.

VII. Will God give this gift to *all* persons, whatever their works may be? Ans.—"God will render to every man *according* to his *deeds*." Rom. ii: 6.

VIII. What will be the portion of those who are contentious and obey not the truth? Ans.—“Indignation and wrath, tribulation and anguish upon every soul of man that *doeth evil*.” Rom. ii: 8, 9.

IX. To whom will God impart immortality? Ans.—“To them who by *patient continuance in well doing SEEK for glory and IMMORTALITY*.” Rom. ii: 7.

X. What shall be their reward? Ans.—“*ETERNAL LIFE*.” Rom. ii: 7.

XI. Upon what conditions may we obtain this blessing? Ans.—“*Fight the good fight of Faith: lay hold on ETERNAL LIFE*.” 1 Tim. vi: 12.

XII. When do men obtain immortality? Ans.—“The *dead shall be raised INCORRUPTIBLE*.” 1 Cor. xv: 52.

XIII. How shall those who are not dead become immortal? Ans.—“We shall all be *CHANGED*.” 1 Cor. xv: 52.

XIV. When shall this change take place? Ans.—“At the last *TRUMP*.” 1 Cor. xv: 52.

XV. How suddenly will the change occur? Ans.—“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: 52.

XVI. Will this be a change of the *internal*, or the *external and physical* or *corruptible* man? Ans.—“This *corruptible must PUT ON INCORRUPTION*.” 1 Cor. xv: 53.

XVII. What then becomes *immortal*? Ans.—“This *MORTAL must put on IMMORTALITY*.” 1 Cor. xv: 53.

XVIII. What Scripture will be fulfilled when this *corruptible* shall have put on *incorruption*, and this *MORTAL* shall have put on *immortality*? Ans.—“Then shall be brought to pass the saying that is written, *death is swallowed up in victory*.” 1 Cor. xv: 56; Isa. xxv: 8.

XIX. Who shall be raised from the dead? Ans.—“*ALL that are in the GRAVES shall hear His voice, and shall come forth*.” John v: 28, 29.

XX. Will the *unburied rise*? Ans.—“The sea gave up the dead which were in it; and death and hell (grave) delivered up the *dead* which were in them.” Rev. xx: 13.

XXI. Will different classes of *character* rise in the resurrection? Ans.—“There will be a resurrection of the *dead* both of the *JUST and UNJUST*.” Acts xxiv: 15.

XXII. For what purpose will the good be raised? Ans.—“They that have done *good* unto the *resurrection of LIFE*.” John v: 29.

XXIII. To what will others be raised? Ans.—“They that have done *evil* unto the *RESURRECTION of DAMNATION*.”

XXIV. Will a man's destiny at last be in accordance with his previous life? Ans.—“*Whatsoever a man soweth, that shall he also reap*.” Gal. vi: 7.

XXV. What will be the portion of the ungodly? Ans.—“He that *soweth to his flesh* shall of the flesh *reap CORRUPTION*.” Gal. vi: 8.

XXVI. What the reward of the Saint? Ans.—“He that *soweth to the Spirit*, shall of the Spirit *reap life everlasting*.” Gal. vi: 8.

XXVII. Where is now the Christian's life? Ans.—“Your *life is hid with Christ in God*.” Col. iii: 3.

XXVIII. How then should we live? Ans.—“Let us not be weary in well doing; for in due season we shall *reap* if we *faint not*.” Gal. vi: 9.

XXIX. What will be the fate of those who by sowing to the flesh reap *corruption*? Ans.—“These as *natural brute beasts*, made to be taken and *destroyed* \* \* \* shall *UTTERLY PERISH in their own corruption*.” 2 Pet. ii: 12.

XXX. Is it possible for man to be *utterly* destroyed? Ans.—“Fear Him which is able to destroy *both SOUL and BODY in hell*.” Matt. x: 28.

XXXI. What is the wages of sin? Ans.—“The wages of sin is *death*.” Rom. vi: 23.

XXXII. Is this death merely a *bodily* death? Ans.—“The *SOUL* that sinneth *IT* shall DIE.” Ezek. xviii: 4.

XXXIII. If the wicked turn away from his wickedness and do right, what then? Ans.—“He shall save *his soul* ALIVE.” Ezek. xviii: 27.

XXXIV. “When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them,” what shall be his fate? Ans.—“For his iniquity that he hath done shall he DIE.” Ezek. xviii: 26.

XXXV. As he first dies in his iniquity and then dies for his iniquity what must this *last* death be called? Ans.—“The *second death*.” Rev. xxi: 8.

XXXVI. What is the result attained by the man who converteth a sinner from the error of his ways. Ans.—“He shall save a *soul* from death, and hide a multitude of sins.” Jas. v: 20.

XXXVII. What then hath God placed before us to incite us to action? Ans.—“I call heaven and earth to record this day against you, that I have set before you *life* and *death*, blessing and cursing; therefore choose *life*, that both thou and thy seed may *live*.” Deut. xxx: 19.

XXXVIII. How does God manifest His love to men? Ans.—“God so loved the world, that He gave His only begotten Son, that whosoever *believeth on Him* should not *perish*, but have *everlasting life*.” John iii: 16.

XXXIX. What is our Savior’s complaint concerning mankind? Ans.—“Search the Scriptures; for in them ye think ye have *eternal life*; and they are *they* which testify of *me*. And ye will not come to *me*, that ye might have *life*.” John v: 39, 40.

XL. Are there any passages that teach man’s immortality? Ans.—Yes. How many? Ans.—One, Gen. iii: 4. “Ye shall not surely die.” Who is the author, God, or the Devil? Ans.—The Devil. Does he speak the truth? Ans.—No, he was a liar from the beginning. John viii: 44.

IT is reported in England that a considerable number of Anglican clergymen have determined to attend the approaching General Council at Rome, in order to “lay their difficulties before the assembled prelates of the “Universal Church.” Their “earnest desire,” it seems, is to be united to Rome, but their chief difficulty is that they have perfect faith in the validity of their orders, and believe it would be sacrilege either to submit to re-ordination or to revert to the position of laymen. A special committee has been appointed at Rome to deal with the subject of the Anglican orders. The result will probably be the secession of a large number of the English clergy to the Roman Church, accompanied by many of the laity.

THE leading Israelites in Washington, (April 27,) with Senator Wilson, Rev. Dr. Samson, and others, have petitioned the President to have a Consul professing the Jewish faith appointed at Jerusalem, and they also desire an appeal to the Government of the Sultan for privilege to Israelites as well as Christians in the Holy Land of visiting the spots held sacred by the believers in the Old Testament, as also the security of their rights in engaging in various industrial pursuits, especially in the right of purchasing and cultivating the land in this province of the Turkish Empire.

A MAN that flattereth his neighbor spreadeth a net for his feet.



## Miscellaneous.

[SELECTED.]

### A Looking-Glass for the Clergy.

THE THIRD EPISTLE OF PETER TO THE PREACHERS AND RULERS OF CONGREGATIONS.

#### INTRODUCTION.

How the following epistle came to be overlooked by the early Saints of Christendom, and by all the Fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found with other old manuscripts, among the ruins of an ancient city by a miserable wandering monk, create circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the monk himself. Neither can I prove the authenticity of the original, unless it be on the strict correspondence of the actual state of the Church with the injunctions contained in the Epistle, a correspondence which seems to hold with as much veracity as that found in the fulfillment of any prophecy with the prediction itself.—*Translator.*

#### CHAPTER I.

##### *The Style and Manner of Living.*

I. Now ye who are called and chosen to go forth to all nations and among all people, in time present and time to come, to preach the Word, see ye take unto yourselves marks, nay, many outward marks, whereby ye shall be known of men.

II. Be ye not called as men are called, but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, of some like holy name, so may ye show forth your honor and your calling.

III. And let your dwelling places be houses of splendor and edifices of cost, and let your doors be decked with plates of brass, and let your names, even your Reverend titles be graven thereon, so shall it be a sign.

IV. Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout," but let them be robes of richest silk, and robes of fine linen, of curious device and costly workmanship, and have ye robes of black and robes of white, that ye may change the one for the other; so shall ye show forth your wisdom and humility.

V. Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow, and wherewithal ye shall be fed."

VI. And drink ye of the choicest vintage brought from afar, and wines of great price, then shall the light of your spirits be as the light of your countenances, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall ye show forth your moderation and your temperance in all things.

VII. Let the houses in which you preach be called churches, and let them be built in a manner of great ornament without, and adorned with much cost within; with rich pillars and paint, and with fine altars, and communion tables, and pedestals, and clothes of velvet and scarlet, and vessels of silver.

VIII. And let there be rooms for the changing of robes, and places for the precious metals and mitres.

IX. And let the houses be divided into seats for the congregation, and let every man know his own seat, and let the first seats in front of the altar be for the rich that pay by thousands, and the next for the poorer that pay by

the hundreds, and the last for those that pay by tens. And let the poor men sit behind the door.

X. And let the seats be garnished with cushions and crimson cloth, and fine velvets, for if the house of players and vain people who deal in idle sayings and show of mockery be rich and gorgeous, how much more so should be the houses that are dedicated to "Him that is meek and lowly of spirit."

#### CHAPTER II.

##### *The Choosing of Ministers.*

I. When ye go out to chooso holy ones to be of your brethren and to minister at the altar, choose ye from among the youth, even those whose judgments are not yet ripe, and whose hearts know not whether they incline to God or mammon.

II. But ye are wise, and ye shall know the inkling of their future spirits, and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

III. Then shall ye have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of His law.

IV. Nay, age shall make them wise in the things of your wisdom; yea, exceedingly cunning in many mysteries, even the mysteries which you teach.

V. Then shall they be fitted for the "laying on of hands;" and when the Bishop hath done his office, then shall they be called Reverend Divines.

VI. But if any man believe that he is called of God to speak to his brethren, "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel," if he be not made a Divine by your rules, and by the hands of a Bishop, then he is not a Divine, nor shall he preach.

VII. He that is chosen of you shall give you honor, and shall be honored of men and honored of women, and verily he expects his reward.

#### CHAPTER III.

##### *The Performance of Preaching.*

I. When ye go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway, where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

II. Then shall your hearts be "lifted up." And ye shall be gazed upon by the multitude, and they shall honor you, and the women shall glorify you, even by the women shall ye be glorified.

III. And when ye go in, go not as the unordained, prepared only with a soul to God, and with a heart to man, but go ye in with your pockets full of papers, and full of divine words—even in your pockets shall your divinity be.

IV. And let your sermon be full of "enticing words of man's wisdom," and let it be beautified with just divisions, and with tropes, and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with sylogisms, and with sophisms, and throughout let declamation be.

V. And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand, and when to lift your left, and let your motions be graceful, even in your gestures let your grace be. Thus shall ye be pleasing in the eyes of the people, and graceful in their sight.

VI. Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough in its banks; and at times let it swell like the waves of the ocean, or like the whirl-wind on the mountain top.

VII. Then shall ye charm the ears of your hearers and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline unto you, and likewise the women; yea, unto your sayings and unto your person shall they be inclined.

VIII. And be mindful not to offend the people; rebuke ye not their sins; and when ye rebuke sin, rebuke it at a distance, and let no man apply your sayings to his own case; so shall not he be offended.

IX. If a brother shall raise up the banner of war against brother, and Christians against Christians, rebuke them not, but be some on one side, and some on the other, and tell the one host that God is on their side, and the other host He is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

X. Preach ye not "peace on earth and good will towards men," but preach ye glory to the victor, and victory to the brave.

XI. If any man go into a foreign land and seize upon his fellow man, and put irons on his feet and irons on his hands, and bring him across the deep into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leaguings of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not.

XII. And although he sell them into foreign slavery, to toil beneath the lash all their days, tell him not that his doings are of anti-Christ; for lo! he is rich and giveth unto the Church, and is esteemed pious. So shall ye not offend him, lest peradventure he withdraw himself from the flock.

XIII. Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your mysteries, encompass them round about with words as with a bright veil, so bright that through it no man can see.

XIV. And lo! ye shall bind the judgments of men (and more especially of women) as with a band of iron; and ye shall make them blind in the midst of light even as the owl is blind in the noon-day sun; and behold ye shall lead them captive to your reverend wills.

#### CHAPTER IV.

##### *The Clergy's Reward.*

I. "In all your gettings" get money! Now therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and go where each man will pay according to his measure. For verily I say ye must get your reward.

II. Go ye not forth as those that have been sent without two coats, without gold or silver, in their purses, without scrip for their journey, or shoes, or staves, but go forth in the good things of this world.

III. And when you hear of a church that is vacant, and hath no one to preach therein, then be that a call unto you, and be ye mindful of the call, and take ye charge of the flock thereof, even of the golden fleece.

IV. And when ye shall have fleeced your flocks, and shall know of another call, and if the flock be greater, or rather if the fleece be greater, the greater be also unto you the call. Then shall ye leave your old flock, and of the new flock shall ye take the charge.

V. Those who have "freely received," let them "freely give," and let not men have your words, "without money or without price," but bargain ye for hundreds, and bargain ye for thousands, even for thousands of gold and silver shall ye bargain.

VI. And over and above the price for which ye have sold your services, take ye also gifts, and be mindful to refuse none, saying, "Lo! I have enough!" but receive gifts from them that go in chariots, and from them that earn their morsel from the sweat of the brow.

VII. Yea, take ye gifts of all, and take them in gold and in silver, and in lead; in wine and in oil; in raiment and in fine linen.

VIII. And the more the people give you, the more will they honor you; for they shall believe that "in giving to you they are giving to the Lord," for behold their sight shall be taken from them and they shall be blind as bats and "shall know not what they do."

IX. And ye shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your own sight, and exalted in the eyes of the multitude; and lucre shall be no longer filthy in your sight. And "verily you will have your feward."

X. (Benediction). In doing these things ye shall never fail. And may abundance of gold and silver, flax and spirits, wine and land, be multiplied unto you, both now and hereafter. Amen.

[SELECTED.]

### The Rechabites.

None are lords of the Syrian pastures but the children of Rechab.—TANCRED.

IT is now a long time—a little short of 2,500 years—since a warlike tribe left their ancient haunts in the great wilderness of Arabia, hurried up to Jerusalem, and pitched their dusky tents near the city wall. This unusual movement on the part of the tribe, was the effect of a panic which had seized them on hearing that the forces of the Babylonian King had been led forth on a new career of plunder and conquest. The children of the wilderness did not flee on this occasion because they were cowards; for in truth they were as brave a race as ever wielded lances. But now, what could they, a mere handful of men, do against the great army of Babylon, that swept everything before it like a desolating simoon? Thus it was that they hurried up to Jerusalem, for the Jews were their friends, kinsmen, brethren, and they took their stand in the neighborhood of the strong capital, and if they were unable to join hand in hand, they at least were willing helpers of the host of Israel in battling with the enemy that threatened their common destruction.

It may be well to pause a moment to look upon that throng of families—men, women, and little children—bronzed with the Arabian sun, who have pitched their tents near the sheltering battlements of Jerusalem. They are no common thievish Bedouins, eating up the fatness of the land like locusts. They live not at will, a lawless crew, but, have respect to ancient law, which Jonadab the son of Rechab commanded them "to keep and obey forever." They neither drink "wine nor strong drink," and when Jeremiah leads them into the house of the Lord, and sets full cups and pots, they refuse the sparkling temptation, and doing so they hope and believe the promise will be fulfilled, and that they will live long in the land in which they are strangers.

For this act of self denial—for thus obeying the commandment of Jonadab, the Moses and lawgiver of their tribe, they won the approval of High Heaven, and the God of Israel caused his servant Jeremiah to pronounce this strange prophecy concerning them:—"Jonadab the son of Rechab shall not want a man to stand before me for ever."

The prophecy was hardly uttered ere darkness and disaster overwhelmed the commonwealth of Israel and all the East. Jerusalem

was captured by the army of Babylon, a seventy years captivity followed, and never—not even to this hour—has the tide of evil fortune checked its flow. The world has almost come to ignore the existence of Israel as a separate and peculiar people, and certainly for the most part has looked upon restitution and restoration as a dream, or some Oriental fable. In this late age, however, the minds of men begin to change, and that which so long seemed a hopeless prospect now looks like a matter of probability.

But what of the Rechabites—the kinsmen of the Jews, of whom it is said, “There shall never want a man of them to stand before the Lord for ever?” Have they long ago perished in their native desert like some caravan which the storm has overtaken, and has the word of God and the prophet concerning them been falsified? It is not so. Traveler after traveler has brought tidings of them; now it is Wolff, next day it is Warburton, and the unanimous testimony is, that they continue unchanged to this day—that they neither “sow seed, plant vineyard, nor build houses, but live in tents,”—that they are a proud and noble race, well marked and quite distinct from all tribes that roam in Arabia.

Two descriptions of the Rechabites follow, the one from the pen of Disraeli, the other from the travels of the late lamented Warburton. “Now there opened on their sight a wondrous scene—as far as the eye could reach, innumerable tents; strings of many hundred camels returning from the waters; groups of horses picketed about; processions of women with vases on their heads visiting the palmy banks; swarms of children and dogs; spreading flocks; and occasionally an armed horseman bounding about the environ of the vast encampment. Nearly five thousand persons were collected together in this wilderness, and two thousand warriors were prepared at a moment's notice to raise their lances in the air. There were nearly as many horses, and ten times as many camels. This wilderness was the principal and favorite resting place of the great Sheikh of the children of Rechab, and the abundant waters and comparatively rich pasturage permitted him to gather round him a great portion of his tribe.

“In speaking of the Arabs, I should perhaps have mentioned the Rechabites or Midianites, supposed to be the descendants of Jethro. This people, if they can not be called Jews themselves, are very zealous for them, and profess their faith; they understand Hebrew, though their common language is the same as that of the other Arabs by whom they are surrounded; they possess the Pentateuch, Isaiah, Kings, Samuel, and the lesser prophets; they amount to 60,000 in number, dwell in tents, and “neither sow nor plant vineyards.” They inhabit the fertile oases, whence they issue forth to levy contributions on Moslem travelers. Should a caravan approach their haunts, a horseman of their tribe suddenly presents himself, and demands tribute. Whether refused or not, he disappears as suddenly as he came; but in the former case he returns with a storm of cavalry, in the latter with a scribe, who writes a passport, and gives a receipt for the tribute money.”

In conclusion, it may be asked, in what relation do the Jews of the present age conceive themselves placed in respect to the children of Rechab? The Rechabites, it seems, hold the books of Moses in their hands, and profess the Jewish faith. As to the origin of the tribe, there may be doubt; they either may or may not be descendants of Jethro—but this matters nothing. Of the great antiquity of the race there are no doubts at all; and they are interesting, inasmuch as they are the subject of one of the briefest, but at the same time one of the most remarkable of the Jewish prophecies. Their first appearance on the stage of time was at a terrible crisis in the history of the Jews; and now—now at the close of so long a period, when the East begins to open up—men will not fail eagerly to watch the movements of races that are now being emancipated. As to what will become of the Rechabites (60,000 in number) who are “lords of the Syrian pastures,” it were idle to conjecture. It can not, however, be hazarding too much to say that from the deep obscurity in which they have so long lain they are likely enough to rise to an eminent future.

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[Communicated for the Herald.]

#### Suicide.

With what shuddering horror do we look upon the crime of self-murder! Viewing man as the veritable image of the Great Jehovah, well may we shrink back with horror upon seeing him fasten the lasso to his own neck, or cast himself down from some lofty point to be dashed to pieces upon the rocks below. But is it not strange that we can witness with perfect calmness, a man murdering himself by inches, and not rebuke him? yet such is the fact. How often do we see persons possessed of habits that we know are injurious to their health, and must end in shortening their life; yet we cannot muster up sufficient courage to reprove them for thus abusing themselves, and setting a bad example to others. For instance, I see a brother who is so much absorbed in the idea of worldly gain, that he is sacrificing his own health and that of his family. Should I not warn him of his course, and try to wean his affections from the world, and have them centered more on heavenly things? When I see a sister so excessively absorbed in the fashions of the age, as to injure her health and shorten her life by fashionable dressing, should I not warn her of the sin she is committing?

Once more. Among the worst of indulgences is that of the use of tobacco. It benumbs a man's system, stupifies his intellect, irritates his temper, vitiates his appetite, poisons his body, and defiles his whole being. Can such a one claim that he has offered his whole being as a living sacrifice to God? Does he glorify God in his body and in his spirit? Can he do this while engaged in the very act of committing suicide? It looks to me like an impossibility; in whatever light others may view it. Look for instance, at the place of worship after service, as the meeting is dispersed; and then ask yourself the ques-

tion. Does it look as if it had been occupied by a company of enlightened followers of the meek and lowly Jesus? Read the following extract:—

“I am surprised that so many who condemn spirituous liquors, hopt-growing, and wine-making, do not call attention to the almost universal use of tobacco. Perhaps some of these very men do so with a quid of tobacco in their mouths. I have seen some get up and bawl themselves hoarse about the ‘hellish traffic’ in liquor, whose cheeks at the same time were distorted with tobacco, and whose expectorations during their oration would fill a quart spittoon. In truth, the use of tobacco is so general that there is scarcely a public sentiment against it. Lawyers, doctors, and men of letters are implicated; and ministers of the gospel too frequently send their prayers to Heaven out of mouths that hogs would be ashamed to own. A president of a college, and a D. D. once gave me a lecture on morality, while the tobacco spit was running out of each corner of his mouth. At that college—a prominent one in the west—four out of seven of the faculty were inveterate chewers. Furthermore, all of the geographies in use in our common schools mention tobacco among the useful productions of the States in which it is most largely grown—ranking it with wheat, corn, and potatoes. This, in my mind, is as reprehensible as the mentioning of houses of ill-fame would be, in connection with the useful institutions of a State. It begets in the mind of the child an idea that tobacco is a proper production, and that the consumption of it is not an impropriety. And this thought is carried into practical effect in many of our Western schools; for examples are not rare of boys from 11 to 12 years of age who use an ounce of tobacco a day. Now, if this is not a good thing, it is about time for Christian people to do something against it. I was much amused at an Eastern man’s writing to the Club some time ago of our people out here, and mentioning them as being sallow complexioned. He attributed this to the prevalence of the ague, and the great use of quinine. Oh! how verdant! Those men that he saw—about Gallatin, Ill.—were pickled and smoked men, as thoroughly smoked as a ham or a herring. They were pickled in a decoction of tobacco, and fumigated in a decoction of the same weed. The process began when they were very young, in their mother’s arms, and was diligently persevered in, until they acquired the color of smoked ham. This, and not quinine, my Eastern friend, was the stuff that tanned them.”

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NEW and durable homesteads on the American plan are being erected on Mount Zion, and the children of Abraham are dwelling there.

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THE Spanish Government has recently sent an order to Bridgeport, Connecticut, for the manufacture of ten million metallic cartridges.

## Gleanings.

SCOLDING.—A little girl, not six years of age, screamed out to her little brother, who was playing in the mud :

“ Bob, you good for-nothing rascal, come right into the house this minute, or I'll beat you 'till the skin comes off.”

“ Why Angelina, Angelina, dear, what do you mean ? Where did you learn such talk ?” exclaimed the mortified mother, who stood talking with a friend. Angelina's childish reply was a good commentary upon this manner of speaking to children.

“ Why, mother, you see we are playing, and he's my little boy, and I'm scolding him just as you did me this morning, that's all.”

HENRY WARD BEECHER AND APOSTOLIC STUFF.—Henry Ward Beecher says : “ One is surprised when he examines the materials out of which the Apostles were made. I have wondered that the stuff for the Apostles was not imported from Athens. There were better men there. Those that were chosen, were the poorest materials that were ever hewn into Apostleship, or anything else official.”

God's answer to H. W. B., is : “ *O fool, my thoughts are not as thine.*”

A LETTER from Rome says that there will be only one political question presented at the forthcoming Ecumenical Council in December, which will be the endeavor of the Pope, as the head of the United Church, to persuade the different nations of Europe to disarm their present enormous and costly armies and fleets, and submit their differences to arbitration. Non-Catholic as well as Catholic Powers, will be urged not to break the peace, and to give a guarantee of promise that it will not do so.

HIS Holiness Pius IX., is busily engaged in surveying the preparation made for the reception of the Ecumenical Council. This re-union of all the Catholic Bishops of the world is looked upon as the greatest event of the age. No doubt that the discipline of the church will be modified ; it is already rumored that the council will allow Catholic priests to marry, and that the bills on that subject are ready.

It is generally conceded that by the expression, “ God breathed into him the breath of life, and man became a living soul ” no more is meant than that God caused him to breathe, and he became a living animal. “ Living soul ” is applied to him in common with birds, beasts, and reptiles, in the same chapter.—*C. Beecher.*

FOR the approaching Ecumenical Council in Rome, a corps of stenographers is being organized. All the deliberations will be in Latin. The reporters are divinity students, selected from the different national colleges in Rome.



## Poetry.

[SELECTED.]  
THE COMMON LOT.

BY JAMES MONTGOMERY.

Once in the flight of ages past  
There lived a man! and who was he?  
Mortal! howe'er thy lot be cast,  
That man resembled thee.

Unknown the region of his birth,  
The land in which he died unknown;  
His name has perished from the earth,  
This truth survives alone!

The joy, and grief, and hope, and fear  
Alternate triumphed in his breast;  
His bliss and woe—a smile, a tear!  
Oblivion hides the rest.

The bounding pulse, the languid limb,  
The changing spirits' rise and fall;  
We know that these were felt by him,  
For these are felt by all.

He suffered—but his pangs are o'er;  
Enjoyed—but his delights are fled;  
And friends—his friends are now no more;  
And foes—his foes are dead.

He loved—but whom he loved the grave  
Hath lost in its unconscious womb;  
O, she was fair! but naught could save  
Her beauty from the tomb.

He saw whatever thou hast seen;  
Encountered all that troubles thee;  
He was—whatever thou hast been;  
He is—what thou shalt be.

The rolling seasons, day and night,  
Sun, moon and stars, the earth and main,  
Erewhile his portion, life and light,  
To him exist in vain.

The annals of the human race,  
Their ruins since the world began,  
Of him afford no other trace  
Than this—there lived a man.

## Died,

In Mendon, St. Joseph County, Michigan, September 23, 1863, Brother B. CARTER, in his seventieth year. Brother Carter suffered much from a cancerous sore on his face, but will suffer no more; and we joyfully hope will soon awake to eternal life.  
E. MILLER.

# THE HERALD

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### Editorial.

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#### Another Look at Christadelphian Views of Resurrection.

IN investigating further the Scriptural view of resurrection, as opposed to the false teaching of Christadelphians on the subject, we will redeem our promise by introducing a series of texts harmonizing with the views presented in our last article.

We trust the issue will not be lost sight of, and that our readers will test the matter fairly by applying each text quoted to the point in dispute. Remember that Christadelphians claim that the resurrection of the righteous is "*a process*," occupying several stages in its development; that when a Saint of God has come out of his grave, he cannot shout, "O, grave, where is thy victory?" because he is not fully raised. This position we assail as untenable and unscriptural.

In the case of our Lord's resurrection we showed in our last, that it was completed by simply emerging alive from the tomb of Joseph; that this was accomplished at the dawn of the day, before Mary reached the spot. We will now cite a case of resurrection which occurred in our Lord's life time—that of Lazarus. We have repeatedly quoted this case to Christadelphians, but have as often been met with the assertion that this was "not a resurrection, but simply a coming forth." How strange that men can become so blind to reason and Scripture, as to make such foolish assertions. Yet it is so.

Our Lord, after hearing Martha's statement concerning the death of Lazarus, said to her, "thy brother will RISE again." John xi: 23. Now here was a righteous man about to be raised from the dead. Let us watch carefully the narrative, and see how many processes are necessary to a resurrection. "Now it was a cave, and a stone was lying upon it. Jesus said 'take away the stone.' Then (after praying) "He cried out with a loud voice, 'Lazarus, come forth!'" Then "He who

had been dead came forth." This completed the resurrection. How many stages were occupied in its accomplishment? Just one. He heard the voice of the Son of Man and came forth. So Jesus says it will be in the future resurrection of the dead. "Wonder not at this," he says, "because an hour comes in which all those in the tombs will hear His voice and will come forth." Isa. v: 28. But as it is held by Christadelphians that the coming forth of the righteous dead is not their resurrection, let us see what the coming forth of Lazarus was termed. "Jesus, six days before the passover came to Bethany, where that Lazarus was whom Jesus RAISED FROM THE DEAD." John xii: 1. Again "a great crowd of the Jews, therefore, knew that He (Jesus) was there, and they came, not on account of Jesus only, but also that they might see Lazarus, whom He RAISED from the dead." Verse 9. It is manifest, therefore, that "coming forth" in this case was a resurrection.

Another instance is that of the ruler's daughter, a child of twelve years of age. Going in where the child was, Jesus grasped her hand and said, "young maiden, I say to thee, ARISE. And immediately the young maiden arose, and walked about." Mark v: 41. So we believe it will be when He calls for His Saints. They will immediately arise, or in the language of Paul, it will be accomplished "in a moment, in the twinkling of an eye."

A third instance is recorded by Matthew, (xxvii: 52, 53,) "the earth trembled and the rocks were rent, and the tombs were opened, and many bodies of the sleeping Saints were raised, and coming forth from the tombs, after His (Jesus') resurrection went into the Holy City, and appeared unto many." Here we have another instance demonstrating the truth of our statement, that the coming forth of sleeping Saints from their tombs is a resurrection.

We might multiply instances showing that resurrection is "not a process" as claimed by Christadelphians, but let these suffice for the present. We will add, however, that in not a single instance in the entire Bible, where the word "raised" is applied to the dead can the meaning of "a process" be attached to it. It is invariably a demonstration of power of scarcely a moment's duration. So much for the "process" theory.

#### A MIXED RESURRECTION FALSE.

We will now introduce another point connected with the resurrection, which is in harmony with that already proved, and completely demolishes the Christadelphian theory of a simultaneous resurrection of just and unjust in mortal bodies, for a simultaneous appearance before the judgment seat of Christ. It is this, that at the coming of our Lord none but "those who are His"—"His elect ones," will be raised from the dead.

In proof of this, we will first quote our Lord's testimony, (John v: 28, 29,) where He brings to view two resurrections. He says: "wonder not at this, because an hour (or season) comes in which all those in the tombs will hear His voice, and will come forth, those having done good

things to a resurrection of life, and those having done evil things to a resurrection of judgment." Now it appears clear from this evidence that there will be one resurrection which will give LIFE, another which will give judgment, or condemnation. The first one is a resurrection of "those having done good things," and the other a resurrection of "those having done evil things."

Paul himself, also had a hope in God, which even his accusers were looking for, "that there should be a resurrection, both of the just and unjust." Acts xxiv : 15. But he did not expect that both classes would be raised at the same time, as is clearly demonstrated by his teaching elsewhere. For instance, in giving the order of resurrection he places Christ first, as a sample, and then "THOSE WHO ARE CHRIST'S at His appearing." 1 Cor. xv : 13. The expression, "those who are Christ's," is equivalent to that of our Lord, "those having done good things," for Paul says in another place, that "except a man have the spirit (or disposition) of Christ, *he is none of His.*" Therefore, at His appearing, there will be a resurrection of one class only—those who are truly Christ's—possessing His spirit. It was this resurrection that Paul desired to attain to "by any means." He wished to be found in the Anointed, and experience "the power of His resurrection." All who participate in the resurrection of the just at our Lord's appearing, will know or experience "the power" of Christ's resurrection, for they will be "raised in power." Hence Paul's ambition would be reached if he only succeeded in attaining to the resurrection out from the dead, viz: the resurrection of the just.

Our Lord in holding out an inducement to a ruling Pharisee to invite the poor, crippled, lame and blind, when he made a feast, told him that he would be happy, "because," says he, "they have no means to repay thee, therefore thou shalt be repaid at the resurrection of THE JUST." Luke xiv : 14. What sense would there be in thus qualifying the resurrection as "a resurrection of the just," if it is to be as Christadelphians claim, a mixed resurrection of both just and unjust at the same time? None whatever. It would have been quite enough to say, "thou shalt be recompensed at the resurrection." But no. Our Lord defined which resurrection he would participate in. It would be the "first resurrection," that of the "sleepers in Christ"—the justified ones.

Again, when the Sadducees sought to puzzle our Lord by propounding the case of a woman who had buried seven husbands, and inquiring which of the seven would be entitled to her in the resurrection, he silenced them by the information that "the children of this age marry and are given in marriage, but those deemed worthy to obtain that age, and that resurrection from the dead, neither marry, nor are given in marriage, for they can die no more, because they are like angels, and are sons of God, being sons of the resurrection." Luke xx : 34-36. In dissecting this important testimony, let us carefully note all the points.

I. The children of this fleeting, changing age, marry and are given in marriage. Why? Because death removes earth's tenants at

such a fearful rate that if marriages were not consummated it would soon be empty.

II. Those accounted worthy of the next age do not marry. Why? Because "they cannot die any more." Therefore there will be no necessity to marry and replenish the earth.

III. The expression, "and *that resurrection out from the dead,*" is significant of a particular resurrection in *contrast* with some other, viz: that of the unjust.

IV. The expression, "*those DEEMED WORTHY*" of "that resurrection out from the dead," clearly teaches that their worthiness will be passed upon **PREVIOUS TO THEIR RESURRECTION**, because the mere fact of their being subjects of that resurrection, is an evidence of worthiness.

V. All whom the Lord deems worthy of a resurrection *out from the dead* at that time, will be possessed of angelic natures, for they **CANNOT DIE ANY MORE**. Mark the language. It is those who are deemed worthy of that resurrection, (anastasis—"a making to rise and leave their place"—*Liddell and Scott*) *out from THE DEAD*," and not those deemed worthy of an exaltation from a lower to a higher nature **AFTER** they have "come out from the dead." This is an important point, and strikes at the very foundation of a mortal emergence of the Lord's dead men.

VI. All who are raised at that time Jesus declares will be "Sons of God." "Not so, Lord," replies an advocate of a mixed resurrection, "for there will be many whom the Judge cannot recognize and fellowship as Sons of the great God. They are children of the Devil, because his works they have done." Such are the difficulties that attach to this erroneous belief. But thanks to our Lord Jesus Christ, He has told us that all those who are brought forth, or born at that resurrection, will be "Sons of God," *BEING children of the resurrection.*" To be a son implies parentage. The resurrection is here personified as a parent bringing forth children. All who are produced, or born from the graves, at this time, then, by the resurrection as a parent, are truly "children, (or sons) of the resurrection," and Jesus adds, that "**BEING** children of the resurrection (or that resurrection) they are children of God. Why? Because it is not a mixed resurrection of just and unjust, but of *one class*—the just, who certainly are God's children.

Job, the man of afflictions, cried out in anguish of spirit to God, "O, that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time, and remember me!" Job xiv: 13. Job desired to be hid quietly away in the grave, but not forever. He desired the Lord to appoint a day when he should be remembered by Him again. But he was satisfied to remain until that time arrived, because he well knew that it would bring release from all the calamities, pain and sorrow that then surrounded him. Hence he says, "all the days of my appointed time will I wait, *till my CHANGE come.*" Ah, then Job looked for a change to come when the Lord's set time expired. Yes, he expected to

“see God in his flesh,” not the loathsome flesh that then covered him, but the flesh of one born from the dead—incorruptible flesh. He looked forward with joyful hope to the resurrection of God’s just ones at the appointed time, viz: the Lord’s appearing. Hence he says, “thou shalt call, and I will answer thee; thou wilt have a desire to the work of thy hands.” Yes, Job will “hear the voice of the Son of Man, and will come forth” with all the redeemed ones from the hiding places of death. And not only will he come forth, but like them he will be “*changed*” for he will remain in the embrace of death, UNTIL his change come; so that it will be but one step from his *waiting position* in the grave, to that of his *changed position* of incorruption.

The sweet singer of Israel also looked forward to the same great change, hence he declared that “he would be satisfied *when he awoke* in the likeness of the Lord.” Psa. xvii: 15. He had no idea of awakening in the likeness of sinful flesh; but he did hope to be of that number who should be like the Lord. John declares that when He (Jesus) appears, we shall be like Him.” 1 John iii: 2.

Again, the Apostle Paul, alluding to those who are “asleep in Christ,” (the just, for those only are *in Him* who abide in Him,) he says that when God brings Jesus again, He will also bring with Him the Saints who are now asleep. “For this we affirm to you, by the Lord’s word, that we, the living, who are left over to the coming of the Lord, will by no means precede, (in our meeting of the Lord) those who fell asleep. Because 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*, (the just ones) will be raised first (out from the dead, incorruptible, 1 Cor. xv: 51), then we, the living, who are left over, shall at the same time with them (after being clothed in a moment, with the bridal vestments of immortality, 1 Cor. xv: 51) be caught away in clouds for a meeting of the Lord in the air, and so (“accordingly, or under these circumstances.”—*Liddell and Scott*,) we shall be always with the Lord.” 1 Thess. iv: 15-17. Is it possible to see a resurrection of two classes in this graphic description of Paul’s? No. One class only are described, viz: those who are Christ’s—the elect—the Sons of God. These “hear the Archangel’s voice and come forth.” These ascend in clouds to meet their glorious Lord. They are “the bride,” adorned in wedding garments, who go forth to join the bridegroom. Having met Him, and heard His welcome voice, we are told that “under these circumstances or conditions” of happy union, they will always remain with their Lord. Such a prospect is glorious and cheering. Hence the Apostle exhorted the Thessalonians to “comfort one another with these words” This beautiful description of the scenes of the resurrection morning is perfectly harmonious with the teaching of the Scriptures concerning the resurrection of God’s children from the grave with incorruptible bodies; (not mortal) also with the great truth of the resurrection of only one class at the appearing of our Lord.

Great stress is laid by Christadelphians on the gathering together of those who are raised, the just and unjust at one time, as they claim.

That there will be a gathering at the Lord's coming we do not dispute, for Paul entreated the Thessalonians "concerning the coming of the Lord Jesus Christ, and our *assembling to Him*." 2Thess. ii: 1. But that *this* assembling will include the unrighteous is nowhere taught. The opposite is, as we have already seen in Paul's first epistle to the same body. John, when referring to the appointed time for judging the dead having come, makes no reference to any but the Lord's servants who are to receive a reward—the Prophets and Saints who fear the Lord's name. Rev. xi: 10. This is in perfect harmony with what we have already quoted. Is it not strange if the doctrine of a mixed resurrection be true, that all the descriptions of it should name only the just? Again, when the assembling of the Saints has taken place, and John sees them in one great company on Mount Zion, only *one class* are present, those having the name of the Lamb and the Father written on their foreheads. None are there but the redeemed ones who were not defiled, nor spoke a falsehood.

Again, John witnesses the resurrection of men who had kept themselves pure from image worship, and had testified faithfully for Jesus. But does he see more than one class raised at that time? No. He had been favored with numerous visions previous to this, some of which exhibited those who had died, again acting in the scenes of earth, having been raised, but nowhere did he catch a glimpse of more than one class of persons so raised. Now he has reached the verge of the Millennial day, and the last view of a resurrection is given to him previous to its dawning, and still he sees but one class. But he is more explicit now than ever before, and he puts a nail in a sure place concerning this important point, by telling us that "the rest of the dead (the cursed and unholy) did not live till the thousand years were ended." The resurrection of those he had just witnessed he says is "the *first* resurrection." The word "*first*" (*πρωτη*) signifies "the earliest." Hence in speaking of *two* resurrections, this that John saw was the earliest, or first one of the two. Then we may conclude from all the testimony that has been examined that it must be "the resurrection of the just;" that it is "*that* resurrection out from the dead" that Jesus referred to, when he said that those brought forth by it "could not die any more." Especially may we so conclude when John tells us that these persons that he saw come forth ascended thrones and reigned with Christ one thousand years. John has settled the matter, however, by declaring that all those who have a part in the first, or earliest resurrection, are "blessed and holy," for over these "the second death has no authority, or power." Consequently, if Christadelphians maintain that the unjust as well as the just share in that resurrection, then they declare that the second death is powerless to act on them, and we have the old sectarian dogma revived, of wicked men living forever.

At the end of the thousand years John witnessed another resurrection of the dead. He saw the closing drama of death's career. The second, or later resurrection takes place, for it is perfectly proper to so term it in contradistinction to the one named by him as the

"first," or earliest. He told us that the "rest of the dead," (those deemed unworthy of a part in that resurrection out from the dead which gave life to all who shared in it,) "lived not again until the thousand years expired." In harmony with this statement, we find him describing scenes to take place during this term, and also at its close. He then sees the dead, standing before the throne. They could not stand there if they had not been raised. The very expression made use of—"lived no. again, until" etc.—teaches clearly that when the period should expire limited by the word "until" then the "rest of the dead" should "LIVE AGAIN," else there is no meaning in language. If those whom he describes as "LIVING and reigning with Christ actually *live*, then there is no reason to conclude that the "rest of the dead" (the unjust) will not as literally *live again* as did they, for the same word is used in the original for both classes. We therefore believe in a literal resurrection of the unjust. If we figure this away, then we can figure away the other also.

John now witnesses the standing up again of "the rest of the dead." He saw "the resurrection of the just," at the dawn of the Millennial day. Now at its close he sees the "resurrection of the unjust," or "those having done evil things." We will allow Christadelphians to claim this as a "mortal resurrection," for the Word testifies that over these the second death has power. But "the conquerors shall not be injured by the second death," says Jesus; hence, all such are deemed worthy of a part in the first or earliest resurrection. Verily the Word of God is simple, truthful, and perfectly harmonious, if we will read it with a childlike mind, having no crutches or man-made theories to support.

In conclusion, then, we believe we have proven the following points:

I. That Christadelphians are in error relative to the meaning of the words "raised" and "resurrection," as applied to the righteous, because they nowhere signify "a process" requiring three stages for completion.

II. On the contrary, our Lord's resurrection, and the case of Lazarus, and the ruler's child, all were actions completed, so to speak, instantaneously. Examples of the past, therefore, are all against the Christadelphian expositions of resurrection.

III. The meaning of the words *anastasis* and *egiro*, the two words used in Scripture to express the awaking and standing up again of the dead, are never used in connection with resurrection so as to signify a "raising process."

IV. That the angels of the Lord testified that the Lord's resurrection was in the past, when Mary came to the tomb at the dawn of day, consequently the claim of Christadelphians that His resurrection was not complete until afterwards, is directly opposed to the Word of God.

V. That the Scriptures teach two resurrections—one at the coming of Jesus, which is a resurrection of the just only, and another at the end of the Millennial day, which includes "the rest of the dead."



Therefore, the doctrine of a simultaneous resurrection of both classes at our Lord's coming is false.

In view of this testimony, what becomes of the doctrine of judgment as taught by Christadelphians? There is not a foot of ground left for it to stand upon. It is, we verily believe, nothing but a relic of the apostacy. We find the same doctrine advocated by almost every sect in Christendom, not omitting the Mother of Harlots herself. That is, the same, so far as a simultaneous resurrection of both classes, and a simultaneous appearance at the bar of Christ, is concerned, where each one, just and unjust, will "tell the story of their lives," and upon this testimony will they be adjudged worthy of life, or of being driven into the lake of fire. "Then you deny Paul's words, do you, that 'we must all appear before the judgment seat of Christ?'" says one. No, my friend, we deny no such thing. But we harmonize one Scripture with another, and thus produce conviction upon the mind. We believe truly that we shall all appear before Christ's judgment seat, as Paul says, but when the same Paul tells us that the Saints who "sleep in Christ," will be raised from the dead with spiritual or incorruptible bodies, we are bound to believe that also. It is foolish to arraign Paul against himself; therefore, we compare Scripture with Scripture, as did the Bereans of old, and by so doing we learn that Christadelphian views of resurrection and judgment are as utterly at variance with the teachings of inspiration, as are the doctrines of the immortality of the soul, or a kingdom in the skies as taught by the sects.

We hope, therefore, that every candid, honest investigator of God's Word, will accept its teachings in simplicity, free from the vain speculations and philosophy of men. Do not suffer yourselves to be blinded by the sophistical reasonings and mystical explanations of those who are "seeking to draw away disciples after them," and may the Lord grant that as many as are truly disposed to honestly investigate His Word may see the light reflected therein. Amen.

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THROUGHOUT Europe one smells gunpowder. Thousands of men are working night and day, from the Seine to the Neva, in completing the engines of attack and defence. The arsenals are overflowing with terrible means of destruction. The fleets and railroads are ready for the transportation of armies, amounting to five or six millions of soldiers, commanded by illustrious chiefs, and eager for glory, honors, and slaughter. The time of words and compromises has passed. The hour of deeds and radical settlements is struck, and the governments themselves, in spite of their caustic assurances of peace, cannot conceal any longer the solemnity of the situation, and the imminence of war.

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WE HAVE had a great many translations of the Holy Scriptures; the best of all would be their translation into the daily practice of Christian people.

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## Instruction for Unbelievers.

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### Light Shining in the Midst of Darkness.

THE "New York Herald," a paper of important standing in the political world, has opened its columns for the impartation of light on religious subjects. A short time since, a man whose hair is frosted for the grave, expressed his dissatisfaction with the indistinct and uncertain glimmer that shone forth from sectarian lanterns, and called for "more light." In response to this call, we find the following able article, which truly is light shining in the midst of darkness.—EDITOR.

Having seen an article in the "Herald" entitled "More Light Wanted" on spiritual matters, I would answer the same through your paper, it being the medium of light to the public, by asking the question where shall we go to get light? Shall we go to fallible man, shall we go to the preachers of the day, or shall we go to Him who said "let there be light and there was light?" Gen. i: 3. If He brought forth light for the natural world will He not give light to the spiritual? Is not His word as immutable as when He said by His Son, "I am the light of the world?" John viii: 12. And if His Son be the light of the world, that must be the source to which we must go. Is it not true also that He said, "I am the way, the truth, and the life? John xiv: 6. It follows, then, that He is the way by which we can get the truth and life; and if we are to get life through Him, have we it within ourselves? He also says, "the flesh profiteth nothing; it is the spirit that quickeneth. My words are spirit and they are life." John vi: 63. He says again, "except ye eat my flesh and drink my blood, ye have no life in you; he that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." John vi: 53, 54. If this be a part of the light He sent into the world, how dark must be the teachings of those that say to man, "You have eternal life; every man, woman and child born of Adam;" thereby making a direct contradiction to the Word of God, and making it of none effect by their traditions. They forget the record that God gave of His Son. And 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: he that hath not the Son of God hath not life." 1 John v: 11, 12. They forget also what Moses said in giving the law to Israel: "Behold I set before you this day life and death, good and evil: choose which you will." Deut. xxx: 19. Did Christ come to do away with the law? No; but said that not one jot or tittle of the law should pass, till all be fulfilled. Matt. iii: 18. The Apostle Paul said he taught none other things than Moses and the Prophets did say should come. Acts xxvi: 22. Now, if life and death be taught in the Scriptures, and life is to be gotten through Christ, how say our preachers that we all have an eternal life that must live in happiness or misery forever? Is not this contradictory? Which shall we believe, God or

man? I prefer to believe the Word of God, which liveth and abideth forever. 1 Pet. i: 23. Some say that life means happiness and death means misery. Very singular, to be sure, to say, if one man kills another, Oh, he is not dead, he is only in misery. Would the law be satisfied with such an excuse, and will God be satisfied with such teachers of His Word? Did God say to Adam in the day thou eatest therefore thou shalt surely die, (Gen. ii: 17,) or did He say he should go into eternal misery? No; death was the penalty. Now what did Adam transmit to his posterity—anything more than what he had himself? I answer no. What law, then, does Adam's posterity come under? Paul says: "Wherefore, as by one man sin entered into the world and death by sin, so death passed upon all men, for that all have sinned." It follows, then, that the law that Adam's posterity is under is one of death. Now, has God provided any means whereby man can obtain eternal life? The Word of God says yes; through His Son, who came to bring life and immortality to light by the Gospel. 2 Tim. i: 12. This Gospel was first preached to Adam and Eve in the saying, "The seed of the woman shall bruise the serpent's head." Gen. iii: 15. It was also preached by Noah before the flood, but none of that generation gave heed to it, so the waters came and destroyed them all. Noah went into the ark a type of Christ, and was saved, because he had prepared it as God had told him. The Apostle says that there is no other name given under heaven whereby men can be saved but the name of Jesus Christ. The question now arises, how shall we get into Christ? The Apostle says, "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. (Galatians iii: 27 and 29.) What was the promise made to Abraham? He told him that he would give him a certain tract of land—Genesis xiii: 14 to 17—told him to walk through the length and breadth of it; gave him the boundaries of it—Genesis xv: 18—and said:—To thee and thy seed will I give this land forever. He said not to seeds, as of many, but of one, which is Christ. Galatians iii: 16. Stephen said that Abraham never had so much as to set foot upon. Acts vii: 5. He reiterated the same promises to Isaac and Jacob; and Paul says that it was for the hope of the promises made to the fathers that he was judged. Acts xxvi: 6. Should a Christian believe in the promises made by God? Should they have the same hope that Paul did, and he says there is one hope, one faith, one baptism. Eph. iv: 4 and 5. Paul had faith in them, Abraham had faith in them, and it was accounted to him for righteousness. But is this the faith and hope of the present day? No! They will tell you that man has an immortal soul, (the definition of which I heard a learned D. D. say a few weeks ago was an *immaterial substance* which is *nothing at all*) which goes to heaven at death, and this in the face of what Christ tells his disciples, that he should go to the Father, but whither I go ye cannot come. John xiii: 33. But if I go I will come again that where I am ye may be also. John xiv: 3. Paul also says of Christ that He is King of Kings and Lord of Lords, who only hath immortality,

dwelling in the light which no man hath seen nor can see, nor can approach unto. 1 Timothy, vi: 15 and 16. In the face of this testimony they will tell us that they go right to heaven at death; and this is the light we get from them. Christ truly said if the blind lead the blind they will both fall into the ditch. One might ask how can we inherit the promises if we have no immortality? I answer by a resurrection from the dead through Jesus Christ our Lord; for Paul says as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, then they that are Christ's at his coming; 1 Corinthians, xv: 35 to 44. And he goes on to show that there is a natural body and there is a spiritual body. Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. 1 Corinthians, xv: 46, 47: "The first man Adam is of the earth earthy; the second man is the Lord from heaven." This shows that our father Adam was of the earth earthy, and therefore the penalty that God put on him for his sin in saying, "dust thou art and unto dust thou shalt return" is a literal fact, for he was not spiritual in any manner. One might ask what is a spiritual body. I answer Christ was after his resurrection, for he was raised from the dead by the Spirit of God; he said himself that he was flesh and bones. Luke xxiv: 39: "For flesh and blood cannot inherit the kingdom of God," John iii: 5, and 1 Corinthians, xv: 50: The life of his body was the Spirit of God, the blood was before his death: as it is with us now. "And he shed his blood for the redemption of the world, for he was made like unto his brethren in all things, (yet without sin), that he might be a merciful high priest in things pertaining to God"—Hebrews ii: 17. Paul says:—"Behold, I show you a mystery." 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; 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 "Death is swallowed up in victory"—1 Corinthians, xv: 51 to 54. Thus we see that man can get a victory over the curse pronounced on Adam, through Jesus Christ our Lord, by a resurrection from the dead. Nowhere in the Scripture do we find such expressions as "immortal soul," "never-dying spirit." God always speaks to man as an organized and intelligent being, and has given him laws and commands to follow. If God said to Adam he should die, should not the thing that was lost be the thing to be saved? and did not Christ come to redeem man from the power of death? Immortality is always spoken of in the Scriptures in connection with the body, and men can see by searching them how grossly they have been deceived and led astray by the teachers of the day, who teach the same doctrine that the serpent taught Eve, in saying "Thou shalt not surely die." Genesis iii: 4. Let men give heed unto the word of God which is able to make them wise unto salvation. And Peter says of it, "We have a

sure word of prophecy whereunto ye do well to give heed as unto a light that shineth in a dark place." 2 Peter i: 19. But I will close, hoping that the inquirer may learn to look for the light at its proper source—that is, the word of God.

[Communicated for the Herald.]

### The Elements of the Kingdom of God.

It requires at least three essential elements to constitute a kingdom, to wit: king, subjects, and territory. There cannot be a kingdom without these three elements. Neither one of these elements alone can properly be called a kingdom. A king without subjects or territory, is not a kingdom. Subjects, without a king or territory, is not a kingdom. Territory alone is not a kingdom. It would be as proper to call the ground, or site, upon which a house may be built, or the material out of which it is made, a house, as to call the territory or the subjects separately a kingdom. To call the subjects a kingdom would be a contradiction of terms, for to whom would they be in subjection? A king, territory, or subjects, separately, can only be called a kingdom by synecdoche, where a part stands for the whole. But where these three elements are united we have a kingdom, whether the king rules alone, or has associated with him a cabinet of subordinate rulers; or whether he have a local metropolis, or is constantly moving from place to place; whether he has a written code of laws, or verbally communicates his will, whether he has one tribe, or all the nations of the earth for the subjects. But leave out one of these elements and you cannot have a kingdom. The world's history does not furnish a precedent or example of a kingdom without these three essential elements. The Kingdom of God will not be an exception to all other kingdoms in this respect. Its King, or prime ruler, will be the Son of God. We might refer to His royal title to David's Kingdom as demonstrated by His genealogy, or that He is the Son of the King of Heaven and earth, and that He is per consequence, a royal Prince; but we will confine the evidence to a few plain declarations of Holy Writ.

I. All the Prophets who have written concerning Him predicted that He should be a King. See Isa. ix: 5, 7.

II. The Angel Gabriel declared that the Lord God would give unto Him the Kingdom of His father David; and that He should reign over the house of Jacob forever." Luke i: 32, 33.

The wise men from the distant Orient worshipped Him under the royal title of the King of the Jews. Christ in His noble defense before Pilate declared in the most unequivocal language that He was born and came into the world for the specific purpose of testifying to the glorious truth that He should be a King. John xviii: 37. And Pilate inscribed his royal title to the Kingdom of Judah, upon the cross, in the three dominant languages of the world. John xix: 19. Christ in His reply to Peter affirmed that His Father had appointed unto Him a Kingdom. Luke xxii: 29. Christ said to Pilate, "My Kingdom is not of this world;" thus plainly teaching that He is a

King in expectation of a Kingdom. John xviii: 37. Christ in His sublime description of His return to earth, as demonstrated in the royal splendor of His transfiguration a few days afterwards, represented Himself as coming in His own Kingdom. Matt. xvi: 28. Referring to Himself as the great King of earth, He commanded His disciples not to swear by Jerusalem, for it is the city of the great King. Matt. v: 35. Peter on the day of Pentecost represented Christ as the anointed of God to occupy David's throne. Acts ii: 30. All the Apostles who have written, or whose testimony is recorded, bear united testimony to the Kingly title of Jesus Christ. Paul says that "if we suffer with Him we shall also reign with Him." 2 Tim. ii: 12. Thus teaching that He shall both possess the title, and exercise the functions of a King.

The same Apostle in his solemn charge to Timothy, represents Christ as coming in His own Kingdom. 2 Tim. iv: 1. Peter represents Christ as possessor of the everlasting Kingdom. 2 Pet. i: 11. "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." John saw emblazoned upon the crimsoned vesture of the incarnate Son of God the lofty title of "King of kings and Lord of lords," while gleaming upon His royal head were the glorious insignia of His Imperial position as the world's great Sovereign, ruling the nations with an iron scepter. Rev. xix: 11-16. The Angels in Heaven proclaim His title to the kingdoms of this world, which will be verified when He shall occupy the throne of Universal Empire as represented in the last quotation. Rev. xi: 15.

In Rev. xx: 4, 6, John affirms that the Saints redeemed from all lands and seas, "shall reign *with Christ*;" thus Christ as a King, will reign. As already shown, Christ derives His title to universal dominion from the Father. In addition please compare Rev. ii: 26, 27, with Psa. ii: 6-9. "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; even as I have received of my Father." He receives the right to rule the nations from His Father.

The following is a record of His right or title to rule the world. The Father says, "Yet have I set my King upon my holy hill Zion; I will declare the decree; the Lord hath said unto me, thou art my son; this day have I begotten thee, ask of me and I shall give unto thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Christ having been enthroned in Mount Zion, the Father acknowledges His unlimited sway over all the earth, by calling upon earth's great Kings and Judges to make a truce with Him lest they shall perish from the way before His triumphant power. Hear Him. "Be wise, now therefore, O ye Kings; be instructed ye Judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest He be angry, and ye perish from the way, when His anger is kindled but a little." That Christ will be clothed with kingly power, to bless or curse all the inhabitants of the earth, is evident from the

last clause of this Psalm. "Blessed are all they that put their trust in Him." According to this testimony of the Father, Christ will be the King over all the earth, with all nations for His subjects; and He will rule the disobedient with an iron scepter, and bless all who through confidence in His right shall swear allegiance to His government. Please note carefully these points as we shall refer to them again under another head. According to the seventh chapter of Daniel the thrones of all earthly kingdoms will melt before the streams of fire which proceed from Messiah's throne, to whom the Kingdom and dominion under the whole heavens shall be given, while all dominions shall serve and obey Him. Texts might be enumerated almost without number, demonstrating that the Kingdom announced in the Gospel, will have for its King the Son of the Highest.

The subjects of the Kingdom will claim our attention next. Your Brother in the patient waiting for the Kingdom,

J. M. STEPHENSON.

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[SELECTED.]

#### What Sets the Heart on Fire.

In Luke it is written concerning Jesus, that "Beginning at Moses and all the prophets, he expounded unto them (Cleopas and his companion) in all the Scriptures the things concerning himself." This exposition of the Old Testament must have been of stirring and absorbing interest to these disciples, or they would not have said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" An exposition of Moses and the Prophets set their heart on fire—a fire which continues to burn so long as the believing mind retains or "keeps in memory," and dwells upon the things of the Spirit revealed to them. This is the philosophy of the spiritual frigidity and death so all-pervading in this dark and cloudy day—*Moses and the Prophets are not expounded*. They have fallen into neglect as the annals "of an old Jewish almanac," of interest only to the student of Hebrew antiquities; all of whose attempted expositions evaporate in curious remarks upon Israelitish customs, and the fulfillment of a few types and predictions in the suffering of Jesus. Such archæological dissertations would have inflamed the heart of Cleopas as little as they enkindle those of our cotemporaries. Setting the heart on fire by a narrative of facts, unconnected with the Scriptural exhibition of the glory that shall follow, is impossible, being contrary to the nature of the human mind as God has constituted it. Cleopas was well acquainted with all the sufferings of Jesus, for he had witnessed them; yet did his Lord address him as a "fool, and slow of heart to believe all that the Prophets have spoken." He "trusted that it had been He who should have redeemed Israel." The baptism of Jesus in suffering produced no glowing of his heart so long as he perceived no prospect of redemption for the nation through Jesus. His heart was perplexed. The disciples of Jesus looked to Him as Jehovah's representative, by whom

"He would put down the mighty from their thrones, and exalt them of low degree," when He would "fill the hungry with good things, and send the rich empty away;" and "help His servant Israel, in remembrance of His mercy; as He spake to their fathers, to Abraham and his seed forever." The father of John the Baptist expressed their hope in Christ when he said, "Blessed be the Lord God of Israel, \* \* \* for He hath raised up a Horn of Salvation for us (Israel) in the house of His servant David, \* \* \* that we should be saved from our enemies and from the hand (power) of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore unto our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life." But when Cleopas and the rest saw only the triumph of the Serpent power over the woman's seed, there was no burning of the heart, no "joy unspeakable, and full of glory," through the crucified Nazarene. He had cast down no thrones of the mighty; He had failed to help Israel, who was still in the hand of the enemy; He had not accomplished the things promised to Abraham and his Seed; those of low degree were still in degradation, hungering after the good things denied to the rich; and He Himself was to all appearance overcome. He had "drunk of the brook by the way," and had not as yet "lifted up the head," or been exalted. Could He be the King "of whom Moses in the law and the Prophets did write?"

To set the heart on fire we must have a comprehensive view of "all that the Prophets have spoken" concerning Christ. The want of this was the weakness of Cleopas, and the cause of ours. Jesus strengthened him by showing that Moses and the Prophets taught that the Christ's path to glory was through suffering. The connection between suffering and glory was the point illustrated in the conversation. Had the Christ not suffered, Jehovah's holy covenant confirmed to Abraham would have remained without force; and so no right to blessings, spiritual or political, by individuals or nations, could have been obtained. No exaltation without trial is a principle of the Divine economy which cannot be evaded by those who would attain to glory. The disciples were slow of heart to perceive this until it was so strikingly illustrated in the sufferings of Christ. These were great, but greater still the glory which absorbs the less. Paul thought nothing of them, esteeming them as mere light afflictions that were for the moment; because they worked out for him a far more exceeding and eternal weight of glory. In this, he followed Jesus; and exhorts us to do the same in imitating Him. But, if we would be exalted to this indomitability of mind, we must familiarize ourselves with "the glory to be revealed." This will make us invincible. The darts of the enemy will fall ineffective from our shield; and though "a spectacle by reproaches," we shall be strengthened by the might of truth, which is God's power, in the inner man to obtain the crown of righteousness at last. Jesus "opened to them the Scriptures," that they might obtain a view of the glory



to which they had been called. How inestimable a blessing is the Bible open to the understanding! Gold and silver cannot purchase it; therefore, the world is destitute of it; to the wise and learned it is sealed. Money cannot repay our debt of obligation to him who opens to us the Book. Cleopas and his companion could not have recompensed Jesus for setting their hearts on fire; for the understanding of "the Word of the Kingdom" is life, and honor, and glory forevermore.

[Communicated for the Herald.]

### The Spirit not Isolated or Independent of the Word.

"It is the Spirit that quickeneth: the flesh profiteth nothing, the words that I speak unto you, they ARE SPIRIT and they are life." John vi: 63.

Nearly all the modern religious sects in Christendom claim the Holy Spirit, (or as it is termed by them the Holy Ghost,) as the only efficient agent in the salvation of sinners—the only acknowledged medium of transmission of God's grace, ignoring the Scriptures as the accredited agent. The sinner acts in the meantime only as he is acted upon—he is wholly passive, or at least this doctrine was formerly held to with great tenacity by the sect calling themselves Calvinists, the followers of John Calvin. Those calling themselves Armenians took the opposite ground, as a sort of counterbalance, and based almost everything on works. It is now justly due to both parties, however, to state that the peculiar doctrines of both, if not entirely exploded, are greatly modified; at least the great controversy has entirely ceased. Both parties now use the Scriptures merely as a text book, and invoke the Spirit's aid, that is an influence; some call it the third person in the Trinity, at any rate it is something outside of, or independent of the Word, forgetting that Christ has made them identical. "The words that I speak unto you, they are spirit, and they are life," says Jesus; and further, He points out the Scriptures—the Word, as the only medium of sanctification, "Sanctify them through Thy truth; Thy Word is truth." John xvii: 17.

In the so-called revivals of religion (more properly animal, or magnetic excitements) the Scriptures are virtually set aside, or ignored by a resort to the anxious seat. This process of conversion certainly has no warrant from the Word. It is the Word of God that sanctifies and makes clean, as the following texts will prove. "Sanctify them through thy truth; *Thy Word is truth,*" (John xvii: 17,) and in verse twenty, "Neither pray I for these alone; but for them also, who shall believe on me *through their Word.*" "Now ye are clean through *the Word* that I have spoken unto you." John xv: 3. Many more passages of like import might be cited, if it were necessary, but these must suffice. The Scriptures are also given as a thorough furniture for the man of God. "All Scripture given by inspiration of God, is 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, 17.

In this boasted age of progress, something more than the preaching of the Gospel is deemed necessary for the Christian's thorough furniture. That has become stale and insufficient, in the minds of the so-called revival preachers of the present day. They virtually deny that "the Gospel is the *power of God* unto salvation," and that all who are saved must believe and obey this Gospel.

These revival preachers, consider the *revival seasons* as they are termed, as the great *harvest seasons* which occur periodically, as the harvest in the physical world; this, they think is an ordinance of Jehovah for the ingathering of immortal souls. The celebrated Jediah Burchard, who figured extensively as a revival preacher twenty-five years ago, was the most successful operator in his line, that I was ever acquainted with. His *forte* consisted in producing the most intense excitement through his powers of oratory—holding an audience spell-bound, while dwelling on the eternal torments of the sinner, and the necessity of improving the revival harvest season. This season he compared to the people waiting at the pool of Bethesda, which had five porches, in which the impotent, blind, halt, and withered, waited for the moving of the water. For an angel went down at certain seasons into the pool, and troubled the water; and whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. See John v: 1-9. This circumstance, Mr. Burchard thought, was conclusive proof that revival seasons were periodical, and all his eloquence was brought to bear upon the sinner in urging him to improve the harvest season, as death very often intervened. He intensified the danger of procrastination from the fact, as he claimed, that God always commissioned the destroying angel (death) to follow hard in the wake of revival seasons, to take those who had resisted the *Holy Spirit's striving*.

All such performances are a legitimate outgrowth of the idea of a separate, outside, detached influence operating independently of the written Word, for where an undue prominence is given to this marvelous, mystical and intangible Spirit influence, just in that proportion does it detract from the power of the written Word. This is fully evidenced in all those revivalists ignoring the potency of the Gospel of the Kingdom, which is the only medium through which God designs to save men. See the great commission to the Apostles, "Go ye into all the world, and preach the Gospel to every creature; He that believeth (the Gospel) and is baptized, shall be saved; but he that believeth not shall be damned, (condemned)." Mark xvi: 15, 16.

Nothing that is mystical is connected with the Gospel. It is plain and can be easily understood, by attentively reading and studying what the Prophets, Christ, and the Apostles have left on record. The imagination is not stretched to its utmost tension to comprehend the latter, as is the case with the former. "Life and immortality is brought to light through the Gospel."

M. I. LEWIS.

## Miscellaneous.

[SELECTED.]

### The Falashas of Abyssinia.

ROUND the enclosure of the temple are situated the houses of the priests, guardians of this sanctuary. They observe the laws of purity with rigor, they till their fields, prepare their food themselves, and keep aloof from the world. The people bring them a portion of their crops, and also other presents, especially at the approach of the great festivals. The priests are principally engaged in the education of children, to whom they teach the Bible and the traditional practices. It is the same with the Ascetics, or Nazarites, who devote themselves to spiritual meditation by a vow of abstinence and celibacy. The study of Biblical history is pretty general. Unfortunately, the art of writing forms but rarely an element of education.

It is from the midst of the sacred enclosure that prayers of the faithful arise towards heaven. Towards midnight, the clear, cadenced, and melancholy tune of the reciters is heard, and is replied to by the monotonous responses of those attending. The praises of the Eternal, salvation of Israel, the love for Jerusalem, the aspirations for a happier future for all mankind, are the ideas which draw from them sighs and tears, intermingled with cries of joy and hope. The morning dawn does not call away these devout servants of God, and the sun never sets without the two-fold echoes of the accents of these indefatigable worshippers. The prayer begins with the exclamation, "Abba! Abba!" (Father, Father), and amidst frequent genuflexions, the word "Abeit! Abeit!" (Lord, Lord), are uttered several times with extreme fervor.

The domestic fire-side is not less pure than the sanctuary. The women, free, almost independent, but industrious and modest, conduct their household properly, and their families profit by the fruit of their labor. Directing the house, and sure of the affection of their husbands, they stand by their sides in the heaviest trials of life. Polygamy is not forbidden by law, but it is regarded as a blameable action. Concubinage is altogether unknown. Marriages take place at a mature age; a case of divorce is but rarely heard of. The newly married remain ten days in the house without going out. In case of death three or four persons look after the washing of the body and its interment. The people accompany the funeral procession as far as the fence of the cemetery, reciting prayers. On the seventh day, they shave off the hair of their head, and offer a sacrifice for the soul of the departed. The Debtaras and the poor share in the meal, and never fail to praise the virtues of the deceased.

The Falashas, who have won the reputation of being good tillers of the ground, at the same time represent the industrial class of the country. All trades are almost exclusively exercised by them. They are smiths, coopers, porters, weavers, builders, etc. Many among them know several trades. The wives assist their husbands in all their

labors, and only leave them when they have to attend to their domestic occupations. The little boys tend the flocks, and the girls go to fetch the water, and spend their time in spinning cotton.

Commerce is not in favor with the Falashas, they consider it as an obstacle to fidelity and rigor in the matter of religious observances. They have a special horror of slave dealers; their traffic is regarded by them as illegal. When by chance a Falasha possesses a slave, he endeavors to initiate him into the Decalogue and the ordinances of purification; forthwith he is considered as a Jew, and can neither be sold nor serve beyond a term of six years. At the expiration of this term, he is declared a Jew, and enters without restriction into the fold of Jewish nationality. The slaves who refuse to accept the dogmas of Judaism must not be employed in the preparation of food or in other domestic services on account of the tedious purifications which contact with them might impose at any moment. Such slaves are carefully avoided.

If the Falashas repudiate commerce, they do not hesitate to become warriors. They are very courageous. They defend themselves with much perseverance against their assailants. In the provinces, in which their numbers are not sufficiently compact, they inspire their neighbors with respect, and are never attacked with impunity. While the Falashas of the north have to submit to the most barbarous exactions, the Jewish inhabitants of Atyefer and Konara are objects of grave fear to the Amharas. King Theodore had thousands of them in his army, and among the unfortunate combatants commanded by Taddig in his invasion, extending as far as Algueden on the Mareb, there was a large number of Falashas of Adiaba. They love their country above everything, and become quite enraged against any one who should dare make unfavorable remarks on Abyssinia and her inhabitants.

Justice is administered by the elders (*chimaguelie*). All complaints and differences are brought before them. Their verdicts are always respected by both parties. Nobody dares to offer opposition or appeal to the Amharic authorities. The Falashas are, as a rule, hot-headed; altercations are not rare among them. Each defends his cause with great eloquence and expressive gesticulations; but this fervor never ends in blows, and as soon as somebody interposes in order to make peace, they forget everything that might have passed. To the credit of the women it must be said, that they hardly ever disturb, by their gossip, the good standing of a neighborhood.

The religious unity of the Falashas has maintained itself since time immemorial. There is no schism, no sect, and no party among them. Every province and every city, voluntarily submits to the decision of its priests and its "debtaras." Every community is autonomous and independent. It is only in case a great danger should menace their religion that they unite in order to repel the common enemy. Thanks to this union, the weak and ignorant Falashas have succeeded in warding off the blows which the pious brigade of missionaries and conversionists had leveled at them *ad majorem Dei gloriam et ecclesiae*.

The Falashas constitute a distinct section of Judaism. Their usages and ceremonies astonish the theologian in the highest degree. They possess our whole canon in the Gueez language, together with the apocryphal books accepted by the Abyssinian church. Several observances which exist among us are not to be met with among the Falashas—such as, for example, the semi-festivals of Hanucah and Purim. On the other hand, they observe divers ceremonies and a goodly number of semi-festivals, which are based on apocryphal books, some of which proceed from very suspicious sources, but to which they nevertheless cling with a tenacity worthy of a better cause. Having no knowledge of an oral law, their conduct is regulated by habit, which flows from a peculiar system of interpretation given to the sacred text, which does not always agree with that of the other Jewish sects. The fringed praying scarf is not used in prayer; the very use of phylacteries is unknown, and the doors are destitute of “mezuzoth.”—*Jewish Chronicle*.

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[Communicated for the Herald.]

#### Cleanliness.

It is an old saying that “cleanliness is next to Godliness.” How it originated I know not, but I should be disposed to amend it in any case. How a filthy person can be said to be Godly, I cannot conceive, therefore I should say “cleanliness is an *element* of Godliness;” in other words no person can be said to be Godly who is not cleanly.

I am induced to write you a few lines on this subject, by reason of having observed many filthy habits among those claiming to be holy ones. To be Godly, is to be God-like, or LIKE GOD. Can we associate filthy habits with the character of God? Is He not holy, pure and clean in the most absolute sense? How can any one claim to be Godly or God-like then, who is given up to the indulgence of filthy habits?

Again, we owe it to each other as brethren, to give no offence to each other. Two God-like persons associating together will not give offence, but let a filthy person come into the presence of a God-like person, and he is almost sure to disgust the pure tastes of his brother. I will suppose a few cases. If I obey the Apostolic injunction to “use hospitality one to another, for thereby some have entertained angels unawares,” and invite a brother to my home, and he treats my family to an exhibition of his spitting propensity, is that clean? If, on being accommodated to an easy chair, in a comfortable room, he ejects his filthy saliva all over the carpet, is that clean? If, on going to the kitchen where there is no carpet, he spits on the floor, that has been scrubbed white by the hard labor of a sister, is that clean? If he sees the stove door open, and being too lazy to put his mouth down to it, he aims for it at a distance of a few feet, and instead of the saliva alighting in the fire, it strikes the hot stove and emits a disgusting odor, and leaves a filthy mark on its nicely polished surface, is that clean? If, on being conducted to a clean bed he leaves filthy stains of

tobacco juice on the white sheets or counterpane, is that clean? If, after he has left his room; the sister who has provided all these comforts for him, finds a disgusting pool of saliva (the accumulations of the night) near the bedside, which she is compelled to remove, at the expense, perhaps, of a sick stomach, is that clean?

If a brother has extended his hospitalities to such a one, I feel sure he will know, after he has gone, that he has not "entertained an angel unawares." And, however much disposed we may be given to hospitality, after receiving a visit, or rather "a visitation" from such men as those alluded to, it is not declaring too much to say that they cannot be as welcome to our homes as are those who are truly Godly, and prove it by being cleanly. Christians, above all other men, ought to be examples of purity, holiness, and cleanliness. Filthiness is always associated with the world, and its ways. It belongs to the order of things from which we have been separated. We ought to exhibit to the world, then, habits which are like those of Christ and God, and not disgust our fellow men with filthiness that is akin to everything that is degrading in society. PURITY.

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[Communicated for the Herald.]

### Strange Logic.

THE mortal resurrection advocates have taken many strange positions on the subject of the future of man, but nothing is more palpable than their view of the resurrection of the Saints. It is argued by Dr. Thomas, that the resurrection is a *process*, commencing with the standing up of a mortal body and finally ending by a change from corruption to incorruption, *after* the judgment, and further, that the resurrection is not *complete* until the Saint is made immortal. This is a fair statement of the case. We wish now to show our readers that the Doctor has presented a dilemma which is decidedly ludicrous.

In order to show the point clearly, we will state it in propositions.

I. The resurrection covers the whole period of coming out of the ground until the body is immortalized.

II. Immortality is not bestowed until *after* the judgment.

III. Therefore the judgment takes place *during the time of the resurrection of the dead*.

The theory does not agree with itself, for it is argued that the resurrection of the dead was for the purpose of the judgment. But the theory now is to have *one half* of the resurrection on *this side*, and the other half on the *other side* of the judgment. There is no way for this theory to get out of the dilemma. The Doctor argues that a Saint is not raised from the dead until he is made immortal, it therefore follows, that either the judgment is a *part* of the resurrection, or that one part of the resurrection takes place *before*, and the other *after* the judgment. Now if a Saint can be *partly* raised from the dead *without any judgment*, why may he not be *wholly* raised? The principle is the same, why stop the *process*, if indeed it be a process, and strange

to say, the judgment takes place *during* the process! Strange logic this!

Another point. It is argued that the phrase, "sown a natural body," applies to coming out of the grave mortal, and that "raised a spiritual body," is exaltation into a higher nature. Hence the coming out of the grave is not a part of the being "raised" process, or no part of the resurrection. Quite a discovery.

Again, Paul says, "the dead shall be raised incorruptible." The new theory corrects Paul, and informs him that the dead are to be made living mortals first, and then, after judgment, the good living mortals will be made incorruptible. But we shall believe with the Apostle yet, and abide the consequences of our faith, if we are condemned by men. "THE DEAD SHALL BE RAISED INCORRUPTIBLE." So it says, and so I believe. Glorious truth. More anon.

H. V. REED.

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[SELECTED.]

### New Babylon.

IN the "Prophetic Times," edited by Dr. Seiss, Philadelphia, is an article on "Babylon," in which the editor says:

"Babylon the great, then, doubtless includes the Papal system. But, with the decline of the Romish power, we can detect a new phase of the same old Babylon rising into greatness, and about to demand supremacy in the earth. We refer to that form of dominion developed now in Protestant nations, which is, if possible, a still more artful substitute for the coming kingdom. It is the kingdom of worldly culture, and civilization, and scientific progress, and inventive art, which is rapidly accumulating its resources, and preparing to effect the promised regeneration without any such intervention as the appearing and Kingdom of the Lord Jesus Christ. It proposes to disenthral and elevate mankind by free institutions and social reforms. It promises to subsidize and apply all material forces to promote the prosperity and happiness of men. It is the kingdom of modern civilization, about which so much boast is made, even by men who profess to be Christians, and who ought to know that the coming regeneration cannot be effected in that way. For it ignores the necessity of a new birth, and the power of the resurrection of Jesus. It is, after all, another attempt to permanently improve and exalt man on the basis of his fleshly, natural life, which all the Scripture denounces as corrupt, and which all past experience proves incapable of such improvement."

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A LONDON clergyman advertises that he will "lend" his weekly sermons for a half-a-crown apiece, or four for 10s, warranted "original earnest and evangelical."

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THE total amount of gifts presented to the Pope, on the occasion of the fiftieth anniversary of his entering the priesthood, is estimated at 20,000,000f.

### Gleanings.

IT IS NOT POLITE to be all things to all men. Always let it be manifest where you stand, and what you are; and do not hesitate when it is necessary to express the honest sentiment of your heart.

It is not polite to confess your sins in the plural number, while you extol your virtues in the singular number.

It is not polite to quote the sentiments and opinions of others, and give them currency as your own. If you make a speech or write a paragraph, let it be in your own language, be it expressed ever so homely or bunglingly.

FAITHFUL PREACHING.—Sinners cannot bear plain dealing, and when their darling sin is struck at, their hearts swell with indignation. "I hate him," says King Ahab, concerning Micaiah, "for he does not prophecy good concerning me, but evil." When John the Baptist came to touch on Herod's particular sin, his beloved Herodias, then John's head must go for it. A profane gentleman once said of a godly preacher, "He divides his text like a scholar, and follows his doctrine like a logician, but the Devil cannot stand his application."

A SERIOUS schism is threatened among the Spiritualists. Dr. Wm. B. Potter, a leader among them, has come out with an exposure and an appeal to decent Spiritualists to separate from "impostors, libertines, and free-lovers," and wage uncompromising war upon them. If half he tells is true, there is need of a radical expurgation. He says that no less than six editors of spiritual papers are free-lovers, and that Andrew Jackson Davis, the prophet and leader, extends fellowship to the libertines.

THE dream of the Pharaohs, the Ptolemies, the Bonapartes, will soon be a reality. Ships will sail freely past Egypt and Arabia into the Indian Ocean, saving many thousands of miles upon the old voyages from Europe to Asia. This is the culmination of the world's efforts for a route eastward to the Indies. The Suez Canal, begun and ended by French enterprise, at a cost of \$100,000,000, is characterized as "a task that has no equal except in mythology, when Hercules joined the Mediterranean to the Atlantic."

THERE is a real idol temple erected and formally established in the United States, at Portland, Oregon. The building is completed, and the Chinamen are actively engaged in furnishing. The fifteenth amendment makes these idol worshippers citizens, and legalizes their idolatry.

THE Czar of Russia has issued a decree transferring the seat of government from St. Petersburg, to Kiew, the chief city of the province of Ukraine, and a palace is now building there for the Imperial residence.



## Poetry.

[SELECTED.]

### "WE'LL ALL MEET AGAIN IN THE MORNING!"

"We'll all meet again in the morning,"  
 When the shadows of night flee away;  
 When the darkness is past,  
 And the day-star at last  
 On the fair brow of morning its bright lustre casts,  
 And gilds the fair portals of day,  
 Then we'll meet and we'll hail the glad dawning,  
 Yes, we'll meet again in the morning.

"We'll all meet again in the morning,"  
 Though we slumber in death's chilling gloom;  
 Though we lie down to rest  
 On our mother earth's breast,  
 And bow in submission to death's stern behest,  
 Yet the Conqueror unsealeth the tomb;  
 We'll wake at the first note of warning,  
 And "all meet again in the morning."

"We'll all meet again in the morning,"  
 All the loved and the lost gone before;  
 Those who faded and died  
 Ere the noon's sultry tide,  
 Those who clustered with us round the old home's  
 hearthside  
 We will greet on the evergreen shore,  
 Nor fear for the night's swift returning,  
 When "we all meet again in the morning."

"We'll all meet again in the morning,"  
 And no sorrow shall darken the way,  
 Neither shadow nor night,  
 For the Lamb is our light,  
 And we'll bask in His presence with purest delight  
 At the dawn of the all-perfect day,  
 When God's smile is our home-land adorning,  
 And "we all meet again in the morning."

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### Died,

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On the 6th of February last, MRS. WM. B. PUTNAM, of Vanville, Wisconsin, of heart disease.

She was a faithful and beloved mother of six children, who deeply feel their loss, as also does the Church with which she was connected. Having disrobed as usual, and blown out the light, she fell suddenly forward, on getting into bed, exclaiming, "O, Lord, what ails me?" A gurgling groan from the throat, and all was over. She waits the coming of the Life Giver, who shall restore her to her friends once more.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### The Restoration of Israel—Our Position.

In these days of apostacy, and of peril, it is of the utmost importance that our Faith be well defined. With this end in view, we deem it proper to state clearly our position relative to the Bible doctrine of the restoration of Israel. It may seem strange that any necessity should exist for this; nevertheless, such is the case. There is a strong effort being made by certain unenlightened parties to draw away disciples after them by so presenting their views of Bible-teaching as to mystify and bewilder those who are seeking God's plan of salvation. The point of attack is made upon the great Bible truth of the restoration of Israel. It is claimed by these false teachers that all the restoration of Israel that will ever take place will be a gathering of God's Saints to the land of Canaan; that these are the only Israel God will ever recognize, and that when the dead are raised, and brought to Palestine, their promised land, then the "house of Jacob" will have been restored, and this is the house over which Christ was promised the rule. After this gathering is finished, the Apostles, who were promised to "sit upon twelve thrones, judging the twelve tribes of Israel," will enter upon their duties of judging, or ruling, the Saints, and the Saints who had a promise of kingship will in turn rule the nations. It will be observed, therefore, that this teaching is not the same as Adventism, because it allows probation for the nations after Christ comes. Yet it strikes at the very foundations of the Faith, because it ignores entirely the teaching of God's Prophets concerning the restoration of Israel. The glowing words of Isaiah, Jeremiah and others, concerning the future gathering of the Israel who have been dispersed among the nations as a punishment for their sins, are all frittered away by a specious method of reasoning.

That we may not be accused of misrepresenting these parties we will quote from a communication now in our possession, upon this very subject. The writer says: "This people (the Saints) evidently are the 'all Israel' of Romans xi: 26, that shall be saved after the manner therein described." We will now quote the passage alluded to. Paul says: "Brethren, that you may not be conceited with yourselves, I wish you not to be ignorant of this secret, that hardness in some measure has happened to Israel, till the fullness of the Gentiles may come in, and then all Israel will be saved, as it has been written, 'the Deliverer shall come out of Zion and shall turn away ungodliness from Jacob.' And 'this is the covenant with them from me when I shall take away their sins.'" If we are to understand anything from this statement it is—

I. That the nation of Israel, now in dispersion, are the people alluded to.

II. This people now, as in the past, have hard hearts, and are thereby alienated from God.

III. That there is a limit fixed for this state of things, marked by the little word "until."

IV. That when that point is reached, the Gentile times will be full, and Israelitish times begin.

V. That then "all Israel" (the nation now possessed of hard hearts) will be saved.

VI. That this will be accomplished by the Messiah, *after his second coming*. Because he issues from Zion (David's city) for the purpose of "turning away ungodliness from Jacob," and as a result of their turning, He will "take away their sins."

Being no longer "ungodly" and having been restored to God's favor, they may then be said to have been saved. But how any one can say that the "all Israel" here referred to are the believers who are called out by the Gospel and adopted into the family of Abraham, is passing strange. If that view were true, then we should be compelled to claim—

I. That hardness of heart had happened to believers in Christ.

II. That when the times of the Gentiles were filled, then Jesus would return to Zion, and "turn away ungodliness" from believers, take away their sins, and thus "all believers" would be saved.

And yet it is claimed that believers are now "meek and lowly in heart," of "a contrite spirit;" that they have turned from their ungodliness, and in consequence have received pardon for their sins through the atoning blood of Jesus. How inconsistent! How foolish! How unscriptural!

Again, our writer says "this nation in its infancy was settled in the land of Canaan, and constituted the 'Kingdom of God;' as such they continued to exist under various modifications up to the coming of Jesus, the Messiah. 'From the days of John the Baptist the Kingdom of Heaven suffered violence, and the violent took it by force.' (Matthew xii: 12.) Their law expired. Their institutions went down."

Here we see the confusion that he falls into. He first undertakes to show that "spiritual Israel," or "those of faith," are the true Israel, who will be restored. And yet, in surveying the history of Israel in the past, he states that the nation, as settled in the land of Canaan, "constituted the Kingdom of God." Then, Israel after the flesh, as such, he acknowledges nationally as God's Kingdom, under the rule of David. Here was "the house of Jacob" in the past. What right has the writer alluded to, or any one else, to say that what was "the house of Jacob," or "the Kingdom of God," under David's rule, will not also be the same under the rule of Him who is to "sit upon the throne of His father, David, and rule over the house of Jacob" in the future? Did not the distinction of faith, individually considered, exist in those days as well as when the Apostle wrote to the Roman Church? Some, in their zeal to maintain this false theory, seem to forget that although there are two Israels, one after the flesh, who are beloved for the fathers' sakes, and one after the spirit, who are called to inherit the promises with Christ, yet God deals with the latter individually, but with the former nationally.

One quotation more, as follows: "God's Israel needs to be gathered. That this will be accomplished is abundantly evident. 'Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,' Thess. ii: 1. This gathering will be from the grave, and all parts of the earth. They will meet Jesus in the air, and thenceforward ever be with the Lord. They will come with Him to the earth. Thus will God's Israel be restored to their own land—Canaan."

And is it possible that men can become so blinded by short-sighted reasoning as to believe that this comprises all that the Prophets have predicted concerning the restoration of Israel? Is it true that men will set aside hundreds upon hundreds of texts which speak directly upon this point; texts that no sane man can possibly apply to the Saints, but only to Israel in their national capacity? God says relative to this restoration, "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, *as at the first*. Jer. xxxiii: 1. Are the Saints of God here meant? If so, what captivity are they now in? Again, if they are to be built up *as at the first*, how were they formerly built? Further, the Lord says—"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in my great wrath, and I will bring them again unto this place, and I will cause them to dwell safely." Have the Saints been driven by God into all countries, on account of His great wrath and anger against them? If so, they are the ones to be gathered. Have they ever dwelt nationally in the land of Canaan? If so, then they are the people whom he will "bring there AGAIN."

We might fill a volume of a thousand pages with quotations bearing upon this subject, and remarks thereon, but we have quoted sufficient to demonstrate the utter folly of attempting to reconcile the testimony of the Prophets concerning the future gathering of Israel with the idea that the gathering of the Saints to meet the Lord is only

meant. This view is so utterly absurd that we can scarcely write upon it with any degree of patience. Nevertheless, for the sake of those who may be readers of the HERALD, and who are yet not fully indoctrinated into the Scripture-teaching on this important subject, we have ventured a few words upon it. We have done this so as to place them upon their guard against receiving the specious arguments of the parties before alluded to, who, apparently, are seeking to build up a party on this issue.

In conclusion, then, we wish it definitely understood that we have no fellowship nor sympathy with any opposer of God's truth concerning the restoration of Israel—literal Israel, we mean, the people who are now in dispersion on account of their former transgressions. Those who deny this vital truth are utterly ignorant of the first elements of the Gospel, or else they willfully oppose what they know to be true. We charitably hope the former, however. We will never, knowingly, lend our aid, directly, or indirectly, for the support of such men, in any way, because, in so doing, we should be guilty of encouraging "enemies of the truth." We hope that we are not misunderstood as to our position. It is one we have long held, and expect to maintain for all time to come.

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#### Some Points of Difference.

These are peculiar times. Great and precious truths, pertaining to the plan of salvation, are being dug out of the rubbish of the dark ages, and are being advocated by thousands. Sects are being formed on various issues, and papers are being published advocating the various views of different organizations. But among all these channels of communication, it seems to be a difficult matter for some, who are not divested of the veil that blinds their eyes, to discover where the truth of God in saving manifestation, lies. Especially is this the case among those who have been readers of such papers as "The World's Crisis," "The Voice of the West," "The Herald of Life," "The Hope of Israel," etc. They find all of them advocating fearlessly "the complete mortality of man," "the personal and literal advent of the Lord Jesus Christ," "the total destruction of the wicked," "the unconscious state of the dead," etc., and are thereby led to suppose that all papers advocating these views are of one school, worshipping at one shrine, and possessing "one Hope." We do not wonder, therefore that one who has been a reader of the "Crisis," and has perceived a harmony existing upon the truths named, between it and the HERALD, should write us for a statement of the *differences* that exist between us. We cheerfully comply, both for his sake and that of others who may be misled.

The "Crisis" is one of the organs of the great body of "Adventists." This body, although holding many truths, is far from accepting "The Gospel" as God's plan of salvation. They do not even regard the belief of the truths named above, as essential for salvation. "Christian character," they say, "is the only test of fellowship." Consequently, every man who is termed good, be he a bitter opposer of God's truth,

or in utter ignorance thereof, yet, possessing what is termed a Christian character, is accepted as a brother in good standing. A man may not only ignore, but actually oppose with boldness the great and essential truth of the restoration of Israel, and yet be a good brother. In fact "all evangelical denominations" contain Christians according to the "Crisis" standard. In proof we extract the following from its columns:

WHO WILL BE SAVED?

*Bro Grant:* Do you believe all Christians will be saved, regardless of denominations?

A CONVERT.

We answer yes, without a doubt. All Christians belonging to the Lord, wherever they are found. By *Christian* we mean something more than a professor of religion, who may be a member of the church, yet destitute of the Spirit of Christ. He is one who truly loves Jesus and His word. Such may be found in the various evangelical denominations, and will be saved without regard to the denomination to which they belonged. A person will not be saved because he was a Baptist, Methodist, Congregationalist, or Adventist, but because he was a *Christian*.

Here, then, is one point of difference. We hold that the Bible reveals but "One Faith and one Baptism." Eph. iv. Sectarians have all kinds of faiths. As a body, however, they are possessed of a faith which engenders a hope of bliss for immortal souls beyond the skies at death. Such a faith and hope is Pagan in its origin, and is not of God.

Such a Gospel as these preach is not the Gospel Paul preached, but is what he terms "another gospel." Upon all such preachers he pronounces a curse. Gal. i: 8. They are perverters of God's truth. They have invented a plan of their own for the salvation of men, a plan that is utterly subversive of God's plan. Can such be well pleasing to God? Is it possible that men who are at one with such can be Christians? As well might we say that many of the Scribes and Pharisees who ignored our Lord's testimony were Christians. They were conscientious, no doubt, and, like Saul of Tarsus, thought they were doing God's service. Yet they served Him not. Neither do any in our day who are ignorant of the plan of service, or worship, that God has revealed as acceptable in His sight. He has declared His purpose concerning man's salvation, and has opened up a way of escape from death. It is as Jesus said, by "a belief and obedience of the Gospel" that men secure the precious boon. Sectarians are ignorant of what this Gospel is. Adventists have "another Gospel" than that which Paul preached. Consequently, we can have no fellowship with either. We are not unconscious of the fact that we are denounced by many as being "too proscriptive," and "too uncharitable." We have no choice in the matter. It is not something of our own getting up, that can be changed and remodded at pleasure. No. "God's ways are not as man's ways." If they were we should have a slim hope of salvation. He has immutably fixed the terms on which man can be saved, and not a hair's breadth will He deviate from His revealed plan.

We do not believe, therefore, that "there are Christians in the various evangelical denominations." A Christian is a Disciple of Christ. A Disciple of Christ is one who believes what Moses and the

Prophets testified concerning Christ, both in His first and second manifestations. First, as a Savior of men through the way appointed. Second, as the Savior of nations, at His second advent, when, as a ruler upon the throne of David, He will "send forth His law from Zion, and the word of the Lord from Jerusalem," which will be obeyed to the ends of the earth. Then Israel will be restored, their Kingdom again established in Palestine, and all kingdoms in the world will be subjected to the Great King of the whole earth. For one thousand years Jesus and His Saints will rule the mortal nations of earth in peace and righteousness, after which death and all enemies will be destroyed from off the face of the earth. All will be brought into perfect harmony with the Father's will, and He will "be all and in all." These are some of the blessings that are realized through a fulfillment of God's covenant with the Fathers. The One Faith is based upon these covenants of promise. This faith being a unit cannot beget a Hope contrary to it, therefore but One Hope pervades the breasts of those who are possessed of the One Faith. Such as these are not looking for the Lord to come and blow the earth into ten thousand million fragments, nor to burn its crust through with the fires of pent-up volcanoes, destroying all that He has created upon its fair surface, and thereby acknowledging that "the earth was made in vain." They have no such hope as this, because it is directly at variance with the One Faith of Abraham, Christ and His Apostles.

The "Crisis," therefore, is in error when it claims that a Christian can fellowship the heathen dogmas of the sects, which he certainly does by remaining in their ranks. No man who has once been enlightened as to what the Gospel is can possibly remain in a body that ignores its great truths, and in fact "teaches for doctrines the commandments of men." As well might we expect to find Paul, or Jesus, sitting down quietly in an Episcopalian, Methodist, or other denominational church, partaking with them in their ignorant worship, calling them brethren. Such an inconsistency is inconceivable in the persons of Christ or Paul, and equally so with any true follower of Christ. "Come out from among them, and *be ye separate*, saith the Lord, and touch not the unclean, and I will receive you and be a Father unto you, and ye shall be My sons and daughters, saith the Lord God Almighty." 2 Cor. vi : 17, 18. In accordance with the request, we have separated ourselves, and every son and daughter must do likewise, if they would claim the blessing. No Christian can walk hand in hand with a Sectarian, because they are traveling different roads. One is going to Heaven, the other to Palestine. One is going to sing and play on a golden harp all his life; the other is going to rule the nations in company with Christ. Rev. ii : 26, 27. They have different faiths and different hopes. Unless it can be proven, therefore, that a person can be saved without possessing "the One Faith," we shall continue to witness against those who hold to "character" as the only test.

Another point of difference between us and the "Crisis," is the agency of the Spirit, apart from the Word, in the conversion of men in this dispensation. We read the following in its columns :

“One of the principal causes of the depression and lament of the church of the present day is the want of revivals, or of *the outpouring of God's spirit* upon the people.

Now, the Word of God recognizes no such instrumentality as an outpouring of God's spirit on men as a means of saving them. The Word teaches us that “the *Gospel* is the *power* of God unto salvation.” This idea of an outside power, direct from God, is preposterous, and unscriptural. We verily believe that all the Spirit that is manifest in popular revival meetings is that which is manufactured on the spot. It originates in the room, first from the magnetic influence of the speaker, and then in the influence of mind upon mind, gendered and communicated by close proximity and heated brains and constitutions. We will guarantee, at any time, to cause a departure of “the Spirit” in any revival meeting in two ways: first, by reading the Word of God to the people for half an hour; second, by cooling the temperature of the room. If it was God's Spirit, come down from Heaven to convert the people, would it be possible to drive it off in this way? Never. It is simply a deception. Men and women become magnetized and excited, and verily believe that they are possessed by God's Spirit, because the minister says so. We cannot fellowship such a perversion of God's truth, because it introduces an agency other than God's agent (the Gospel) for the conversion and salvation of men.

There are many other points of difference that we might name, but we will not enlarge. The points we have introduced are sufficient to show that a *vital* issue exists between us, viz., as to what constitutes “a Christian.” All are Christians, according to the “Crisis,” “who love Jesus and His Word,” although they may be as ignorant as Hottentots as to what the Bible reveals concerning the mission of Jesus. This they may learn *after* they have become Christians. We hold with no such teaching.

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SECRET MOVEMENT AGAINST TURKEY.—Everything seems to indicate the speedy culmination of important events in the East. The following significant paragraph is from the “Boston Journal:”

A New York journal says, it is a fact, though the particulars are not yet all ripe for the public eye, that a secret organization, composed of Greeks, Russians, Germans, Frenchmen, and others, including Hebrews, has recently been formed in that city, whose avowed object is to unite with any power that may make war against Turkey to drive her back to her Mohammedan home. “The Grand Army of Palestine,” as the organization is pleased to call itself, will insist upon clearing Asia Minor, as well as Southern Europe of the hated Turk.

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WE may talk of the best means of doing good, but, after all, the greatest difficulty lies in doing it in a proper spirit. Speaking the truth in love, in meekness instructing those who oppose themselves—with the meekness and gentleness of Christ.



## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Subjects of the Kingdom of God.

As shown in a former article, the territory of the Kingdom will be the Land of Canaan, to which will be added the area of the whole earth. The former will constitute the territory of the Kingdom proper, the latter the territory of the dominion. As the royal Son of Abraham, Christ will inherit the territory of the Kingdom, but as the world's conqueror He will obtain the dominion by conquest. The territory of the Kingdom, and dominion under the whole heavens, is involved in the individual and national covenant which God made with Abraham, that to him and his Seed (Christ and all who are Christ's) should be given all the Land of Canaan, from the river of Egypt to the Euphrates; and that in him and in his seed should all the nations of the earth be blessed. These promises of course will embrace the domain of all nations.

The subjects of the Kingdom will be the Kingdom of Israel restored, to which will be added all nations as the dominion. By reference to Dan. vii : 13, 14, 27, we shall find a marked difference between the kingdom and the dominion. This is equally true of the four universal empires which will have preceded the fifth universal empire which shall fill the world. The same discrimination between the Kingdom proper and its dominion is made in the second chapter of Daniel. The stone exhumed from the mountain represents a local kingdom surrounded by the kingdoms of the world. The mountain which will fill the earth represents the dominion, which will embrace all the existing nations. The parables of the grain of mustard-seed and the full-grown tree, the leaven and the three measures of meal, represent these two conditions of the Kingdom. The Kingdom proper will have a wide margin without, from which the Saints shall come, and sit down with Abraham, Isaac, and Jacob within the Kingdom. Luke xiii.

The Abrahamic covenant includes both the Kingdom and its dominion. It embraces all the nations of the earth as a second party, to be blessed through Abraham and his seed, as a first party. Thus, Abraham and his seed will be the rulers, and all nations the subjects over which they shall rule. Paul teaches that Abraham and his seed are heirs of the world. Rom. iv : 13. When heirship shall give place to possession, they will be the world's possessors. Then will Abraham and his seed be the rulers and the world of nations the subjects.

Also, according to Daniel vii : 13, 14, 27, Christ and the Saints will be the rulers, and all nations, kindreds, tongues and people, the subjects over which they shall rule, and who will serve and obey.

Still further, according to Rev. ii : 26, 27 ; Psalms ii : 6-12, the title of dominion which Christ receives of the Father, and which he shares with all the overcomers, will constitute them the joint rulers over all nations, who will be required to take the oath of allegiance to the *prime* ruler, or perish. But before the nations of the earth can be

incorporated into the Kingdom of God, they must submit to the world's rulers; and before they will submit they must be scathed with judgments, and the earth deluged with blood. Hence, according to Daniel ii: 44, the Kingdom of God will break in pieces all earthly kingdoms preparatory to becoming a mountain and filling the earth. Christ, and His kingly Cabinet, will rule with a rod of iron, and dash in pieces as a potter's vessel, all interposing powers, and bless all the loyal who will put their trust in Him. According to Zech. xiv, and Rev. xix, the kings and armies of earth will contest their right to the dominion of the world. But an example will be made of them which will awe the nations into submission. This gigantic rebellion will be suppressed for one thousand years. The beasts of the earth will tear the purple robes, and eat the pampered flesh of earth's kings and potentates, and the fowls of heaven shall quaff their royal blood with no more reverence than they would the blood of the meanest beasts of the forest. According to Isaiah ii, Micah iv, Zech. xiv, and Rev. xiv, xv, the nations will be brought into subjection to the rightful sovereigns of earth through the instrumentality of judgments.

The object of the Gospel of the Kingdom will have been to select from among the nations a body of rulers, to administer the government of God over the obedient nations. Acts xv: 13-16. That this object will be attained is evident from the song of all the redeemed. Rev. v: 9, 10. The object of the Gospel of the coming age will be to convert the nations into the subjects of the Kingdom. Rev. xiv: 6, 7. Those messengers will be empowered to enforce subjection through the instrumentality of judgments. There will be no alternative; the kings and chief rulers must submit, or be destroyed, and others placed upon the thrones of earth who will submit. That all nations will ultimately submit to Abraham and his royal seed, and be blessed through their benignant reign, will be seen by reference to the following quotations, which we will give in full:

"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." Psalms xxii: 27, 28. "Give the king Thy judgments, O God, and Thy righteousness unto the king's son. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. 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." Psalms lxxii: 1, 2, 8-11. "So the heathen shall fear the name of the Lord, and all the kings of the earth Thy glory." Psa. cii: 15. "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 unto ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah ii: 1-4.

Micah repeats the same, and adds: "But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Micah iv: 1-4. After Christ shall have come, and all the Saints with Him; and after He shall have overthrown the assembled nations; and while He is King over all the earth, the following terms will be submitted to the left of the nations: "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, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. Zech. xiv: 16-19.

According to Acts xv: 13-17, after the Gospel shall have selected from among the nations a people for the name of the Lord; and after the Lord shall have returned and rebuilt the tabernacle of David which is fallen down, the residue of men (the Jews) shall seek after the Lord, and His name shall be called upon the Gentiles. "And after they had told their peace, James answered, saying, Men and brethren hearken unto me: Simeon hath declared how God at the 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, who doeth all these things." In Rev. vi: 8, 7, we find a record of the Gospel of the age, together with the means which will be employed in the subjugation and the conversion of the nations, preparatory to their becoming the subjects of the Kingdom of God. "And I saw another angel flying in the midst of Heaven, having the everlasting Gospel (the good news of the "aion", or age) to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters." That this great Gospel message will accomplish the object for which it is projected, in humbling and converting all the nations of earth, is evident from the song of all the Redeemed. They sing, as a first party, concerning all nations as a second party, saying, "Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before

These; for Thy judgments are made manifest." That the nations may have an opportunity to comply with the conditions of the coming age, their great adversary will be restrained for one thousand years. John says: "And I saw an angel come down from Heaven, having the key of the bottomless pit (i. e. the abyss) and a great chain in his hand. And he laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled." Rev. xx: 1, 2, 3. If the nations do not survive the coming of Christ, and the binding of the dragon, why chain the dragon to prevent his deceiving the nations, if there are no nations upon earth to be deceived? And if the nations are not upon probation for one thousand years, why chain their adversary for one thousand years to prevent his deceiving them during that entire period of time? If God has not mercy in reserve for the nations for one thousand years, why does he chain their adversary to prevent his deceiving them during that long period of time? When the Holy City, New Jerusalem, shall be the metropolitan city of the world, and the Throne of the Lamb shall be in it; and Christ and all the Saints shall be enthroned within that city, without shall be nations; and that these nations will be mortal is evident from the fact that within the city is a remedy to heal their physical maladies (Rev. xxii: 1), and that these nations will be converted, and become the subjects of the Kingdom, is evident from Rev. xxi: 24—"And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it." It is the nations *of* (i. e., belonging to) the saved. Subjects belong to kings; the nations belong to Christ and His redeemed Saints; therefore Christ and the Saints will be the rulers and the nations the subjects. That the kingdoms of this world will be converted in the Kingdom of Christ is evident from the fact of great voices from Heaven, blending with the seventh trumpet's dreadful blast, proclaiming that "the kingdoms of this world are become the Kingdom of our God and of His Anointed." "And the seventh angel sounded; and there were great voices in Heaven, saying the kingdoms of this world are become the Kingdoms (or Kingdom) of our Lord and of his Christ; and he shall reign forever and ever." Rev. xi: 15.

Thus, the subjects in Christ's Kingdom will be composed of the kingdoms of the world which will ultimately submit to Christ, and become His Kingdom. The subjugation and conversion of the nations will be a gradual work. Individuals will be saved through the instrumentality of one individual, viz., Christ. The nations will be saved through the instrumentality of one nation, viz., Israel. Israel will be the first fruit of nations, as Christ will have been the first fruit of individuals.

J. M. STEPHENSON.

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A WHITE garment appears worse with slight soiling than do colored garments much soiled; so a little fault in a good man attracts more attention than do great offences in bad men.

[Communicated for the Herald.]

**Is it Possible to Fall from Grace ?**

It is said by those who hold the doctrine of unconditional personal election that the Christian cannot fall away, and that God has, by His own positive decree, elected some to everlasting life ; that He hath once for all appointed, by an eternal and unchangeable decree, to whom He would give salvation, and whom He would devote to destruction. Let us compare these statements with the Word of God. "To the law and to the testimony, if they speak not according to this Word it is because there is no light in them." Isaiah viii : 20.

If it were impossible for Christians to fall, there could be no propriety in mentioning a condition. But there certainly is a condition, and consequently a possibility of failure. David, in giving advice to his son, Solomon, exhorts him thus: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind ; for the Lord searcheth all hearts and understandeth the imaginations of the thoughts. If thou seek Him He will be found of thee ; but if thou forsake Him He will cast thee off forever." 1 Chronicles xxviii : 9. But it is manifest that Solomon failed in his duty, and did forsake the Lord. Some of the last accounts we have of Solomon, except the bare mention of his death, are these : "But Solomon went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites, and Solomon did evil in the sight of the Lord." 1 Kings xi : 5. Again, the word of inspiration declares, "Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon, and the Lord was angry with Solomon because his heart (observe, his heart) was turned from the Lord God of Israel which had appeared unto him." Verses 6-9. We read positively that Solomon "sought therefore to kill Jeroboam." Verse 40. And the Apostle John assures us "that whosoever hateth his brother is a murderer, and ye know," adds he, "that no murderer hath eternal life abiding in him." 1 John iii : 19. In the example before us, we behold one to whom the covenant of salvation was particularly pointed out, and who faithfully performed his duty for some length of time, but who finally apostatized from God, and went after Idols ; and if we take into consideration the declaration of God to Ezekiel (xxxiii : 12), we have evidence to believe he was totally lost. "Therefore, thou son of man, say unto the children of thy people, the righteousness of the righteous shall not deliver him in the day of his transgression, as for the wickedness of the wicked he shall not fall thereby in the day that he turneth from his wickedness, neither shall the righteous be able to live for his righteousness in the day that he sinneth." In the 13th verse it is thus written : "When I shall say to the righteous, that he shall surely live, if he trust in his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed he shall die for it." God can swear by no greater than Himself. He can make no surer promise than to say, "He shall surely live," and yet the Al-

mighty declares that even if this solemn asseveration be made, yet if he turn from his righteousness and commit iniquity, he shall die; all his righteousness shall not be remembered. It shall be of no avail that it was once promised unto him that he should surely live, nor shall it be mentioned that he was once a Christian, and feared God and worked righteousness. This shall not be named. He shall die for his sin because "the just shall live by faith, but if any man, (rather, if he, the just man) DRAW BACK my soul shall have no pleasure in him." It was under this consideration the Apostle Paul exhorted his son Timothy thus: "Holding faith and a good conscience, which some have *put away*, concerning faith *have made shipwreck*, of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Timothy xix: 20.

But we would invite your attention to the testimony of the Lord himself. "I am the vine, ye (my disciples and followers) are the branches. If a man abide not in me, he is cast forth as a branch, and is withered." John xv: 5-6. And in the second verse he says: "Every branch in me *that beareth not fruit he taketh away*." This completely overthrows that doctrine which affirms that if any one be in Christ he cannot be taken away. It is urged, and with truth, that none can pluck them out of His hand; but this supposes that they bear fruit, or *continue faithful*." He that endures *to the end* shall be saved." Matthew x: 22. "Be thou faithful *unto death* and I will give thee a crown of life." Rev. ii: 10. As the Jews were rejected because of their unfaithfulness, so Paul says to the Gentile converts, who by faith were grafted into the good olive tree, they must *continue faithful* or they should be cut off also. Romans xi: 22. According to the unconditional personal election scheme there could be no danger of it, and if so, the warning of the Apostle was deceptive. He says also that they "in whom the spirit of God dwells," which can only refer to accepted believers, "are the temple of God, and *if* they defile the temple of God,—that is, themselves, or their own bodies,—God shall *destroy* them." 1 Cor. iii: 17. Again, the Apostle says of himself, "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 cast-away*." 1 Cor. ix: 27. This does not look as though Paul believed in the Calvinistic doctrine, for he plainly teaches that it is possible for a true Christian to fall from grace.

Finally, apostacy is proved from the following passages of Scripture, which speak of total and final apostacy: "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the holy spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall *fall away*, (rather, having fallen away,) to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi: 4, 5, 6. "For if, after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour, Jesus Christ, they are again entangled therein, and overcome, the last state is with them worse than the beginning. For it had

been better for them not to have known the way of righteousness, than after they have known it to TURN FROM the holy commandment delivered unto them." 2 Peter ii: 21, 22. If these plain passages of Holy Writ have any meaning, they plainly declare a possibility of final and total apostasy. Can any one possibly disbelieve with such unequivocal proof before them? Some may say, to avoid conviction, that God has certainly promised life to believers—to Christians. We have no doubt on this subject. But if he turn from his faith—his Christianity, he is no longer within the reach of the promise. If I say to the righteous "he shall surely live, if he trust to his own righteousness, and commit iniquity, he shall die for it." What can be plainer; what stronger proof can be desired? With this view we see the reasonableness of Peter's exhortation to "make our calling and election sure." 2 Peter i: 10. But with the Calvinistic view it cannot be made to appear reasonable, and so of all the exhortations and threatenings in the Bible. If man is not free to choose or refuse, to obtain through obedience, or lose through disobedience, they cannot be what they purport to be. In conclusion, I would say, in the language of the Apostle, "Let him that thinketh he standeth, take heed lest he fall."

B. E. MERRICK.

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[Communicated for the Herald.]

#### Letters to My Friend.—No. 2.

*My Dear Friend*: I again take my pen in order to communicate a few more thoughts concerning the nature of man, for your consideration. In my former letter I stated that God meant what he said, and said what he intended should be accomplished. We have seen that man was a part of the sixth day's creation, and that he was made of the dust of the ground. This identical man that was made of the dust is the same man that became a living soul by the reception in his nostrils of the breath of life. This soul, or man, the Lord named Adam. After this we find the man Adam was placed in the garden of Eden, "to dress it, and to keep it," but not without restriction or command that of every tree in the garden he might freely eat, except of the tree of the knowledge of good and evil; he should not eat of it, for in the day that he should eat of it he would become subject to death, or as it is in the Hebrew and the margin of our Bibles—"Dying thou shalt die." This is equivalent to saying "thou shalt be liable to die at any time." Gen. ii: 16, 17. Satan, however, testified that he should NOT die." Gen. iii: 4. Now, did God mean what he said, or shall we believe Satan? I shall believe God, and for the proof refer to Gen. iii: 17, 19, and Gen. v: 5. Did Adam die? Yes, after earning his bread by the sweat of his face for nine hundred and thirty years he returned back to the ground from whence he was taken. Thus was God's sentence literally executed.

But you, and many others, contend that Adam, in sinning, died a spiritual death. Suppose this true; then the sentence put upon him for disobedience was spiritual also. Then man lived in spiritual sin, a

spiritual sinner, nine hundred and thirty spiritual years, and then he died another spiritual death, and returned to spiritual dust. Where is literal Adam if that be the case? Again, we must conclude that Satan told the truth when he said "ye shall not surely die," and God was defeated and mocked. But God is true, and His words speak louder than thunder. True, Adam lost, by his disobedience, all dominion, and was dethroned from the lofty position that he previously enjoyed. He was also turned out of the garden lest he should partake of the tree of life and eat and live forever in the sinful state into which he had fallen. Nevertheless, a promise was made to the woman, that this should not always be the condition of man, (Gen. iii: 15,) of which I will speak more fully in a future letter.

I know there are many good, and I have no doubt honest, people, who contend that the "breath of life" is that which became the real intelligent man. I hope you will notice this passage again carefully. You, and many others, think because the Bible speaks of soul and spirit that these expressions refer to an inward, intelligent being, the real man, which is immortal, and leaves the body at death. If the breath of life is the real man, then of course it must be *the accountable man*, and the man that eat of the forbidden tree, and the same man that received the penalty for disobedience, and had to earn his bread by the sweat of his face, and finally return to dust. Gen. viii: 19. If this was the real Adam, it must be he lived nine hundred and thirty years and died. Gen. v: 5.

Again, it is contended that man is immortal because God said "let us make man in our image, after our likeness." Well, granting, for argument's sake, that this was the case, then God placed His *immortal* image and likeness in the garden, to keep it and dress it, and gave it privilege to eat of all of the fruit of the trees of the garden, except one, the tree of knowledge, and declared that if it should eat of the forbidden tree, *it should DIE and return to dust*. Now it does seem to me that you can see at once that the penalty inflicted upon MAN was death, and a returning again to dust. This doctrine of inherent immortality, has no foundation in God's Word. It is not discoverable in the creation of man, as we have seen. If Adam, our great progenitor, did not possess it, how could he transmit it to others? A stream never rises higher than its fountain by natural means. Neither could Adam convey to his posterity a higher nature than he himself possessed. He was mortal and not immortal, and history and our own observation teaches us that all his children are like himself, mortal, dying creatures. "God only hath immortality." 1 Tim. vi: 16. How dare poor, sinful, mortal man claim to be equal with God in this respect? The Lord reveals to us how we may obtain immortality. It is by doing His will, in obeying His commandments, and patiently SEEKING for glory, honor, and *immortality*. Rom. ii: 7, and vi: 23. *Self* alone will receive it.

I ever remain, yours in Christ, in *hope* of immortality,

L. CLEM



## Miscellaneous.

[SELECTED.]

### A Table of Offices and Conditions of Men.

**PATRIARCHS**, or fathers of families, such as Abraham, Isaac, and his sons.

*Judges*, temporary supreme governors, immediately appointed by God, over the children of Israel.

*Kings*, and they either of the whole nation, or after the falling off of the ten tribes of Judah or Israel.

*Elders*, Senators, the LXX, or Sanhedrim.

*Officers*, Provosts, Sheriffs, or Executioners.

*Judges*, inferior rulers, such as determined controversies in particular cities.

*Israelites*, Hebrews, descendants from Jacob.

*An Hebrew of Hebrews*, an Israelite by original extraction.

*A Proselyte of the Covenant*, who was circumcised, and submitted to the whole law.

*A Proselyte of the Gate*, or stranger who worshipped one God, but remained uncircumcised.

#### OFFICERS UNDER THE ASSYRIAN OR PERSIAN MONARCHS.

*Tirshatha*, or Governor appointed by the kings of Assyria or Persia.

*Heads of the Captivity*, the chief of each tribe or family, who exercised a precarious government during the captivity.

#### UNDER THE GRECIAN MONARCHS—SUPERIOR OFFICERS.

*Maccabees*, the successors of Judas.

*Maccabeus*, High Priests, who presided with kingly power.

#### UNDER THE ROMAN EMPERORS.

*Presidents*, or governors sent from Rome, with imperial power.

*Tetrarchs*, who had kingly power in four provinces.

*Proconsuls*, or Deputies of Provinces.

#### INFERIOR OFFICERS.

*Publicans*, or tax-gatherers.

*Centurions*, Captains of an hundred men.

#### ECCLESIASTICAL OFFICERS OR SECTS OF MEN.

*High Priests*, who only might enter the Holy of Holies.

*Second Priests*, or Sagan, who supplied the High Priest's office in case he was disabled.

*High Priests for the War*, set apart for the occasion of an expedition.

*Priests*, Levites, of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

*Levites*, of the tribe of Levi, but not of Aaron's family; of these were three orders, Gershonites, Kohathites, Merarites, several of the sons of Levi.

*Nethinims*, inferior servants to the Priests and Levites (not of their tribe) to draw water, and cleave wood.

*Prophets*, anciently called Seers, who foretold future events and denounced God's judgments.

*Children of the Prophets*, their disciples, or scholars.

*Wise Men*, called so in imitation of the Magi, or Gentile philosophers.

*Scribes*, writers and expounders of the law.

*Disputers*, that raised and determined questions out of the law.

*Rabbies*, or doctors, teachers of Israel.

*Libertines*, freed men of Rome, who, being Jews, or proselytes, had a synagogue or oratory for themselves.

*Gaulonites*, or Galileans, who pretended it unlawful to obey an heathen magistrate.

*Herodians*, who shaped their religion to the times, and particularly flattered Herod.

*Epicurians*, who placed all happiness in pleasure.

*Stoics*, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

*Simon Magus*, author of the heresy of the Gnosticks, who taught that men, however vicious their practice was, should be saved by their knowledge.

*Nicolaitans*, the disciples of Nicolas, one of the first seven deacons, who taught the community of wives.

*Nazarites*, who under a vow abstained from wine.

*Nazarenes*, Jews professing Christianity.

*Zealots*, Sicarii, or murderers, who under pretence of the law, thought themselves authorized to commit any outrage.

*Pharisees*, Separatists, who upon the opinion of their own godliness despised all others.

*Sadducees*, who denied the resurrection of the dead, angels, and spirits.

*Samaritans*, mongrel professors, partly heathen, and partly Jews, the offspring of the Assyrians sent to Samaria.

*Apostles*, missionaries, or persons sent; they who were sent by our Savior, from their number were called, "the twelve."

*Bishops*, men chosen as overseers of congregations.

*Deacons*, officers chosen to take care of the poor.

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WEEKLY PAPER IN JERUSALEM.—One of the most distinguishing features of the civilization of the western nations is the weekly and daily newspaper. Among the old nations of the East, a paper, when started, is a most thorough novelty. It is just now said that Jerusalem is soon to have a weekly. That city though still populous in its ruins, has remained up to this time without this modern proof of life. An exchange anticipates this paper thus: "Imagine the columns with accounts of 'a rise in the Jordan,' 'a tornado on Olivet,' 'a fire in 'Bethlehem,' 'a man killed by a fall down into the valley of Jehoshaphat.'"

## Sectarian Faith Defined.

THE following classification of items gives a brief outline of the faith of Sectarians in general, on the points touched upon. They were originally written as defining the faith of Campbelites, but there is such a close proximity between them and the Sects in general, that we may set it down as the faith of so-called Christendom.

I. That there is in every individual of Adam's race an immortal soul which is the *real man* ;

II. That there are but two classes of immortal souls ; which by nature are all sinners ;

III. That death is a separation of the immortal soul from the mortal body at the last sigh ;

IV. That at death immortal souls are judged and instantly rewarded or punished ;

V. That righteous immortal souls are then set among the thrones, hierarchies, and lordships of the skies ;

VI. That wicked souls never cease to exist ; and at death are cast into hell and there suffer everlasting destruction in fire ;

VII. That hell is that prison in *hades* in which Dives is now being tormented ;

VIII. That *hades* is " that portion of the future state lying between the last breath and the first blast of the archangel's trumpet—the interval between death and judgment, or the state bounded by those two events."

IX. That the dead ashes of all mankind are formed into bodies which become immortal—or immortal souls in immortal bodies, at the appearing of Jesus ; who then wraps the earth in flames, leaving the wicked to its liquid fires ; and then " escorts " the Saints to the transolar region of the unknown.

X. That religion is the salvation of the immortal soul from its sins and the consequences thereof ;

XI. That the condition of the soul's salvation is belief in the heart that Jesus of Nazareth is the Messiah, the Son of God ; and repentance of its sins, with just so much " obedience " as comports with sincere ignorance.

XII. That faith in Christ is trust or confidence in Him as a person—a principle compatible with the profoundest ignorance.

XIII. That the things hoped for by the soul when christianized are beyond description ; therefore they are no part of the faith that justifies ;

XIV. That immersion is " baptism ; " that it is for the remission of the sins of immortal souls ; but that souls of the paidorhanist order, have the remission of sins without it !

XV. That " the church " is the Kingdom of Heaven ; and the transolar region of the unknown, the Kingdom of glory ; and *hades* between the two, in relation to disembodied immortal souls, is a kingdom for the spirit ;

XVI. That " the Gospel of the Kingdom " is glad tidings of for-

giveness of sins by the belief of one fact, and repentance for sin; and that sin being remitted, the subject of said remission is in the Kingdom of Heaven, whether he know it or not.

XVII. That the earth is not the inheritance of those who are joint-heirs with Christ, a principle which falsifies all the Law and the Prophets.

When the foregoing is compared with the teaching of the Word, the contrast is so marked, that a mere babe in understanding cannot fail to discern its deformities. We do not purpose to enter into an exposition of Bible truth on the subject presented, but leave it for the readers to discriminate for themselves, after a faithful perusal of the Bible, or an acquaintance with the teachings of the HERALD on these points, and if we are not much mistaken, they will soon conclude that such teaching is not from God, but from men. The doctrine of the inherent immortality of Adam's descendants is a monstrosity that appears more hideous as it is exposed to view in the light of God's Word.

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[SELECTED.]

### The Children of God.

It is evident that we cannot be the "children of God" until we are "born" of God; and as we are declared to be the "sons of God" now (1 John iii: 1), some think the "new birth" must have already taken place. Again, "ye, \* \* \* as *new born babes*, desire the sincere milk of the Word." 1 Pet. ii: 2. As babes do not desire milk before they are born, and as the convert is spoken of as being a *new BORN babe*, the new birth must be accomplished here. A few thoughts, we believe, will obviate all this perplexity.

I. In what sense are we the children of God now? Paul answers, in Gal. iii: 26. "For ye are all children of God *by faith in Christ Jesus.*" This shows that we are only children "by faith in Christ Jesus." And now "by grace are ye *saved THROUGH FAITH*" (Eph. ii: 8); for, "if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thy heart that GOD HATH RAISED HIM FROM THE DEAD, thou shalt be saved.*" Rom. x: 9.

So a saving faith centres in Christ, the Anointed Son of David, and Son of God, who will establish the Kingdom of God upon earth in power and great glory, and we must believe in the heart (and not with the head only) that He died and God raised Him from the dead. A heart belief will produce fruits, and our works will correspond with our faith; for "faith without works is dead." James ii: 29. Therefore, we are not only to believe, but must reduce our faith to a *form*, and obey the form. Read carefully Rom. i: 5; vi: 17. The only way we can reduce our faith in Christ to a form, is to be "baptized \* \* \* in the likeness of His death" be "buried with Him by baptism into death." Rom. vi: 3, 4.

And to believe with the heart that Christ died and rose again, implies much more; for if we truly believe that Jesus as the Son of God died, we believe He died to purchase our salvation, and if we believe He purchased our salvation, we must expect to obtain it through Him, unless we believe He died in vain; which would be a reprobate faith indeed. And now, if we believe He died to purchase our salvation, and expect through Him to obtain it, we *must* believe that He will come "the *second time*" (Heb. ix : 28); for unless He does come the second time, the dead will never rise (1 Thess. iv : 16); and if the dead never rise, all that have fallen asleep in Him are *perished* (1 Cor. xv : 15-18); and as Christ died that all that believe in Him might *not* perish (John iii : 16), it must be obvious to all that if the dead never rise, *Christ died in vain*.

So when we have done just what the Savior has commanded us—believed and been baptized (Mark xvi : 16), then we have been "*born of water*" (John iii : 5); our faith has been made perfect, and we have become "the children of God by *faith*." And then we are "*waiting for the adoption, to wit, the redemption of our body,*" when we shall be born of the Spirit, and become the children of God in fact.

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### Jerusalem Trodden Down by the Gentiles.

JERUSALEM was taken by Titus, A. D., 70, when 1,100,000 Jews perished, and 97,000 were carried away captive.

A. D., 132, it was taken by Barchochab, who rebelled against the Romans, and claiming to be the Messiah, had 300,000 followers, and committed great slaughter.

In the year 135 it was re-taken by the Emperor Adrian, who destroyed 50 castles, 800 cities, and slew 530,000 Jews.

Constantine built many churches in Jerusalem, and favored it highly.

Julian favored the Jews, and commenced to rebuild the Temple, setting 10,000 men at work to clear Mount Moriah, intending to make it a rival of Mount Calvary; but his projects failed by special interposition of God, the workmen being driven from the foundation by balls of fire issuing therefrom, and soon after he died.

Chosroes, king of Persia, in the year 614, aided by 24,000 Jews, sacked the city, killing 90,000 Christians.

Heraclius recovered it by treaty, after defeating the king of Persia, in the year 628, and it remained under Roman and Christian control till the rise of the Arabian impostures.

In 637 it was taken by the Kalif Omar, who by treaty allowed the Christians a right to the holy sepulchre, and built the splendid Mosque of Omar on Mount Moriah, on the site of Solomon's Temple.

Achmet, a Turk, took it in 868.

The Kalif of Bagdad took it in 906.

Hakem of Egypt took it and burnt the church of the holy sepulchre, 1009.

Soon after, Mohammed Isched, a Seljukian Turk, conquered it.

Ortok took it in the same century.

Malek Shah next, 1076.

The successors of Ortok recovered it soon after.

The Fatimites of Egypt soon after recovered it, and burnt the church of the holy sepulchre, which was soon rebuilt.

The Crusaders took it in 1099, slew 70,000 Mohammedans, and elected Baldwin king.

In 1187, Saladin, the Turkish sultan of Egypt, took it.

In 1192, Richard of England defeated Saladin in several great battles, with immense slaughter, and by treaty recovered the freedom of Jerusalem for the Christians.

Melek Moadin, of Damascus, demolished the city's walls in 1219.

In 1229, Frederick II., Emperor of Germany, with an army of 40,000, entered Jerusalem in triumph, and by treaty secured it to the Christians.

Toleration was secured for the Mohammedans in the Mosque of Omar, and for the Christians in the church of El-Aksa. But this treaty was soon violated by the Turks; for David of Kerac destroyed the city and slew most of the people; and when the Earl of Cornwall arrived, the Christians were in great oppression; but by his energy they were reinstated, by treaty, in the enjoyment of their rights, 1243.

The Sultans of the Carismians took it in 1244.

It was recovered in 1247.

It was surrendered to Bibars of Egypt, a Mameluke conqueror of Antioch, at which time he slew 40,000 and carried away captive 100,000. He besieged Acre with an army of 200,000, sacked it, and ended the kingdom of the Crusaders in Palestine.

Jerusalem was taken in 1382 by the Tartars, and yielded to Tamlane about 1400. It soon fell under the Mamelukes of Egypt, and the Othmans took it in 1517, under Selim I. The present walls were built by his successor, Solymon the Magnificent, in 1542. The church of the holy sepulchre was burnt in 1808, and the present one built in 1810.

In 1832, Mehemet Ali took possession of it without war, but in 1834 it revolted, in the general insurrection of Palestine, but was soon brought into subjection. In 1842 he was deprived of all his Syrian possessions, and since that it has been under the Sultan of Turkey,—Russia, France and England having rights in it.

Almost all nations of Europe, Asia and Africa, have trodden Jerusalem under foot. How true the great prophecy of Christ!

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“NEW WORK ON BAPTISM.—Not very long since, a minister in Georgia baptized several persons in a river, reading on the occasion several passages from the New Testament, which refer to baptism. An adult person of intelligence and culture, who was present, asked a Baptist to lend him a copy of that new work on Baptism, and was greatly astonished to find that it was the New Testament.

[SELECTED.]

## Are We to Have an Empire ?

THERE is much food for thought in the following, from the "Journal of Commerce:"

"Following the agitation for universal suffrage in this country comes naturally from various sources the suggestion of an empire. The two things, though seemingly wide apart, are really correlated. It would be no paradox to say that an empire is as legitimately as a republic the product of universal suffrage. Look at France! There is a country where the suffrage is universal, and there is an empire in which the power of one man is greater and more absolute than in any other European nation, save only Russia. In this connection it is not necessary to contrast the merits and faults of the Napoleonic government. Our business is only to show that there is an empire in which the right to vote is in fact as freely exercised as in this republic; and we only desire to call the attention of thoughtful persons to the comparatively unsuspected dangers which lurk at the bottom of that much overpraised institution, universal suffrage. So far from being a guarantee of our liberties, it may prove their destruction. Instead of ensuring the perpetuity of the Presidential office and the other present republican forms, it may, if unchecked, some day put an emperor on a throne, make the Senate a mere pension house for imperial favorites, and pack Congress with the willing tools of some daring genius who has won the hearts of the people and clothed himself with the imperial purple. Universal suffrage is the only thing that does make it possible. In universal suffrage is the danger and not the protection of the republic.

The Emperor Napoleon was voted upon the throne by an overwhelming majority of the French people, and he now depends on universal suffrage for the maintenance of his empire.

For us the hour has not come, nor the man. Perhaps they never may, and we earnestly hope they never will. But, if at some time the nation should be convulsed with political dissensions, and sick of mismanagement, perpetual change and uncertainty, and desirous of peace even though its price should be slavery to an emperor, and if at that crisis a President of genius, supreme egotism and unflinching courage should be in the chair, and should appeal to the people to rally around him and make him an emperor, as the only hope of peace and safety to the country, the advocates of universal suffrage would then learn how soon and how many of our pupils would forget the principles of republicanism which they have been taught, and would vote for an empire as readily as Louis Napoleon's subjects do under his adroit management."

MORAL principles do not admit of compromise, having their foundation in the immutability of the Divine nature. He, therefore who affects to compromise them, affects to change the unchangeable God. Thus do men exhibit their folly, and the extreme of wickedness.

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**Politeness.**

WHAT is *true* politeness? Does it consist merely in what are recognized as the personal graces? in smiles, in bows, and the like muscular movements? No; nor in the mere "polish" or "elegance of manner," included in the definitions of the lexicographers. It consists in something deeper and higher than these, which may be only external and occasional. It has reference to the heart and the conscience—to the moral sense—to the soul.

Lord Chesterfield has left his views of politeness. So has the Apostle Paul. Compare their teachings. You cannot fail to detect the difference, or to decide in favor of the latter. His rules are those of sincerity. They are founded on just views of duty to the neighbor. They are unselfish, and therefore always kind in tone, and kindly in tendency. The rules laid down by Chesterfield ignore all ideas of sincerity, and scoff at them as sentimentalism. Their practice leads to deceit. Their end is not to "deal justly," but to "please." They begin and end in love of self, not of the neighbor. They may convert you into a practical hypocrite. But they will never make you a just man—and, without "equal and exact justice to all men," there can be no true politeness. In the sincere practice of this rule, whether by the most uncouth son of the mountain, or the most polished daughter of the valley—the millionaire in his palace, or the peasant in his hut—the pioneer in his cabin, or the Indian in his wigwam—is *true* politeness to be found. This, and this only, will endure the test of the golden rule, and render social intercourse what God designed it to be among those formed after his image, and made only "a little lower than the angels."

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VIRTUE in youth is the safest insurance for a long life and happy old age. Beware, then, my youthful friends, of your every thought, word and deed; of the habits you form, of the principles you fix, while in this eventful period of life.

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WISDOM does not show itself so much in precept as in life, in firmness of mind and mastery of appetite. It teaches us to do as well as to talk; and to make our words and actions all of a color.

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WEIGH every step that you are about to take, whenever passion becomes involved. How often do things assume a different aspect when they are fairly considered.

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PREJUDICES are like rats, and a man's mind like a trap; they get in easily, and then perhaps can't get out at all.

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BETTER be called a fool for doing right, than be a fool for doing wrong.



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## Poetry.

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[Communicated for the Herald.]

### A SHORT EXHORTATION.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

"A little while," a blessed thought,  
To cheer us on our way:  
Who by such truthful words are taught,  
Not now to go astray.

Just like our Master, for reward,  
Let us endure the cross;  
Despise the shame, the world's award,  
Lest we, like them, be lost.

"Now the just shall live by faith,"  
No other food will do;  
The Living Word, not modern trash,  
If we would thrive and grow,

Then let us all exhort, and use  
With prayer the blessed Word;  
That none may now draw back and loose,  
The pleasure of the Lord.

L. ADAMS.

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SECRET OF IMPRESSIVENESS.—In order to make others feel, we must first ourselves feel. Deep conviction is contagious. It wins its way. It speaks in the eye, the looks, the tone, the attitude, the gesture. Other things being equal, a man's force in impressing others is in the ratio of his own heart-force. Says Goethe:

"Persuasion, friend, comes not by toil or art;  
Hard study never made the matter clearer;  
'Tis the live fountain in the speaker's heart  
Sound forth the streams that melt the ravished hearer.  
Would you then teach the heart? The only method known,  
My worthy friend, is first to have one of your own."

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THE less one thinks of his troubles and trials, the fewer and lighter they are. An ounce of hope in the heart will outweigh a ton of care in the hand.

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Do the duties of to-day, and leave the cares of to-morrow till they come.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### The Glorification of Christ.—A Question for the “Marturion.”

About a year ago, the Editors of the “Marturion,” strenuously advocated the doctrine of Christ’s glorification fifty days after His resurrection. Long and labored articles appeared, in which it was claimed that it was a doctrine intimately connected “with that of future accountability, and aionian judgment.” One of the Editors said that “if it can be proved that he (Jesus) passed into a state of exaltation to glory, honor and incorruptibility prior to his citation into the presence of the Father, to render in his account of the faithful performance of the work that the Father had given him to do, then it follows that no account will be required of us by Him, who has been appointed to be the Judge of the secrets of men’s hearts, according to Paul’s gospel.”

In other words, if Jesus was changed to spirit nature before he went into the presence of His Father, then the saints, or followers of Jesus may also be changed, to a like nature before they are called into the presence of the Judge.

When was Jesus changed to the immortal nature he now possesses? The “Marturion” says, referring to the types, that “the type of the offering by fire on the altar of the leavened bread made from the first fruits, points to the offering of himself in the Divine presence, *fifty days after* His resurrection, and in consequence of which he was **THEN AND THERE TRANSFORMED** into Holy Spirit nature.”

After making these statements and linking them with the doctrine of future accountability and judgment, he says “these points we consider are *incontrovertibly established*, and if so, then woe to the man or woman who *dares* to teach doctrines subversive of aionian judgment and future accountability at the judgment seat of Christ, by teaching

immediate transformation into spirit nature, on emergence from the grave, without a previous rendering of account to the Master."

After such a warning, is it possible that any living man dare stand on opposite ground? After such an incontrovertible establishment of the views expressed, will any one venture to show the fallacy of the position taken? If they do, no matter who it is, then they subject themselves to the woe of the Editor of the "Marturion."

Although the Editor possesses a good degree of positiveness, and perhaps thought he was well established in the confidence of his brethren, yet he had not evidently comprehended his true position in the Christadelphian community. Although he had bowed at the shrine and done homage to the "great discoverer of the truth," by praising and honoring him more than all living men, yet he did not understand that there was but *one* oracle, that not more than *one* brain could comprehend "the deep things of the Deity," and expound them in harmony with the Spirit's teachings. Had he only understood this point, he might have saved himself the trouble of writing those labored articles on the subject named, and thus have saved himself the mortification of being denounced by his brethren as an originator of "silly notions," and "crotchets." If he had only been as wise as a certain brother of his, who compiled a much lauded pamphlet entitled "a Declaration of First Principles," he might have been well received. This compiler, it seems, subjected himself to criticism by making a mistake on the subject of "the Christ," on page 20. After his attention had been called to it, he would not trust himself, nor his critic, to correct it, but that it might be placed upon a sure basis, and be received without controversy forever after, he assured his critic TURICE, that "he would get Bro. Thomas to correct it before he left, and that no more should be printed with the unscriptural proposition." Here is wisdom worth of imitation. Go to the fountain head, and after your views have been stamped "*permissum superiorum*," (Catholic fashion) then there can be no room for doubting their correctness. The Editor of the "Marturion," failed to do this, consequently the mouth of his superior thundered forth his views on the subject, completely demolishing the fine structure which his child in the truth had dared to erect without permission. He says, "When was the Jesus altar purified; the Jesus mercy seat sprinkled with sacrificial blood, and the Jesus Holies of Holies lustrated? AFTER the veil of His flesh was rent, and BEFORE he awoke at the early dawn of the third day." Mark xv: 37-38. John xix: 34.

Here then are two positions in the Christadelphian body relative to the time and place when the body of Jesus was purified, and lustrated.

I. Hacking of the "Marturion," contends that it took place in heaven, in the presence of God, fifty days after he was raised from the dead.

II. Dr. Thomas contends that it took place in the grave, BEFORE he awoke at the early dawn of the third day.

The chief point is, however, that Hacking contends that if Dr. Thomas insists on teaching this view, then he teaches that which sub.

verts the doctrine of Aionian Judgment, and future accountability. And that he also discards the necessity of any citation of God's people for account rendering. Strange charge this to bring against the author of "Anastasis." Yet it is done. Further, he says, that if he could endorse the Doctor's position on this subject, "he would not only *retract* all he had written on the One Offering, but also all he had said on mortal resurrection, and the necessity of rendering account and being made manifest at the judgment seat of Christ. If we come out of the grave in lustrated bodies," says he, "it will be quite manifest who and what we are, without any examination into our conduct during our probationary state."

The question we wish to ask the Editor of the "Marturion," is this. Do you still maintain that the views published by you relative to the great sin offering are correct, or have you seen fit to discard them? The reason why we ask is, that we have observed a *marked silence* on this point since the views of the Doctor became known. Why is this? If the importance you attached to them at the time you wrote them was real, are they not equally important to-day? It was in your estimation, *saving truth* then. Is it any less to-day? Or are you afraid to longer oppose "*him who hath spoken.*" There must be some reason for this sudden forsaking of such important truth.

We have noticed one thing, namely, that the "Marturion" Editors are not regarded as orthodox by the leaders in the "inner circle" of Christadelphianism. For instance, a certain writer (a traveling companion of Dr. T.) speaks of them as being only vessels of "wood and earth," who have been brought into the great house. They are not possessed of that "modesty," and "noble humility of Paul." They are, instead, possessed of a love of "individual prominence, and the admiration of fancies, imaginations or crotchets, of something that will draw attention to that wonderful and perverse incarnation, *I myself*, that may have started some novelty, or it may be some old and defunct heresy, newly revived, such as no death in the millennial age, *ascent of the mortal human nature into the immediate presence of eternal light, etc.*" (both of which doctrines have been taught by the "Marturion.")

These doctrines, the writer pronounces "vain imaginings, all, by which the partially instructed are perplexed and distracted, and sometimes perverted from the Truth as it is in Jesus." Referring again to this vain deceit about "mortal flesh in the skies," he says, "This silly notion has distracted the minds of a few, who have been led to think they have fallen upon a wonderful discovery; which extraordinary absurdity can only be accounted for upon the supposition of their *entire destitution* of what Paul styles 'the knowledge of God's will in all wisdom and spiritual understanding.'" But not being satisfied as yet, with this severe castigation of his brethren for having dared to take a stand in opposition to the Doctor, he alludes to them again as having "come before they were called, and run before they were sent, as instructors of the public, by word of mouth or by the press, and thus being the cause of the current superfluity of nonsense by which Satan draws off attention from what has been Scripturally proved (by

Dr. T.) and established, and widely circulated." They are "*mushroom pretenders*, to the guidance of the blind;" and "if they would just fall into their natural obscurity (and allow the greater light to shine unobstructed), and cease to distract novices with their crude speculations, they would confer a great benefit upon the Truth, and its real friends in this generation."

Such is the language of an orthodox Christadelphian, relative to those of his brethren who are regarded as "weak in the faith." There is one of two things certain: either the "Marturion" must walk in the track marked out by the only one considered qualified for the leadership, or else its editors must be trampled under foot as "mushroom pretenders" and inventors of "silly notions" and "vain deceits." The lines are plainly drawn. A new sect is formed. He who had power to *name* the sect, and give it the doctrines whereby it shall be governed, surely has power to say who, among those who claim to be instructors, are worthy of acceptance. This may be denounced as sarcasm, but we have not been an idle observer of the course of things in relation to the matter of which we speak. We have seen a gradual tendency to man-worship, under the plea of love; a gradual development of a sect whose distinguishing feature is, 1. The acknowledgment of a man as their leader and founder. 2. The acceptance of a sectarian name. 3. The reception of all that their leader teaches, upon pain of the most bitter denouncement in case of opposition. These are statements that can be abundantly proven. If the editors of the "Marturion" are desirous of being restored to the favor of him whom they have dared to oppose, and also to maintain the confidence of their Christadelphian brethren, they must eat their words on the subject of "mortal flesh in the skies," acknowledge their error, and the entire correctness of the views of their great leader. Then there will be some hopes of a reconciliation; otherwise they are destined to speedy ruin as religious editors. Mark our prediction.

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### Change of Name.

We observe that one of our foreign exchanges, which for five years past has sailed under the name of "The Ambassador of the Coming Age," has concluded to adopt a new name. Hereafter, it is to be known as "The Christadelphian." We cannot say that we admire the change for various reasons:

I. The name "Ambassador of the Coming Age" is calculated to carry the mind of those who hear it to the Age of which it is a professed ambassador. That Age—the Golden Age—the Millennial Age, is full of interest, to the world politically, and to men individually. It is an age that should be prominently held forth by the teacher of God's Word, and it is eminently proper that it should be emblazoned on the cover of the periodical that proclaims it.

II. The new name, "Christadelphian," is utterly destitute of meaning to the uninstructed, hence it is of no account as a means of conveying a knowledge of the views represented by the periodical bearing it.

III. Accepting even the interpretation given to this name, by those who have adopted it, viz: "Brother of Christ," we are at a loss to see how a monthly periodical can be the "brother of Christ." And even if we accept it as a representative of Christ's brethren, or of their views, we must say it is exceedingly bad taste to give a periodical such a name.

The Editor, in his remarks relative to its adoption, says, "We do not intend thrusting the change on our readers all at once; we will bring it about gradually, that they may, by degrees, get accustomed to the new and better name." He therefore introduces it by putting the name in small type at first, and following it with these words, "For five years published as the Ambassador of the Coming Age." He gives greater prominence as yet to the latter name. He says, "We shall publish a few numbers in this form, after which we shall give the new name greater prominence, and after a while, let the old name shrink to small letter, and finally disappear."

Now, if the name is a good one, and is all right, why this great precaution? Why not adopt it at once, and give it all due prominence? It is evident that the name is a bitter pill to many—one that is hard to swallow. In fact it has caused some to recede from fellowship with those who persisted in adopting it. It behoves the editor, therefore, to be very careful how he thrusts it upon his brethren. "But why have any change at all?" says he. He then proceeds to give several reasons which are utterly destitute of real merit, but afterwards reveals the secret, why the name has been adopted—the real reason. It is, as he says, "a change which has been suggested by Dr. Thomas." That is enough. We need no other reason. He invented the name at Adeline, Ogle Co., Ill., some years ago, and it has been a pet ever since. It has been adopted by many of his admirers, and last of all by the only acknowledged organ of the new sect. f

It affords but another evidence of the tendency that still exists amongst men, to Apostatise from the simplicity of Apostolic order. They are not satisfied with this, but like their predecessors in Sectarianism, they must needs take a name invented by their acknowledged leader, and call it upon themselves and their periodical. Everybody who joins them hereafter must take upon themselves, not only the name of Christ, but the new name Christadelphian. If he should conscientiously object to this, deeming Christ's name all sufficient, or if he "objects on the score of the inapplicability of the term 'Brother of Christ' to those obeying the Truth," such objections are to be "given the go-by entirely, and not to be entertained." In fact, the editor claims that the use of such "destroys the value of the objector's friendship, for it argues the objector's denial of the Truth in a vital aspect."

It is easy to see, therefore, what the tendency of Sectarianism is. After a name has been forced on to the body, although the members may be lenient at first with those who object to its use, yet custom soon causes those who are in favor of it to regard it as an essential matter, and to look on those who object to it as "unworthy of friendship," and as "denying the Truth in a vital aspect." It is astonishing, with

the experience that history furnishes of the old Harlot's progress, together with all the "names of blasphemy" that have sprang from her, that we should still see those professing to have "come out from among them" following rapidly in their footsteps by uniting as one man on a Sectarian leader, and then adopting, not only a name, chosen by him, but also regarding his views of truth on every subject, as the creed by which a man must stand or fall. This may not be the exact state of things reached as yet, but the tendency is certainly in that direction. There are a few faithful adherents to the simplicity of Christ left—men who will not glory in their fellow-men, nor allow them to name any name upon them except that name whereby men must be saved. These are truly the faithful in Christ Jesus, who are determined, as they have been for years past, to stem the tide of Apostacy and Sectarianism, and resist every encroachment in that direction, come from whatever source it may. Were it not for these, we fear that the day is not far distant when representatives of true Christian simplicity would exist only on the historic page. God grant that some may always be found who shall not have the persons of men in admiration, but who, instead, shall humble themselves in the presence of each other, and in the presence of God, and thus be accounted worthy of exaltation and praise in the age to come.

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### Put not your Trust in Man.

The Psalmist had reason to know the weakness of an arm of flesh, and the uncertainty of man's friendship, hence he says, "Put not your trust in princes, nor in the son of man." Psalms cxlvi: 3. The Apostle Paul, also, rebuked those brethren at Corinth, who began the work of division by declaring themselves some of Paul, some of Apollos, and some of Christ. He taught them that they were all one, that Paul and others were merely instruments in God's hands for sounding the truth, or sowing the seed. To God belonged all the glory, and not to man. Hence Paul, acting upon his own advice says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. vi: 14. Again, in his intercourse with the brethren, he declares that he was not guilty of using "flattering words," nor of seeking glory of men. 1. Thess. ii: 5-6. He was a humble follower of his meek and lowly Lord. He coveted not the praise and admiration of men, neither do we find him catering to their weakness in this direction. When some of those at Corinth selected him as a sort of father, or leader, he denounced the action, and pointed them to Christ. Here was an example worthy of imitation.

The flesh is very apt to seek its own glorification. This is natural. It is full of self conceit, and fond of being well thought of. It seeks, through various channels, the praise of men. But this is not of God. It is not of Christ. It descends not from above, but is of the earth, earthly. When we find men pouring out their libations of praise at the feet of a fellow mortal, whether in the political or religious world, it

is an evidence of weakness that we cannot forbear rebuking. Not but that men may do things that are praiseworthy, but the flesh is so liable to become puffed up by an undue amount of praise, that we ought to forbear, and allow God to mete it out before an assembled world.

Again, the flesh is weak in another direction. It is very apt to not only praise, but allow itself to become so blinded in its admiration, as to be unable to discern the faults which pertain to the object of its adoration. Therefore we ought not to glory in anything, but the cross of Christ. Jesus has done more for us than all else combined. He has died for us. Through him we have a hope of living forever. How important then, that we centre our affections and our adoration on Him as much as possible. Love him and serve Him every day. Our lips ought to speak of His goodness and greatness. Our pens ought to record His unselfish love for man. His virtues should be extolled, and His spotless life held up for example continually. If this were done, we should not see so much praise of vain and fallible man, as we now witness. Our periodicals would be filled with the name of Jesus instead of the name of some admired leader. In place of finding, by actual count, in sixteen pages of the "Ambassador," (a Christadelphian periodical) our Lord referred to fifty-five times, and Dr. Thomas referred to two hundred and forty times, we should find the opposite to be the case. There is no reason why men should become so blind in their adoration as this. It is not for want of exhortations from inspired writers. Neither is it for want of examples from the same source. It is a simple exhibition of a departure from those examples and teachings and a yielding to the impulses of the flesh. We pray that we and all our brethren may be saved from such weakness. Put not your trust in man, but in God.

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### Can the Lord's True Servants be Discerned Now?

It has been contended by those professing the Christadelphian faith, that it was impossible for us to distinguish who were and who were not the Lord's true servants, in this age; hence the necessity of a citation before the judgment seat of Christ, in order to have the matter determined by an examination of their previous actions.

In contradiction of this view, however, a member of that body declares in a certain letter of his, published in the "Ambassador," that the Christadelphians of Chicago are so thoroughly committed to the Truth, that they are "*well able to DISCERN the Lord's true and faithful servants.*" If they—poor blind mortals that they are—are able to do this work, what need of controversy with us when we declare, in the words of Scripture, that "the Lord knoweth them that are His," and that, acting on this knowledge, He will raise "those that are Christ's," incorruptible? So He has declared, and so we believe. O, consistency, thou art a jewel!



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## Words for the Household of Faith.

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[Communicated for the Herald.]

### A Word to the Brethren.

WHAT are afflictions to us, who expect to reign with Christ? They should not seem to be grievous; their duration is but for a moment, compared with the endless duration of God's Kingdom, where we hope to reign without sorrow of any kind. The Apostle says they may seem to be grievous for a season, but they will work out for us a far more exceeding and eternal weight of glory. Are not these trials to us, what the heathen nations were to Israel? Do they not test us and fit us for the high calling to which we are called in the age to come?

While confined at home by a protracted illness, my mind has been engaged in thinking of our situation as believers of the One Faith. Are we of "one mind," as Paul exhorted the Brethren to be in his day? Are we educating ourselves for the high and noble calling which we expect to attain, if we are found worthy? Are we lights in the world? We should at least be reflectors, if not lights, as we have the glorious light of the Gospel to reflect. If we are not composed of the finest kind of metal, we know that a tin reflector, if kept bright, will throw out some light. It is not expected that the whole body can be head, if so, where would be the walking, and if all were feet, where would be the handling. Neither is the whole building composed of large stones. If I am counted worthy to be in the building, if but a small and insignificant stone, happy am I. Though I may not have the gift of teaching, yet I can present a book, or a tract, to another, and entice him to read. Again, those having a supply of this world's goods can contribute towards publishing the truth, and in so doing be the means of reflecting on the pathway of many who are going down to death. This would add much to our happiness in the age to come. Are we not looking for our Lord soon? Can we say, as did Paul, (2 Tim. iv : 7, 8,) "I have fought a good fight, I have finished my course, I have kept the faith?" Let us rid ourselves of every clog and fetter that this world seeks to bind upon us. As we are required to live "unspotted from the world," let us remember that we cannot use it for the "lust of the flesh," and "the pride of life," without fastening these worldly spots upon us. The reward is to those who are "faithful to the end." Let not the cares of this world choke the good seed, and thus prevent its bringing forth an hundred fold, but let us strive to live so as to hear at last the welcome plaudit, "well done good and faithful servant." That ye may grow in grace, and in the knowledge of the truth as it is in Christ Jesus, is the sincere wish of your brother in Christ,

C. LEWIS.

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SELF-LOVE is at once the most delicate and the most tenacious of our sentiments; a mere nothing will wound it, but nothing on earth will kill it.

### How to Use Stormy Sundays.

THE best thing to do on a stormy Sunday is to go to church. We have never been able to understand why persons in ordinary health, who trudge through mud and rain and sleet and snow to their business on working days, should stay away from church on stormy Sundays, unless it be that they do not want to go. There is less excuse for this in cities and towns, where sidewalks are boarded, bricked, or flagged, than in the country, where the paths are wet and miry. It is a safe rule, applicable to both city and country, not to allow anything to keep us from church on Sunday which would not hinder us from business on other days. If people expect those whom they have chosen to preside over them to be at church on stormy Sundays, they ought to be there themselves. The fact of presiding, implies the corresponding fact of somebody to preside over. And if we are to have fellowship one with another, it is presumed that we are assembled for this purpose.

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## Miscellaneous.

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[Communicated for the Herald.]

### Conference Reports.

#### CHICAGO.

Pursuant to the call published in the HERALD and "Banner," the brethren gathered in from far and near to attend the Conference at Chicago.

At half past ten o'clock, a. m., July 4th, the assembly met for the purpose of worship, in the hall in McCormick's Block. The meeting was opened by singing and prayer, after which a few practical remarks were made by the presiding brother, upon the subject of our calling, based upon Ephesians iv: 1-6. The Apostolic injunction to walk worthy of our calling, was particularly dwelt upon. At the close, we united in the observance of the Lord's supper, after which several of the brethren spoke on subjects of a practical character.

In the afternoon, the Conference organized by electing Brother A. W. Button of West Northfield, Ills., President, and Brother Thomas Wilson, of Chicago, Secretary.

Brother B. Wilson, of Geneva, Ills., then moved that the speakers be limited to fifteen minutes each, unless granted longer time by the Chair or Convention. Carried.

Brother L. H. Chase, of Raisin, Mich., then proceeded to address the Conference upon the subject of God's promises as a means whereby men can attain to the Divine nature. He claimed that the usual method of calling upon God in revival meetings for "the power" was all a farce, and that the only power of God for the salvation of men was the Gospel.

Brother J. M. Stephenson, of Wrightstown, Wis., then followed with an address upon the subject of a unit Faith, in which he endeavored to show that the multitudinous faiths of Christendom could not be of God, because they were not a unit. The Bible spoke of the Faith as the "One Faith." This Faith knew but one Hope. Hence, all true Christians had but One Hope. The One Faith, or one Gospel was properly defined as "good news," or God's charm. It was compounded of two Saxon words, viz: good and spell. There was nothing but good news in the Gospel, hence it exercised a drawing influence. He said that in former years he used to seek to scare men to the anxious bench through fear. He used to uncap hell, and exhibit

to them the damned soul writhing in eternal torture, and wrought upon the fears of his hearers until they almost imagined that the house in which they were was surrounded with the demons of hell. This was all wrong.

Addresses were delivered by J. F. Wilcox, E. Hoyt, A. J. Eychaner, B. Wilson, N. Bond, and others, the tenor of which was similar to those who had preceded them.

At half-past 6 o'clock the Conference adjourned to meet again at 10 o'clock next day.

At about half past 9 o'clock a goodly number of the members having assembled, it was deemed expedient to hold a social meeting until the hour arrived to which the Conference adjourned. After singing and prayer, a little discussion was entered into relative to the posture that ought to be observed in prayer, some claiming that kneeling was proper, and others standing. It was conceded that kneeling in private, and standing in assembled worship, was appropriate, but that prayer might be offered to God in every posture.

Ten o'clock having arrived, it was determined to listen to reports from the congregations as to their condition spiritually, and what the prospects were for the truth hereafter.

A lack of space forbids our reporting in detail what was said by the brethren giving in these reports, but we may say that it was encouraging to listen to them, and the tenor of them was to the effect that the cause was in a healthy state. Efforts had been made by various enemies to create division, but the excitement had about died out, and some of those who had been affected even to the degree of espousing the false doctrine of a mortal resurrection of God's Saints, were retreating from the position, and coming back to the citadel of truth.

Judging from what was said, it was clear, however, that much more good could be accomplished by a concert of action. If this could be effected, "we might become a power in the land," said one of the speakers. Money was another important element needed. Brother Chase suggested that it was an easy matter to come together and say smooth things, but the cause demanded Evangelists. These men needed something more than a "God bless you;" the greenbacks were needed. It reminded him of an anecdote of a Methodist minister who had preached for a congregation, and at the end of the quarter wanted his pay. An old narrow souled member was surprised that he urged his claims for pay, and interrogated him with the question whether he did not preach to save souls. "Certainly," said the minister, "but can I eat souls? and, if I could," he added, "it would require a hundred of the size of yours to make a meal." Brother Chase then appealed to the assembly to act in concert on this important point.

After the oral reports were concluded, the Secretary read the following communication to the assembly, which was listened to with gratifying interest:

*The Ecclesia of God near Chesterfield, Macoupin County, Illinois, to the Brethren of the Abrahamic Faith convened at Chicago, sendeth Christian salutation.*

VERY DEAR BRETHREN: By the favor of God we are again permitted to send you this letter of correspondence and fraternal greeting, that you may be all refreshed, at again receiving the knowledge of our affairs, and a renewal of that assurance of our love for you. We are sorry, indeed, that none of us can be present with you, to participate in the deliberations of the assembly, and to enjoy with you, the comforting and strengthening influences, naturally flowing from a harmonious convocation of the Saints of God. Remember brethren, it is now mid-harvest with us, and it requires our presence here.

Since last we wrote you we have had two additions to our body making our present number ten, with a fair prospect for others. We are at work battling for the Faith once delivered unto the Saints, and though a feeble band numerically, we are neither discouraged nor dismayed at the hosts of the enemy. The cause is advancing slowly but surely at this point, and notwithstanding the opposition is strong, subtle, and malleable, some, from time to time, see the light, to our comfort and rejoicing, and the dismay of the adversary. Our fellowship one for another is unbroken. We are walking in love one for another, and all the

members of the Household of God, keeping the unity of the Spirit in the bond of peace. There are no schisms in the body. We meet from house to house on each first day for mutual comfort and instruction by searching the Scriptures and remember Him who will soon come forth from the Heavens as the conquering champion of our salvation. We have the Word proclaimed from time to time by Brother Keller, and we hope the precious seed thus sown may germinate and bring forth fruit to the honor and glory of God.

We send a cordial invitation to any of the brethren who travel, to call on us and share our hospitality, especially those who preach the Word. Let such stop at Shipman, on the C. A. & St. Louis R. R., and inquire for Thomas Hodgson, living five miles north, or S. V. Keller, living seven miles north-west. Brethren, pray for us, and join with us in praying for the speedy realization of our blessed hope. We feel at times quite lonely separated as we are, so far from our brethren, but we take comfort in the reflection that it will not be so long. Soon we shall meet in the General Assembly, the Church of the First Born, and hold sweet converse one with another as we walk amid the vine-clad hills of Judea, or linger together by the river of life listening to the voice of praise as its rippling waves break on its verdant shores.

May the great Head of the Church meet with you, inspire you with wisdom, grant harmony in your Council, and bestow His favor upon you. Brethren farewell. Walk in love, and the God of peace be with you all, AMEN.

Another communication from Brother Wince was received two days after the Conference closed. Not having been read, therefore, we incorporate it into our report, for the benefit of all. It is as follows:

PIERCETON, Kosciusko Co., Ind., July 1, 1899.

To the Brethren of the Abrahamic Faith in Conference assembled, I would address a word. My earnest wish has been to meet with you and participate in your exercises, to form an acquaintance with brethren whose words I have often read, but whose faces I never saw, and living voice never heard. But I must forego both the pleasure and profit of convening with you, who are gazing intently on the prophetic wonders and promised blessings of that Coming Age the nearness of which is signaled by events both in Europe and Asia. The importance, we as a body of believers, attach to the truth and the interests at stake involving our eternal salvation or dreadful failure, and the destiny of others who are the objects of God's mercy, demand earnest, skillful and persistent effort on our part. We want the disposition and will to labor on under the weight of discouragements resting on us, and to face the opposition of error and iniquity, consoling ourselves with the prospect of inheriting a share of the "true riches," the "unending substance," and the royalty of the coming Kingdom.

Shall the consideration of a little worldly gain to be enjoyed in this fleeting life be matched against the eternal weight of glory which awaits the overcomers by faith? Shall the pleasures of sin for a season, and a love of the world's smile and applause cheat us out of all the wealth of the Kingdom of Heaven? Never! Shall the desire to please our neighbors of sectarian churches and the fear of giving offence cause us to compromise or suppress a portion of the truth? and shall our dread of being thought intolerant and proscriptive, induce us to throw the cloak of charity over the ugly crotchets of our friend's faith when the teachings of God's Word have been fairly laid before him and he has been kindly invited time and again to investigate? Are we uncharitable because we refuse to regard as a good Christian the man who does his hardest fighting in opposition to the truth, and stubbornly clings to doctrines for which he can assign no better reason than the merest inference, against the plainest asseverations of Divine Writ? There is another way of being charitable, which is not at the expense of truth and God's veracity. Treat a man kindly, bless him with good deeds, and instruct in the Gospel, but do not think he is a good Christian, because he is a moral man, while he is ignorant of the Faith, and disobedient withal. Let us, dear brethren, stand up for the truth, though we stand alone, and though it be at the cost of all we hold dear in this life. Sacrifice all if need be, the ties of friendship, the love and esteem of neighbors, religious associations and privileges, applause and fame, and the world's good name. Do like the man of whom the Master tells us who sold all he had and purchased the field containing the hidden treasure. Our danger lies not in physical martyrdom. The trial of our Faith is not by faggot and flame. The test of our loyalty is not to be made by the instruments of torture of heathen magistrates. These belong not to the present. Zeal for the truth, and a faithful discharge of every known duty, in the fear and love of God will secure our admission into the Kingdom. Your brother looking for the return of the Great King.

JOHN L. WINCE.

It was moved that a committee be appointed to report a plan of operations for the action of the Conference relative to the work of an Evangelist and permanent organization. Brethren J. F. Wilcox, J. W. Booth, Joseph Wilson, D. T. Halstead, Matthew Knowles and S. L. Jackson, were appointed said committee, after which an adjournment was had until 3 o'clock p. m.

The Conference having met, pursuant to adjournment, the proceedings were opened by singing.

Brother H. V. Reed, of Harvard, Ill., then addressed the Brethren for a short time on the oneness of God's purposes in the plan of salvation. It had always been the same. That while we found a thousand different faiths in the world, yet man alone was responsible for them. From man they originated. The world had its Wesleys, Calvins, Luthers, and others, as leaders and founders of their various schisms and faiths; but no true believer will pin his faith on any man, living or dead, but on Jesus Christ alone, He is all in all, and there is no other name given under heaven, than His, whereby man could be saved, God is now taking out a people for His name. The Bible was all sufficient for us without the man-made creeds and isms of the present day.

After the close of Brother Reed's remarks, the committee appointed in the morning reported the following resolutions, which were adopted:

**RESOLVED**, That the Brethren of the One Faith assembled in Chicago, July 4th and 5th, organize themselves into a permanent association, to be known as the Northwestern Christian Association; and that the object of this association shall be for the advancement of the cause of truth.

**RESOLVED**, That the Brethren of the Unit Faith in the States of Illinois, Iowa, Wisconsin, Indiana, Michigan and Ohio, be cordially invited to co-operate with us in the good work.

**RESOLVED**, That this association, in its future gatherings, shall be composed of delegates who shall have been duly appointed by the respective churches co-operating in this work.

**RESOLVED**, That every regularly organized congregation of believers shall be entitled to three votes for the first ten members or less, and one other delegate for every ten members additional.

**RESOLVED**, That a financial committee of four be appointed, to be located in Chicago.

**RESOLVED**, That an Evangelist be immediately selected to labor in the field for a term of one year.

After the adoption of the foregoing resolutions, the Chair appointed Brethren Matthew Knowles, Dr. P. Fahrney, E. Francis, and William Pottle, as the Financial Committee, all of whom are of Chicago.

It was then moved that Brother J. M. Stephenson be chosen as Evangelist, to act for the ensuing year. Carried.

It was also resolved that a committee of five be appointed to consult with other conferences of the brethren, now being held at stated periods, in Illinois and Wisconsin, with a view of limiting the number of meetings to four each year. This committee was named by the Chair as follows: L. Z. Baker, Joseph Wilson, C. A. Saylor, J. F. Wilcox and H. V. Reed.

A resolution was then passed expressing a desire on the part of the brethren, for the merging of the HERALD OF THE COMING KINGDOM, of Chicago, and the "Gospel Banner" of Geneva, into one periodical, and that the same be published weekly, instead of semi-monthly as at present.

After a vote of thanks to the brethren of Chicago, for the kind hospitality they extended to all the members of the Conference, and prayer by the Chairman, the meeting adjourned *sine die*.

THOMAS WILSON, Secretary.

### ANTIOCH, INDIANA.

In accordance with the announcement previously made in the HERALD, the Brethren of the "One Faith" convened at Antioch, Indiana, June 10, 1869.

After a social interview, the Conference entered upon its duties by electing Brother J. S. Hatch, Chairman, the writer Secretary, and brethren Oliver Tabour, Hugh Barnhill and Drew, a Committee of Arrangements.

#### ORDER OF EXERCISES.

##### I. Report of Evangelical Committee, as follows:

Total amount of orders on the Treasurer, issued to Evangelists for evangelical labor, since October 1868, " " " " \$126.20

##### II. Report of Solicitor and Treasurer.

Amount subscribed for Evangelical labor.	"	"	325.00
Amount of subscription paid.	"	"	210.00
Amount of subscription unpaid.	"	"	115.00
Amount paid on order of Evangelical Committee	"	"	126.20
Remaining on hand in treasury.	"	"	83.80

The following items were brought up for consideration, to wit:

- I. What is the true basis of Christian union and co-operation?
- II. Is it expedient to make further Evangelical labor?
- III. What are the most efficient means of Evangelization?

After careful consideration, thorough interchange of sentiment, and candid investigation of these propositions, the following conclusions were drawn and universally adopted:

The true basis of Christian union and co-operation, is a "profession of faith in the things concerning the Kingdom of God and the name of Jesus Christ, as taught in the Scriptures of Truth, and works in accordance with the precepts, as given by Jesus Christ and His Apostles."

It is expedient to not only continue, but extend Evangelical labors. The most efficient means of Evangelization is, for Evangelists to visit the partially organized congregations as well as new fields, keeping a correct account of the receipts and expenditures, placing to the credit of the Evangelical fund, all amounts received, and settling strictly with the church (through its Evangelical Committee) as often as may be required, permitting the Evangelist to remain in a field of labor until he can consult with the Committee.

The following officers were recommended and chosen unanimously:

- I. That Brother E. C. Andrus act as Solicitor and Treasurer until the meeting of the next Conference. Address, Big Indian, Indiana.
- II. That brethren Richard Corbaley, Hugh Barnhill, and Cyrus Tabour, act as the Evangelical Committee until the ensuing Conference. Address, Plymouth, Indiana.
- III. That brethren I. E. Andrus, J. H. Nafe, and G. A. Demonte, be appointed a committee to ascertain and report the cost of a tent, furnishings, etc., for church use.
- IV. That all the Evangelizing brethren present report themselves, and be supplied with commendatory letters by the Secretary.
- V. That the minutes of this Conference meeting be published in the

**HERALD.**

The meetings were well attended, especially on Saturday and Sunday. The Word of Life, the glories of the Coming Age, when the Kingdom of God shall be re-organized on the earth, and the means through which aliens from God can become fellow heirs and partakers of its blessings, were from time to time presented in a clear, comprehensive manner, by brethren Shafer, Chaplin, Andrus, Berrick, Hatch, Foor and others. Social meetings, from the first, were the order of the day. Brotherly love, unity of sentiment, and a strong desire to become more like the heavenly pattern characterized each interview. All seemed deeply conscious that more thorough activity, perfect holiness of life and practical religion were necessary; exhorting each other to constancy, investigation of the Word, non-conformity to the world, brotherly love and sobriety, "the more as the day approaches." The sympathetic tear was not wanting, and each acknowledged that it was good to be there.

Three accepted the Good News of the Kingdom of God and was immersed for the remission of their sins.

Love, tenderness and harmony, were manifest in all the proceedings, official, instructive and social.

On Saturday evening the emblems of the Lord's broken body and shed blood were partaken of by His expectant children, while the pressing questions, shall we meet in the Kingdom of God? and how long, O, Lord, how long? were accompanied with the prayer, Come quickly. Amen. Even so, come, Lord Jesus.

The Conference adjourned Saturday, June 12, 1869, (the meetings were protracted until the Monday following) to meet again, (D. V.,) on Thursday before the third Sunday in October, 1869, due notice of which will be given.

J. K. THOMPSON, Secretary.

#### NORTHERN ILLINOIS AND SOUTHERN WISCONSIN.

On Friday evening, according to previous notice, the Brethren met at Fairfield, Wisconsin. After a social re-union we listened to a lecture from Brother A. J. Eychaner, predicated upon 2 Pet. i: 16; showing that we were not deceived by "cunningly devised fables" in the hope of our soon coming King.

Saturday morning met and proceeded to business. A committee of three were appointed to arrange a programme for the day, and reported as follows:

The forenoon to be devoted to the investigation of the following subjects:

I. The Melchisedec Priesthood.

II. "When that which is perfect is come, then that which is in part shall be done away." 1 Cor. xiii: 10.

III. Is it right to fellowship an erring brother until he has been tried according to Matt. xviii: 15-17; and counted as a heathen and publican.

Adjourned at noon for refreshments.

Met again at two o'clock, P. M. Brother Stephenson then gave in his Evangelist report. After this we listened to a discourse from him based upon the fifteenth Psalm.

After adjournment met again in the evening and listened to Brother Phelps, who spoke from Isa. ix: 6; showing the future work and glory of David's illustrious Son.

Sunday morning we all assembled again, and after social meeting the time was improved by Brethren Eychaner and Stephenson, upon the great question, "What must I do to be saved?" Adjourned for dinner. Met again at two p. m., and disposed of the remaining business before the Conference.

The names of the following brethren were presented and recommended by the Conference to the brethren as local Elders in their respective congregations: Arnold, Eychaner, Clemmer, Phelps, and Fahrney.

The committee then presented several questions for discussion at the next meeting, viz:

I. The relation the Spirit and the Word sustains to each other in revealing the will of God.

II. The nature and object of prayer.

III. The duty of brotherly love.

IV. The duties devolving upon the stewards of Christ.

It was then agreed upon that our next annual meeting be held at East Plum River, Illinois, of which notice will be given in due time through the HERALD OF THE COMING KINGDOM. We then repaired to the water where an intelligent young lady became obedient to the Gospel through baptism.

Assembled again in the evening, and partook of the emblems of our Lord, in commemoration of His death.

Our meetings were well attended, notwithstanding the rain and mud, and we trust a healthy influence was exerted for the truth. Harmony and unity prevailed during the meeting, and we all enjoyed a rich feast in the good things of our Faith and Hope. Brethren, let us all strive unto the end, keeping our fidelity to the truth, and the promised reward will be ours.

A. J. EYCHANER, President.

S. D. FAHRNEY, Secretary.

#### MICHIGAN.

The Michigan Church Conference convened in Brady, Kalamazoo County, on Thursday evening, June 3, and continued in session over the three fol-

lowing days. A fair representation of brethren from various parts of the State were early in attendance. Brother J. M. Stephenson from Wisconsin, arrived on Friday afternoon.

The Thursday evening session, was devoted to mutual congratulations, exhortations, and proved to be a pleasant interview. It was good to listen to the hearty testimonies in favor of the "Blessed Hope"—good to be assured that another year's struggle with the difficulties of life, had not chilled out the love of our absent Lord.

Friday, from 9 a. m., until 2 p. m., excepting a recess of thirty or forty minutes, was spent in a friendly discussion of the question, "Will the wicked dead be raised to life?" The different speakers, on either side, spoke with confidence as to the correctness of their respective positions, but with all kindness of feeling. We trust that it will help some toward reaching the truth on that question. After this time, the effort of the speakers was to bring out the Gospel and its obedience, i. e. to show what men must *believe and do*, in order to salvation.

Saturday morning was devoted to business and to hearing reports of Evangelists and churches. These reports showed something done in favor of the cause, enough to call for thanksgiving, but not so cheering as we would all like to hear.

The officers elected were E. Chesbrough President, J. A. Simonds Treasurer, E. Miller, Secretary, and W. H. Knapp, A. A. Babcock, S. Rice, A. Graves, A. F. Servis, A. Chase, and E. Richards, Executive Committee.

The appointing of Evangelists being left to the Conference Board, they appointed L. H. Chase, E. Hoyt, J. A. Simonds, A. F. Servis, J. R. Lister, and E. Miller.

It was also left with the Board to fix the place of the next annual meeting, and also of the intervening quarterly meetings.

If the friends at any place desire either of these Conferences, we wish them to make it known to some member of the Board in time.

Brethren Stephenson and Chase, did the most of the preaching; brethren Simonds, Hoyt and Deverel, speaking once each. The subject of the Gospel and its obedience was very clearly brought out, and we hope good will yet result.

E. MILLER, Secretary.

[Communicated for the Herald.]

### Restoration of the Twelve Tribes to the Land of Palestine by Jesus Messiah.

COME up to the touch-stone of God's word; try your speculative notions on this and all questions by the inspired testimony; "let God be true though it makes every man a liar." Stand or fall by the Word of Truth, is my motto. Let the mind be enlightened, and the conscience quickened by the knowledge of God, to the degree that no feeling of indifference toward any part of the Word's teachings shall get the advantage of me. Stern and uncompromising loyalty to God's Truth is well pleasing to the Deity, and is characteristic of such only as shall be able to wrench victory out of defeat, and come off conquerors through Him that has loved us, and sanctified us through belief and obedience to the Truth.

I hear that some are inclined to think that Israel, according to the flesh, will never be restored to the Land of their Fathers. This may be the first, but a great step in apostacy, that will swallow up in terrible confusion, and eternal shame and ruin, all its victims. Look out for "strange Gods!" Woe be unto him that departs from the Lord,



and bows down to Baal! Who are they longing to turn back to Egypt? Modern flesh-pots will not avail; turn away and covet them not. The Lord will send leanness into that man's soul, who will thus venture to trifle with His Word.

Do you say that the believers are the Israel spoken of by the prophets. How can such be restored to the Holy Land? To restore is to bring back. Can gospel believers be restored to Palestine? No; for they never were there, as a nation. Who then can be brought back? Israel, as a nation, and none others. You cannot restore what never has been. It is absurd to talk about applying the prophecies that speak of Israel's restoration to Palestine, to gospel believers. Israel, as a nation, in the Age to Come, will stand foremost among all nations, and nearest to the throne of the Great King. Jesus and the Church constitute the *One Man* resulting from breaking down of the middle wall of partition, of which Paul speaks. Be careful, and not confound this *One Man* ruler with Israel, the subjects of His Kingdom. Blindness in part, says Paul, has happened to Israel. What Israel has blindness happened to? Can you not see that Paul is speaking of the nation according to the flesh. How long will this blindness last? Answer—Until the fullness of the Gentiles be come in. What will come to pass then? "The Lord will come out of Zion, and trun away ungodliness from Jacob; and so, as it is written, all Israel shall be saved." Saved from what? Answer—From blindness and hardness of heart, and from national dispersion, and their present deplorable, down-trodden condition among the Gentiles. Who can fail to see the plainness of Paul's reasoning? Alas for Sampson, when his locks were shorn, and "the Lord had departed from him;" and so likewise of him who is shorn of Truth, and arrays himself against God. "He that falls upon this stone, shall be broken; but upon whomsoever it shall fall, it will grind him to powder." Again, says Jesus, "Blessed is he whosoever is not offended in me," for to such he is not a "rock of offense and a stone of stumbling," as to many. To be offended in Christ is not to take umbrage in his person, as a man, but to stumble and fall upon what was taught concerning Him by the prophets, and reiterated by Himself. Do you deny the restoration of Israel as a nation in the flesh, then you virtually repudiate the Kingdom of God. Did Jesus preach the Kingdom? He did, say you. What Kingdom did he preach? You answer, God's Kingdom. True; but what is God's Kingdom? Is it not the Kingdom of David, restored? Is not Jesus David's heir, and is not David's Kingdom and Israel's Kingdom the one which Jesus will inherit? What do all the covenants of promise amount to; and what avail are all the glorious predictions of the prophets concerning the bringing back of a dispersed people, who have been scattered, robbed and peeled, and have become a by-word and scoff among the nations, and though sifted, and cast down, are not permitted to become extinct; I say what avail are all the predictions of this very people's restoration, if we are at liberty to explain them away, or so misapply them as to destroy utterly their obvious import? They are to look upon Him whom they have pierced, and mourn be-

cause of Him, as one mourneth for his only son; and shall be in bitterness for Him, as one that is in bitterness for his first-born. Zech. xii: 9-14. "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." Zech. x: 6. "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts, the Holy Mountain; and there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age; and the streets shall be full of boys and girls, playing in the streets thereof. Thus says the Lords of Hosts, if it be marvelous in the eyes of the *remnant of this people* in their days, should it also be marvelous in mine eyes, saith the Lord of Hosts? Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God." Zechariah viii. God will save his dispersed people. He will bring them through the fire, and will try them as gold is tried, and purge out the dross (obstinate rebels) from among them—(see Zech. xiii: 9, and Ezek. xx: 33-38. "They were scattered in a cloudy and dark day." See Ezek. xxxii: 11-16. But the Lord has not forgotten them, and will not permit the dark cloud to overshadow them forever, for he says, "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country." Ezek. xxxiv: 13.

But why continue to quote the Word farther? Is not the above sufficient? Can anyone mistake the people referred to in the foregoing quotations? Is it possible for those who claim to have been enlightened in the Truth, to stumble and fall over these predictions? Is it necessary for me to specify details, and to make a special argument—or in other words, break the opposer over every detail of these prophecies in order to satisfy some vain caviller? Why not bow to the Truth—submit like a child; and say to that man who opposes the Truth, be he friend or foe, personally, "Get thou behind me Satan, for thou savorest not the things that be of God." Who is on the Lord's side? Choose ye this day whom ye will serve. Confer not with flesh and blood. Do not hesitate to take a stand for the Truth and nobly contend for it. The day of triumph draweth near, to the faithful and true. Do not let confusion and disaster overtake you just when victory is ready to perch upon your banners, and eternal exaltation and glory is but a little in the distance. Oh, I wish I could make every man feel like sinking himself deeper into the Truth, and severing the ties that bind him to things earthly.

I have not tried in the foregoing to enter upon an elaborate argument; but, if possible, to throw out a few ideas that will turn the attention to God's Word, and to arrest the apostate course of those who

are inclined, inadvertently, to run into error, and to be corrupted through evil communications. "Awake to righteousness and sin not, for some have not the knowledge of God. I say it to your shame." G.

[Communicated for the Herald.]

### A Glance at the Fall and Restitution.

THE Prophet says, "God Himself, that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. xlv: 18.

Having made man in His own image, He says to him, "be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowls of the air, and over every living thing that moveth upon the earth. And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. Gen. i: 28-29.

Placing him in the garden, where was "the tree of life," together with "every tree that is pleasant to the sight and good for food; to dress and to keep it;" he gave him a law, by obeying which he was to live. Gen. ii: 9, 15, 17. From this we learn, that—

I. The earth was made to be inhabited.

II. Man was made to inhabit it.

III. Man was to cultivate the earth—"subdue, dress and keep it" and live of its products.

IV. He was to have dominion over the beasts.

V. He was himself to be subject to God's rule. This rule, it would seem, was administered by angels. Acts vii: 53; Heb. iii: 19.

VI. By having access to the tree of life, he was to live forever.

Who can doubt that God designed this state of things to continue, just as long as man should be obedient? But this beautiful arrangement was interrupted by man's disobedience, and the present, unhappy state of things resulted. Every form of iniquity is rampant; man's dominion over the beasts is but partial; The ground being cursed, his subsistence is secured from it only by toil and by sweat, and shut out from the tree of life, he suffers disease and death.

But it would seem that God did not expect this state of things to continue: foreseeing that man would become disobedient, he contemplated a means for restoring him to obedience. Speaking of Christ, Paul says, "All things were created by Him and for Him." Cor. i: 16; and Jesus says to the Saints, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." Matt. xxv: 34; showing that the dominion of Christ and the Saints (shown Gal. iii: 16-29—"to be the seed of Abraham") over the nations was in contemplation in creation. This, although contemplated in creation, appears to be a special provision, made necessary by man's revolt from God; and their work in the Coming Age—when the seed shall have been all produced—will be, to "put down all rule, and all

authority and power"; destroying "death itself," when the Kingdom will be delivered up to God. Cor. xv: 24-25. At the same time, also, the curse will be removed, and the tree of life restored. Rev. xxii: 1-5.

This seed, being through trial perfected in character, before being invested with rule are immortalized, thus being made capable of endless rule, that "the Kingdom be not left to other people," (Dan. ii: 44) which rule they are to administer instead of the angels. Heb. ii: 5. This will constitute a restitution; God's authority will be acknowledged; the earth will yield her increase, and the tree of life being restored, there will be no more death.

Will the restitution leave things in the original state; or will it introduce a state essentially different from either the primeval or present state?

#### EDITORIAL COMMENT.

IN reply to our correspondent's query, we would say,—

I. Man, in the original state, was placed upon trial; hence was constantly liable to sin.

II. Being liable to sin, there was a constant danger of death being introduced into the world, inasmuch as "sin, when it is conceived, bringeth forth death."

III. He was under command to reproduce his species.

IV. The object of probation, or trial, is the development of character.

If it is God's purpose, therefore, to bring man back from his present condition to that of our first parents, then, at the end of the thousand years reign of Christ and His Saints, the race of mortals will be freed from sin, but placed on trial, under law; and, standing in this relation to law, they will be in constant danger of transgression and of death. Not only this, but they will forever perpetuate their species, as Adam was commanded to do.

The purpose of God, as revealed, is, to ultimately *destroy death*, which can only be done by removing sin and a liability to it. Jesus has been provided as a sin-coverer, He having gained a victory over death, through the righteousness He possessed. Having "destroyed, by means of death, him that has the power of death." All who are incorporated into the Christ by faith and obedience, will attain to the like nature of Him, which Paul terms "the Divine nature." This is the nature which Adam failed to attain, by reason of disobedience. God's purpose, therefore, evidently is to people the earth with a race of beings possessed of His own likeness, as exhibited in the person of the great sample, Christ. The rulers in God's Kingdom will possess this likeness, so that they may not fail of accomplishing the work for which they are chosen. Through Jesus and his Saints, the world will be instructed in righteousness, and developed in character, so as to be rendered worthy of the Divine nature; hence, when the one thousand years reign has ended, a new era will be introduced. Death will be

abolished; men will have attained to the position which Adam failed to reach, viz., the Angelic; and the earth will resound with praise to Him who hath gained for them the victory, even Jesus the Righteous One.

[SELECTED.]

### The Church of England A Harlot.

TREATING of the Established Church of England, a writer in a London Hebdomadal observes: "The Church is one, or she is not at all; the Church has doctrines, or she has not. If she be not *one* but many, then she is a pretence; if she have not one homogeneous doctrine or set of doctrines mutually dependent on each other, but several incompatible doctrines, then she is an imposture. National health demands that she should be honest and consistent above all things, for she is still the perplexed queen of millions of consciences, and her example is fatal to national policy; for, if the spiritual guides err, why may not the flock follow? She is a State establishment, not in unison with the State authority; for, are there not Catholics, Nonconformists, Unitarians, and what not, in the Supreme Legislative Assembly of the realm? It is not fitting that the mixed secular assembly should take thought for the Church. She ought to have a court of her own. Her wide-spread, rankling discords are known, from the meanest hamlet up to the mighty metropolis. Why does she not set herself straight with the nation, or perish in the attempt? Why does she permit the charge to go unanswered, that *her strongest bond in property*? Perhaps she cannot answer it; perhaps she finds the State connection convenient, inasmuch as it secures the property; if it were not so, would she not sever her connection to-morrow? It is for the Church to show that this reproach is unjustly leveled at her, by asserting her independence; it is for the Church to show she is independent, by obtaining unity at all costs. If she cannot do this, still it remains our duty to urge it upon her; and if she fail to do it, still we are bound to insist upon her endurance of the consequences. And it is because there is a party in the Church anxious to assert her independence, thus making the bond something more than property, and willing to take the consequences, that we have supported that party. And on the same principle we give, and shall give, our support to whatever party may endeavor to infuse honesty into our national life, to promote outspeaking, and to make practice accord with profession."

The Established Church is not *one*, but "a fascicle of sects," and therefore "many," holding heterogeneous and incompatible doctrines. There are within the pale the Puseyite sect, the High Church sect, the Low Church sect, a Calvinistic creed, a Popish liturgy, and an Arminian clergy. These constitute an incompatible plurality, and therefore an ecclesiastical imposture that could not hold together for a day but for that love which endures all things for the sake of the loaves and fishes. None but the blind, having no share in these, could mistake such a system for the Church of Christ. The origin of the Church

of England, the Satanic spirit by which she is energized, and its adulterous association with the State, whose orders are of the Hierarchies of Sin, all show that it is a harlot-daughter of the Roman Church. The Ecclesiastical Constitution of "Christendom" is well expressed in the Scriptural phrase, "Babylon the Great, the Mother of Harlots, and of All the Abominations of the earth." All point to Rome as "the Mother Church." Admitted. But, if she be the Mother, where are her Daughters? History tells the truth, and by its impartial records shows that by birth and character, the English and its sister Protestant churches, and their sectarian offshoots, are the harlot progeny of Rome. These are styled "Women," in Rev. xiv : 14 ; and those who abstain from them, "Virgins undefiled" by them. Members of sectarian churches are apocalyptically "defiled with women;" so that, unless they separate themselves, and "wash in the name of the Lord Jesus," they can have no part with the 144,000 "who follow the Lamb whithersoever he goes.

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[Communicated for the Herald.]

#### Suffering for the Truth.

In every age of the world, suffering on account of adherence to the Truth has been a divine allotment. He, who pledged His word to reward the righteous, saw fit to leave them exposed to the assaults of the sinful and unbelieving. Where God has interposed in a miraculous way, to deliver the believer from bonds, imprisonment and death, has been the rarest exception. The most god-like Saint has no body-guard to defend him from the attacks of his enemies; no security against the tongues of slander, or the hand which persecutes unto death, when and wherever, wicked men and worldly governments set themselves in opposition to the Truth. The little flock, in the days just subsequent to the Master's ascension, was not taken out of the world, but left to the cruel fate which awaited them at the hands of unreasonable and sinful men.

While it was no part of God's will that the world of the unjust should be heartless and relentless oppressors and persecutors of the good, it was in accordance with His will for the righteous to suffer for righteousness sake, taking it patiently; "for" says Peter, "this is acceptable with God." The believers of Apostolic times were exhorted to be patient in tribulation, endure hardness as good soldiers, and to count it all joy when they fell into divers temptations or trials; being assured that the trying of their faith worked patience. James i: 2.

Whatever cup of suffering was placed to the lips of Christians, in later times, they were submissively to drink, taking the prophets who had spoken in the name of the Lord, patient Job, and the Man of Sorrows, Jesus Himself, as examples of affliction. Persecution, at the present time, when contrasted with the sufferings of the primitive disciples of the crucified and risen Redeemer, is so trifling as scarcely to merit the name. Perhaps, believers of to-day would meet with severer trials, if they adhered more closely to the ancient faith and

practice of the precepts of Christianity. I forego any further remarks on this point, and call the attention of the reader to the comfort and consolation afforded the first Christians in their afflictions. The ground, or source of their comfort, was the promise of future blessings set forth in the Gospel. Against these, present rewards, emoluments and gains, weighed nothing. Temporary deliverances, offered by civil magistrates, was refused, that they might obtain a better resurrection. Heb. xi: 35. Their confidence or faith was not cast away, for the recompense of reward held out by the Gospel, inspired their courage and sustained their fortitude. The sufferings, which were but for a moment, were light, compared with the exceeding and eternal weight of glory. The hundred-fold, with persecutions in this life, was cheerfully accepted in view of the proffered reward—eternal life in the world to come. The cross was patiently borne, with the bright prospect of one wearing the crown, and reigning with the “Higher than the kings of earth.” The world’s proud titles, its empty honors and glittering wealth, was spurned with contempt by Galilean fisherman, and the old Silician tent-maker wrought with his own hands, laboring night and day, was sometimes destitute of the common necessaries of life, and without a home, that he might win Christ, and attain unto the resurrection.

J. L. WINCE.

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### The Soul.

A believer in that much-talked-of, but undefinable thing, the “immortal soul,” gets off the following:

“The atheist laughs at the immortality of the soul—the soul that can build her nest among the stars of heaven, walk through yonder mansions, and taste of the rivers that make glad the city of God; the soul, that can wing her way above the clouds and survey the crowns and sceptres laid up for those who dare despise the world, and have their conversation in heaven; the soul that can live in Paradise, while the body is in anguish, and when the fierce winds of worldly tribulation rage around her, can rejoice in Him who is her all in all.”

And is it any wonder that the atheist laughs, when men professing to be sane, yes, men claiming to be teachers, call upon them to believe in such trash as the foregoing? The wonder is, that the world has been blinded so long. The mystery is that men have not all been driven to atheism long ago. What is it but such senseless talk as this that has flooded the world with infidelity?

Talk of rivers and cities among the stars; who knows of any? And who will make sacrifices here to obtain crowns and sceptres beyond the clouds? This idea of an ethereal, intangible winged ghost floating about from planet to planet, gazing on crowns and sceptres to be inherited by other souls yet to come, is an exploded theory. It is a Pagan fiction for which there is no foundation in the Scriptures of Truth. Oh that men would accept the glorious truth of immortality only through Christ.—EDITOR.

## Poetry.

[Communicated for the Herald.]

## Our Hero.

## THE TEMPTATION. MATT. IV.

The Savior is alone;  
 No food for two score days has passed His lips,  
 And hunger preys upon Him now.  
 The barren rocks of Judea's wilderness  
 Can yield no bread to appease His desire for food,  
 Or revive the fainting form of Jesus.  
 O! could some kind and generous hand  
 Bring now but one morsel;  
 Or Heaven, smiling upon Him, drop the manna sweet  
 So loathed by vaunting and stubborn Israel,  
 Meads of praise and humble thanks  
 From those solitary wilds would rise to God.  
 In heaven once a voice was heard,  
 Which said, "thou art my Son;" and shall He then  
 In death be laid for want of food?  
 Who can tell, what pen describe the depths of such a hunger?  
 'Tis far beyond the power of man, unless  
 By hand of God sustained, thus long to fast.  
 The subtle tempter now approaches Him,  
 Appealing to His power, he tells Him that  
 These stones beneath His feet, at His command  
 Will turn to bread. But grasping now  
 The sword of life—the Word of God,  
 He thrusts it at His foe; "thou shalt not live  
 By bread alone," He says, "but by the Word of God."  
 This Word "a savor is of life to life, or death to death,"  
 A weapon quick and sharp, giving life to the obedient,  
 But death to Him not faithful.  
 The tempter, though once foiled, stands by Him yet  
 To tempt Him from the path of virtue.  
 In the crowded city this time the conflict is;  
 Far up the giddy heights of the temple,  
 The pride of the Jew and the glory of the city of Jerusalem.  
 Perhaps the sun was in the west,  
 And the mellow light of closing day filled His heart  
 With musings. The shifting, changing forms upon  
 The canvass of clouds, but bodes life's checkered scene.  
 The busy throng in the street below are not forgot,  
 And from His Father's house, invokes upon them  
 Heaven's evening benison.  
 The adversary comes this time to reason with Him.  
 "If true thou art the Son of God," he said,  
 "The holy Scriptures have declared, that Angel's have  
 A charge concerning thee; and against a stone  
 Thou shalt not dash thy foot;  
 Then from this temple's top but cast thyself,  
 And in a moment test it."  
 'Tis true, he seized the very sword  
 That in the other contest had been the cause of his defeat;  
 But in its use unskilled, he grasped it by the blade,



And only hurt himself. Our hero stands undaunted,  
 One moment He reflects upon the cunning craft of Satan,  
 How thus He'd have him tempt His Father  
 By using His power to satisfy a curiosity  
 That did not come from God, or make him doubt  
 If He was indeed His Son; the next He grasped  
 The noble sword, and drew it through the fingers  
 Of His adversary. Then flashing bright  
 In the lingering beams of the setting sun, it falls  
 With deadly stroke upon the head of His antagonist,  
 Meanwhile He said, "'tis written too  
 'Thou shalt not tempt the Lord thy God,'"

Once more, and only once the tempter tries Him.  
 In two battles our chief has been the victor, and our confidence  
 Is with Him in the third.  
 Upon a mount exceeding high, whose brow  
 Is bathed in heaven's light, where clouds do kiss the earth;  
 The hero of the world now stands.

The tempter by some mighty power draws back  
 The veil of distance, and in one majestic train,  
 The kingdoms of the earth sweep by in all their glory.  
 I have the power, said Satan, and all the wealth  
 And regal glory, fame and honor, I'll give to thee  
 If at my feet thou wilt bow and do me homage;  
 I'll give thee now all that thy Father promises  
 In the mist of far off years, and on conditions  
 Twice as easy; thou shalt but worship me  
 And call me Lord, and all these kingdoms proud are thine.  
 Our hero parleys not, there is no time to loose,  
 If but for one moment He consult a mind of flesh  
 He looses all. Is He ambitious?

Here were enough to satisfy a Bonaparte,  
 An Alexander, or a Cæsar—universal dominion  
 On terms of simple worship; but  
 To bow at Satan's feet would be to absolve  
 Allegiance to His Father, and leave the world to die  
 For which He came to give His life.

He grasps again the trusty sword,  
 Which in two of the greatest moral battles  
 The world has ever seen, had been His help.  
 "Satan, hence! behold 'tis written, 'God only  
 Shalt thou serve, to Him alone in reverence bow!'  
 The tempter now abashed and vanquished quite,  
 Flees ignobly from the contest,  
 And Jesus is the victor.

O! sons of earth, here is a hero for you!  
 He deserves the chaplet of undying fame.  
 His name enroll above the great of earth,  
 The greatest of the past. True, noble, and good,  
 A tried warrior, a conqueror without an equal!  
 Ah! well might Angels come, with light of heaven  
 All radiant, and minister now to Him.  
 True fidelity and virtue have secured for Him  
 A throne—a place at God's right hand.  
 This hero is our pattern. If we the world  
 Shall conquer, we too shall have a throne  
 And share his reign on earth, when He  
 Shall come again.

A. J. EYCHNER.

# THE HERALD

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### Editorial.

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#### A Methodist Professor Reviewed.

UPON reading the pages of the "Northwestern Christian Advocate," (a Methodist weekly) we discover that a fellow mortal, known to the world as the "Rev. E. O. Haven, D. D., L. L. D.," has girded on an armor of paper, and taken up a wooden sword, for the purpose of demolishing the great Bible truth of man's complete mortality. For the benefit of those who may yet be groping in the mists of ignorance on the subject, we will quote the "Reverend" gentleman's arguments in support of his favorite but unscriptural theory of the "immortality of the soul," at the same time exposing their weakness.

The article in question is headed "Animalism—Annihilationism." The writer, after a short introduction, says :

"Let us briefly examine the subject, noting a few of the positions of the defenders of animalism, which, for the sake of conciseness, we shall fairly express, partly in our own words, though placed within marks of quotation.

I. 'The Bible does not assert that man has an immortal soul.'

Granted. So the Bible does not assert that man has a brain, important as materialists suppose that organ to be. The Bible does not assert that man has a head, or hands, or ears. It does not assert that he has a conscience, or an imagination. It speaks of some of these things, and perhaps quietly assumes the existence of them all. So, too, it speaks of the human spirit or soul, and in such a way as none would speak of it who did not regard it as an entity which does not depend upon the body for its existence. Now if we are sure that men generally did believe, then as now, in the spirituality and immortality of man, the Bible writers were bound fairly and directly to deny it and repudiate it, as they did idolatry, and not quietly assume it to be true. The fact appears to be that the Bible assumes the existence of God, the spirituality and responsibility of man, and many other truths which are written on the common mind and generally accepted."

And is it possible that our opponents claim the existence of an immortal soul, and yet grant that its existence is open to dispute? Do they warn us that our immortal souls are in danger of hell torments, and yet with the same breath tell us that the Bible nowhere asserts its existence? If the "Book of Life" does not assert it, where shall we go to find it? If the great God has not asserted it, what can we know of it? Nothing.

Our opponent seeks to screen himself, however, by adducing what he considers a parallel case. "The Bible," he says, "does not assert that man has a head, or hands or ears, but quietly assumes the existence of them all. So, too, it speaks of the human spirit or soul." But does he forget that God needs not to assert to us what is self-evident. The existence of whatever is palpable to the five senses needs not to be asserted. We can see and feel hands, head and ears, but can we see or feel an immortal soul? The case is not parallel. If the existence of head, hands or ears, was a matter of dispute, then a parallel would be admitted, but not otherwise. It is a matter of the highest importance, if we are possessed of immortal souls, that must live in eternal happiness, or writhe in eternal anguish, that we should *know* it. The proof should be clear and indisputable.

Again, the "Rev." gentleman dodges the point at issue, by assuming that we deny the existence of spirit or soul. We do no such thing. We believe in the existence of both; but when he claims that they are possessed of immortality, and can exist in a conscious state independently of the body, then we join issue, and call for proof. Let our opponents keep to this point, and meet it.

Do you claim that the Bible *assumes* that man's soul is immortal? Are you driven to this, that assumption is the strongest proof the Bible furnishes? Is the existence of this much-lauded, and all-important part of man dependent upon mere assumption for proof? So it seems. So its champions grant. Here is a concession that demonstrates the weakness of their cause more than all we can say. Let it be remembered by all its advocates, and never more forgotten by them.

But if men believed in this doctrine in early days, it was the duty of Bible writers to refute it, and "not quietly assume it to be true," says Mr. Haven. And did not they refute it? Did Jesus assume that men had this immortal life or soul dwelling in them when He said, "Ye will not come to me, that ye might have life." John v: 40. No. He addressed them as men who *needed* life. Again, He says, "I am come that they might have life." John x: 10. If they were already in possession of a life that would never end, He could give them no more life than that. Jesus represented Himself as "the way, the truth, and the life," and as "the resurrection and the life." Eternal life is not now in possession, but is a matter of hope. "This is the record," says John, "that God hath given unto us eternal life." True, but where is it? Is it in us now? No. Where is it lodged then? John says, "this life is in His Son." "He that hath the Son hath life." But what about those who have not the Son, are not they too possessed of eternal life, or immortal souls. "He that hath not the Son, hath

not life," says John. 1 John v: 11, 12. What better refutation of the doctrine of the universal immortality of man than this can our opponents require? It is clear and right to the point. He speaks of eternal life in contrast with the present fleeting life. This eternal or immortal existence can only be attained by a connection with Jesus, the life giver. If a man has not thus united himself to Christ, he is destitute of the life that flows from Him, consequently, he cannot live forever, either in misery or bliss, popular theologians to the contrary notwithstanding.

Failing to find proof in the Bible for the dogmatic assertion of the soul's immortality, it is no uncommon thing for its advocates to flee to the ancients for proof. Prof. Haven says :

"It is indeed remarkable that the older parts of the Bible have so few and faint references to any future life. Bishop Worburton even affirmed that the Israelites had no notion of life beyond the present. Infidels are never weary of repeating this unjustifiable statement. There is no reason to doubt that Moses, skilled in the learning of the Egyptians, believed in immortality. The ancients, like the moderns who have not the Bible, and also the Israelites, expected for all a life after the present, but their views of what it was to be were vague."

The truth is, the Bible is destitute of proof of the soul's immortality, but abounds with proof to the contrary. Being a book of truth it is folly to expect it to teach two opposites. If it teaches, as it does, the complete mortality of man, and the hope of immortal life only through Christ, is it strange that Doctors of Divinity should be compelled to exhume Plato and other ancient Philosophers to prove their darling but unscriptural theory of an immortal soul? Egyptian idolaters are brought forward to prove it. American Indians, and Hindoo worshippers of heathen Gods, are all pressed into the service to prove that the soul is immortal, or in other words, to prove that God lied, and the Devil told the truth in the case of our first parents.

But although our opponents often claim that their doctrine was universally believed in ancient times, yet it is without foundation in truth. Plato, that much-admired, and oft-quoted Philosopher, in a dialogue on the immortality of the soul, makes Socrates say, "shall a soul of this nature, and created with all these advantages, be dissipated and annihilated AS MOST MEN BELIEVE?" The late Archbishop Whately informs us in his 'Essay on a Future State,' that the doctrine of the immortality of the soul 'never was either generally admitted among the ancient philosophers, or satisfactorily proved by any of them, even in the opinion of those who argued in favor of it. On the one hand, not only the Epicurean school openly contended against it, but one of much greater weight than them, and the founder of a far more illustrious sect—Aristotle—without expressly combating the notion, does much more. He passes it by as *not worth considering*, and takes for granted the contrary supposition, as *not needing proof*. He remarks, incidentally, in his treatise on courage, that death is formidable beyond most other evils, on account of its excluding hope, since it is a *complete termination*, and there does not appear to be any-

thing either of good or evil beyond it. And, in the same work, in discussing the question whether a man can justly be pronounced happy before the end of his life, he proceeds all along (as indeed is the case throughout) on the supposition that, after death, a man *ceases altogether to exist.*"

"Leland also, an eminent writer of the last century, informs us that Cicero, in his celebrated treatise on the immortality of the soul, 'represents *the contrary as the PREVAILING OPINION*, and that there were crowds of opponents, not the Epicureans only, but (which he could not account for) those that were *the most learned persons* had that doctrine in contempt.'"

"Cicero relates his own experience thus: 'I have perused Plato with the greatest diligence and exactness over and over again; but I know not how it is, whilst I read him I am convinced, when I lay the book aside and begin to consider by myself of the soul's immortality, *all the conviction instantly ceases.*'—*Tusc. 2, lib. 1.* Again he says: 'Which of all the philosophical opinions is true, let some god see to it; which even is the most likely to be true, is a question hard to be understood.'—*Ibid.*

In harmony with this view, we find the following confession from the mouth of a Boston "Divine." Referring to the Scriptures of both India and China, he says: "From these were drawn what seemed, until closely examined, to be rays of heavenly light, enough, at least, to make visible the surrounding gloom. Each faded, however, and failed the benighted wanderer, if he strove to follow or clutch it. Not only Brahminism but Buddhism and Confucianism, which together reckoned as their disciples, *the larger half* of the human race—all alike look to the *total extinction of conscious life* in the soul as its end and aim. They know no salvation this side the grave—but by the *annihilation of joy, of love, of thought, of action*—in a word, of all care for others, and of all interest in this world, its duties and its opportunities. Beyond the grave, so says the Bhagavad Gita, the highest Gospel of modern Hindooism, there is nothing for the perfect man but *extinction of all memory and consciousness*; nothing, literally, but 'a blowing out' as of a candle."

What becomes, then, of the statement that most of the human race, ancient and modern, held the doctrine of the immortality of the soul? Like the Bible proof, it rests upon mere assumption.

Leaving this part of the subject, however, we will proceed to notice the second point introduced by our learned critic.

II. "All created beings are organized, and hence must have some organ of thought. That organ in man is the brain. When the brain is dissolved man is annihilated, and exists, if at all, only as he existed before he was created, or as as future creations exist—in the mind of God.

A mere dogmatic assertion. Has God said that all created beings are organized? Has God said that all thinkers must have a material organ of thought? Is avordupois weight necessary to thought? Cannot the Great Spirit create a finite spirit? Is the existence of spirit incredible? 'God is a Spirit.' 'Let us make man in our image.' A material thing the image of the Spirit? The supposition is unthinkable and impossible. Either man is a spirit or God is matter."

The learned Doctor, indignant at the statement that "all created beings are organized," replies by saying that it is "a mere dogmatic assertion." True, it is an assertion, but it is one that cannot easily be disproven. Dr. Haven makes no effort at refutation, but simply asks if "God has *said* that all created beings are organized?" We would ask, in return, whether He has *said* that they are not? We would also ask Dr. H. if he can produce any evidence showing that created beings ever existed destitute of organization? Let him give us ONE instance. He cannot do it.

"Has God *said* that all thinkers must have a material organ of thought?" he asks. Yes, He has, if not in words, at least in works. He has never produced an animal of any kind, from man, down to the most insignificant creatures of His formation with powers of thought, that was not also provided with "a material organ of thought." If these creatures could be made to think without this organ, why did He provide it? It is evidence incontrovertible, that it was *necessary*, or it would not have been given. We can find no "thinker" in the universe of God, that is destitute of "an organ of thought." Can Dr. Haven? If he can, then he will have gained a point. Until he does, however, the facts are against him.

"Is avordupois weight necessary to thought?" says he. Yes, Doctor, so far as the evidence goes, it is. If you can produce an instance of thought being generated apart from "avordupois weight," then it will be soon enough to dispute the question.

"Cannot the Great Spirit make a finite spirit? Is the existence of Spirit incredible?" asks the Doctor. God's power we are not disposed to question, but the argument does not turn there. The question is not "*can* God create a finite spirit, or an immortal soul?" but *has* He done so? We hold that He has not. God's purpose concerning man's immortality is not that he shall come in possession of it by generation from Adam, a fallen man, but from Christ, the Redeemer. Man reaps death from Adam, but life from Christ. Neither do we deem the existence of spirit incredible. We believe in it, because the Bible teaches it. But that man is now possessed of an immortal conscious spirit is as false as was the Devil's first lie.

"God is a Spirit," says the Doctor. So say we "Let us make man in our image," says the Doctor. Amen, say we. That is Bible language, hence we endorse it.

"A material thing the image of the Spirit, the supposition is unthinkable and impossible. Either man is a spirit, or God is matter," says the Doctor. But stop a moment. Are not angels spirits? Does not the Bible so declare? Have not these spirits forms? Did not the Angels who appeared to Abraham, possess bodily forms, and walk, talk and eat material food with him? Therefore, it is not "an unthinkable or impossible thing" that God should create a man in His own image, even though He be a spirit. What, man in the bodily likeness of God? say you. Yes. Why not? The Bible speaks of Jesus as being the "express image of God's person." The popular belief of a God without body or parts, is foreign to the Bible, hence we reject it.

We believe truly that God created man in His own image. We believe also that God is a Spirit. It is possible to make of clay an image likeness of a form vastly superior in point of composition.

Relative to minds existing without brains, the Doctor says :

"If finite minds cannot exist without a brain, if the only hope of immortality is that God shall re-create the brains of former generations, if immortality means only the immortality of brains, then, however strong the faith of a few may be, these believers are doomed to see the majority of their own children infidels."

Mind, certainly cannot exist without a brain, any more than mortal man can live without blood. Our hope of immortality rests in the expectation that Jesus, the life giver, shall return to earth, and raise His sleeping Saints from the dust, giving them life eternal. Then is the time when He will not only re-create their brains, but their entire forms, not "in weakness," as at present, but "in power," not "animal bodies," but "spiritual bodies." And when we speak of spiritual bodies we do not mean etherial ghosts, whose shadowy existence is so intangible that a cannon ball can pass through them and never be felt. We mean visible, tangible, real bodies such as Jesus possessed when He met Mary in the garden, after His resurrection. Immortality, then, does not pertain to brains merely, as Dr. H. might be understood to say, but to the entire person. It is as Paul says, a changing of our "vile body," into the likeness of His "glorious body." Phil. iii : 21. It is this "mortal putting on immortality."

This glorious hope we cherish, and if the Bible is true, and we are faithful, we shall not be disappointed in its realization. Neither will our children be infidels, if we train them up in the light of God's truth. They will grow up as young giants, able to meet their adversaries and overcome them, by the Sword of the Spirit.

Speaking of infidelity, we believe we can trace, without a shadow of doubt, its present wide-spread blight, to a belief of the immortality of the soul. Taught in the churches, believed in by the credulous for ages past, it has finally taken root in the minds of men, and we now behold its legitimate fruits in the shape of Spiritualism. This giant onemy of the Bible is the legitimate child of the immortal soul theory, and we call upon its advocates to seriously reflect upon their position, and accept God's truth, ere not only their children, but themselves are swallowed up in the flood of infidelity now sweeping over the land.

**LIVE FOR SOMETHING.**—Thousands of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O man, live for something! Do good, and leave behind you a monument of virtue that storm can never destroy. Write your name by kindness, love, and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten.—*Selected.*

### The Mammon of Unrighteousness.

A correspondent calls for an exposition of Luke xvi: 9—"And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." He says he has "thought of it much, but failed to get a satisfactory understanding of it."

In the previous eight verses we have a record of our Lord's parable of the unjust steward. This man, it appears, was accused of wasting his master's goods, and consequently was about to lose his situation. Being "unable to dig, and ashamed to beg," he resolved to so use his master's goods, during the remainder of his term of office, as to secure friends, and a home hereafter. This he did by reducing the amount of each man's indebtedness.

Our Lord, in applying this parable to his disciples, advises them to make friends of (or with) the mammon of unrighteousness (or deceitful wealth—Diaglott) so that when they failed (or their stewardship ended), they might be sure of being received, not into a temporary home, but into "everlasting habitations." In other words they were stewards. A steward is not an owner of the goods in his possession, but simply a dispenser or administrator. As such stewards, they might learn a lesson from the wisdom of the unjust steward, viz. to so dispense the goods as to secure an everlasting home in the future.

But, it might be asked, are we then, like the example in the parable, to cheat the Lord in our administration of His goods? By no means. Our Lord, in the same discourse, (v. 10) declares that "he who is faithful in a little is also faithful in much, and he who is unjust in a little is also unjust in much." Faithfulness, therefore, must be observed in our stewardship, even in the most trivial details, for if we manifest a disposition to cheat in the smallest matter, the principle which led us to do that, will, when ripened, lead us to commit a greater wrong. "If, therefore," when our Lord comes to settle our account, "we have not been faithful in the delusive riches," how can we expect that He will "confide unto us the true?" "And if we have not been faithful in that which is another's," how can we look for Him to "entrust us with that which is our own?" (ver. 11, 12.) The riches which are entrusted to our keeping as stewards of God, must be made subservient to God and His cause. They must be used for His purposes. There is a danger of our becoming so absorbed in the pleasures which wealth commands, that we shall neglect God. We may, in fact, learn to love the riches, and hate the owner, and commence to waste the master's goods by using them for the gratification of worldly desires. It is impossible for us to serve both riches and God, as our Lord declares in the 13th verse. "No domestic can serve two masters; for he will either hate the one, and love the other, or he will attend to the one, and neglect the other. You cannot serve God and Mammon."

In view of this teaching then, we conclude that

I. We are stewards of God's household.



II. We are to serve the Lord well and faithfully, in the merest detail, as in the greatest things.

III. By a correct administration of our Master's affairs, we shall manifest the wisdom commended in the unjust steward, viz. that of using the Master's goods in such a manner as to secure a future resting place.

IV. But while the unjust steward did this in a manner not to be commended, yet the *wisdom* of the act, was commendable, and this is all the Lord Jesus desires his disciples to imitate.

V. If we are wise enough to use our Lord's goods so as to secure his approbation we shall be received into everlasting habitations, or rather, we shall receive an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.

Brethren, let us learn a practical lesson from this parable, and carefully administer the wealth entrusted to us.

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### Spreading the Truth.

At the time of holding our recent Conference in Chicago, we wrote out a brief statement of our Hope, which was published in the "Tribune" and "Post" of this city. In this way, our views were brought prominently before the people. But we notice that other papers have copied or made a synopsis of the same, thus giving a wider circulation still of God's truth. We doubt not but that over a million of readers have thus come in contact with our views, and what the fruit may ultimately be of this great sowing of seed, we cannot tell, but hope that it may bring forth fruit to the glory of God. We clip the following from the "Toledo Blade," a paper with a circulation of over 300,000 copies.

#### THE "BRETHREN OF THE ONE FAITH."

The "Brethren of the One Faith" held a Convention in Chicago, on Sunday and Monday last, and formed the "Northwestern Christian Association." They form a denomination who believe that men will be saved through believing and obeying the Gospel, and that this salvation will be brought about by a resurrection from the dead to immortality. None will be raised with incorruptible bodies except those who have proved worthy. These, when raised, will be made Kings and Priests and will live on the earth forever. Their occupation will be, for a thousand years, that of ruling over the mortal nations of the earth. Jesus Christ will return to the earth, and will rule with them. He will establish the Kingdom of God, which will be a real government on earth, and will subdue to its authority every nation and kingdom then in existence. Jerusalem will be re-built, and become the greatest city the world ever saw. There will the throne of the Great King (Jesus) be established, and the "law go forth from Zion, and the word of the Lord from Jerusalem," as the Prophet Isaiah said. Then there will be one King over the whole earth, holding supreme sway, assisted by the Saints, who will rule the earth righteously, caring for the poor and oppressed, and measuring out justice to the oppressor. As a result, the prophecy of Micah will be fulfilled, "that nations will learn war no more, but they will beat their swords into plowshares, and their spears into pruning hooks." All will be peace and harmony over the entire world. The strongest and best government the world ever saw will be in full operation. No more political

quarrels, running for office, lying, swearing, bribing, or any such thing. Men will have no part nor lot in the matter of selecting representatives, making or executing laws, as this great work will be all performed by the sole rulers—the Lord Jesus and His immortal brethren. No mortal can deceive his ruler. No crime can escape notice or be hidden, but everything will be manifest to the rulers, who will be able to judge righteous judgment in consequence.

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## Words for the Household of Faith.

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### Awake out of Sleep.

“And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.” Rom. xiii: 11.

From this exhortation of the apostle, it would appear that the Church at Rome was not as zealous for the truth as they should have been. They may have been very active in other matters, but to the cause of Christ they had become careless, and therefore called forth the Apostolic exhortation, for them to be up and doing. The days were gliding swiftly by, and each one at its close left them a day's march nearer home. It was their duty, therefore, to see that those days were not consumed in idleness.

The Church of to-day has no Paul, making personal appeals, and exhorting them to love and good works, but it has a record of his teachings, his exhortations, and his glorious example. Brethren, “it is high time to awake out of sleep,” for I verily believe that “the night is far spent, and the day is at hand.” As a united body we are doing but little for the cause of Christ. Individual members may be doing something, but a few in each congregation can no more perform the work of the whole, than a single member of the human frame can perform the labors of the whole body. Although we cannot know the day nor the hour in which our Lord shall come, still, from prophecy we know that his coming is not far distant. If we knew that He would be here within a month, or a year, there would be no need of exhortations to awake out of sleep, for not many thoughts would be given to the things of this world, but having food and raiment we should be therewith content. The servants of Mammon would then be left to worship at their ungodly shrine alone, for the child of God would have nobler work to perform. He would be busily engaged in “laying up treasures in Heaven,” and spreading the news of the coming kingdom. But because we do not know the appointed time, is that any reason why we should fall into a sleep of carelessness? Should we not rather be ever watchful and ready to receive Him? Jesus impressed upon His disciples the necessity of watchfulness. He said to them “Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: Lest coming suddenly he find you sleeping.” Mark xiii: 35, 36.

But it may be asked, what are the duties in the discharge of which we may display our activity? They are manifold. The life of the

christian is one continual warfare against sin, and it is his duty to be ever watchful lest his enemy should obtain an advantage. By thus keeping himself pure and unspotted from the world, he will prove himself worthy to associate with Him who was "tempted in all things like as we are, yet without sin." We must never allow anything to step between us and our Hope; but, as Jesus says, "seek ye first the Kingdom of God, and His righteousness." Matt. vi: 33. To obtain an inheritance in this Kingdom is the goal of our desires, and whatever is likely to take our attention from this, the hope of our lives, should be shunned as our worst enemy. All of the minor duties of life should be made to bend to this, the chief duty, and if possible to assist in the cause of the Kingdom. A sure rule to follow is this: "*whatever ye do, DO ALL TO THE GLORY OF GOD.*" I Cor. x: 31.

We should study, and meditate upon the Word of God, at every opportunity. Upon the Scriptures our Hope is founded, and they are our instructors, therefore we cannot become too familiar with their teachings. "All Scripture is given by inspiration of God, and is 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, 17. Never let an opportunity pass for doing good or advocating fearlessly the truths which are in our possession. The person who tries to follow these rules can never be reproached with drowsiness, but, instead, may be classed with the wise servants who improved the time whilst the master was away, and therefore were ready to receive him at his return.

A sure index of a person's zeal for the truth may be found in his daily conversation, for as Jesus said, "out of the abundance of the heart the mouth speaketh." Matt. xii: 34. When the heart of a man is full of love for the truth it will show itself in almost every word and action. When in a social gathering, the conversation dwells upon the latest style of bonnet, or the best or most fashionable way to cut or trim a dress, rather than upon the surest way to obtain that inward adornment, "even the ornament of a meek and quiet spirit which is in the sight of God of great price," it is evident that the desire to appear well in the eyes of men, is greater than the love for God. When the conversation is loose and frivolous, or dwells upon the chances for the success of some political demagogue, and the spread of the principles of his party, instead of the coming of Christ, and the signs of that event, the best means to spread the Gospel, or how to lead pure and godly lives; it is easy to see that the world has monopolised the affections of such persons. "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon." Matt. xi: 24. If by our actions we show our love for God, we also prove that we are His servants. If, on the contrary, our labors and affections are given to the world, it proves conclusively that we are not servants of God, but followers of Mammon. Let such take warning, lest He whom they profess to serve, even our Lord Jesus Christ, should suddenly come and find them sleeping. It is the duty

of every person to examine himself, to see whether he is a doer, as well as a hearer of the word. If we can conscientiously say that we are doing all for the cause of Christ that lies within our power, then we shall be reckoned as faithful workers; but if we can do more than we are doing, it is time for us to awake. There is work to be done. "The harvest truly is plenteous, but the laborers are few." The people are calling for more light, and who will answer? The few evangelists who are at work are so poorly supported that they are often compelled to turn their labors into other channels in order to obtain the necessaries of life. Brethren, let us watch and work. S.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Kingdom of God the Kingdom of Israel.

THE Kingdom of Israel, over which David and Solomon reigned, was God's ancient Kingdom, and when restored, it will be His Kingdom again. He gave His Kingdom to David, and it was David's, He gave it to Solomon and it was Solomon's Kingdom. Having restored it He will give it to Christ, and it will be Christ's Kingdom. The Kingdom of God, of David, of Israel, and of Christ, *have and will be one* and the same Kingdom. One Kingdom belonging to three parties, and not three kingdoms. These positions will be apparent in the light of the following testimony. Listen to the sublime song of David, which is a beautiful apostrophe to God's Kingdom in the hand of his son Solomon; also the power, majesty, and glory of its great Proprietor. He exclaims, "Thine, O, Lord, is the greatness, and the power, and the glory, and victory, and the majesty; for all that are in the heavens and in the earth, is thine; thine is the kingdom, O, Lord, and thou art exalted above all." 1 Chron. xxix: 11. Thus the Kingdom of God and of Solomon, were the same kingdom, not two kingdoms. The throne upon which Solomon sat is called the throne of God at the twenty-ninth verse. "Then Solomon sat on *the throne of the Lord*, as King, instead of David his father, and prospered; and all Israel obeyed him." Of the same import is the language of Abijah, the King of Judah, as from Mount Zemarim he addressed Jeroboam, and the assembled hosts of Israel. He said, "And ye think to withstand *the Kingdom of the Lord* in the hands of the sons of David." 2 Chron. xii: 1-8. The Kingdom of David, and the Kingdom of his royal son, are spoken of interchangeably, and synonymously, in the covenant, Nathan, the Prophet of God, made with David just before his death. Addressing David, and speaking of a certain seed to whom his Kingdom should be given, he said, "and I will establish the throne of his (his son's) Kingdom forever." 1 Sam. vii: 13. 16. When speaking of the relation David's seed should sustain to his throne, he said, "and thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." Hence the

throne and Kingdom of God, of David, and of Christ, are one and the same kingdom. But the Kingdom of David was composed of the twelve tribes of Israel, or was the Kingdom of Israel. David's Kingdom and Christ's Kingdom are the same; therefore, Christ's Kingdom will be the Kingdom of Israel. As shown in a former article, the Gospel of the Kingdom of God was the great theme of the preaching of Christ, and the Apostles. It was also the chief theme of the Prophets. And all taught unitedly that Messiah's Kingdom would be the Kingdom of Israel.

According to Peter's great sermon on the day of Pentecost, Christ was raised from the dead for the specific purpose of fulfilling the oath of God in sitting upon David's throne. Acts ii: 30; Psa cxxxii: 11. According to Isaiah and Gabriel, He is to occupy David's throne and kingdom forever. And that there may be no uncertainty in regard to the accomplishment of this grand design, the Prophet informs us that "the zeal of the Lord of Hosts will perform this." Isa. vii: 6, 7; Luke i: 31-33.

The faith of the Apostles, in regard to the Kingdom of their predicted Messiah was the legitimate effect of the teachings of Jewish Prophets, which, from their childhood, they had heard expounded. It was confirmed by the preaching of Christ for four years. Being Jewish, they would look from a Jewish, and not a Gentile stand-point. Their expectation, and that of the nation to which they belonged, would be identical. We find a clear expression of their hope by the two disciples in their conversation with the supposed stranger on their way to Emmaus. Speaking of the mission of their beloved Messiah, they said, "but we trusted that it had been he who should have redeemed Israel." Luke xxiv: 21. And if His death had blighted their hope, His resurrection had kindled it into a flame. Peter expressed the feelings of all the Apostles when he exclaimed, "blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead." 1 Pet. i: 3. Peter uses the pronoun *us*, thus including all the Apostles in this blessed hope which had been buried with their adored Master three days in the darkness of the tomb, and with Him had revived with immortal vigor on the third day. Having listened with entranced minds to their Savior's expositions of the kingdom, during the forty days from His resurrection, they became impatient to know how much longer their hopes must be deferred. "When they therefore were come together, they asked of Him, saying, Lord wilt thou at this time restore again the Kingdom to Israel?" Acts i: 6.

I. This question expresses their entire hope.

II. They express no doubts in regard to the restoration of the Kingdom to Israel.

III. The only question is in reference to the time, or rather whether the time had come for this work.

IV. Their Savior's reply would confirm their expectation in reference to the nature of the Kingdom, and only correct them in regard to

the time when this hope should be realized. "And He said unto them, it is not for you to know *the times* or the seasons, which the Father hath put in His own power." Verse seven. The times and seasons concerning what? Only one thing was associated with time, and that was the restoration of the kingdom to Israel. Christ assures them that the Father had appointed the times and seasons for the accomplishment of this desired work, but that it was not expedient for them to know it at that time; but that they should receive power (to know and make known the time) after that the Holy Ghost should come upon them; and that they should be His witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Verse eight.

Never was there a more legitimate hope than that inspired in the minds of the Apostles, not only by the unequivocal teachings of all their Prophets, but the plainest and most pointed language of their beloved Teacher. Peter had propounded to Him a very pointed question, and one in which they all felt a thrilling interest. "Then answered Peter and said unto Him, 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. Or, according to Luke, "ye are they which have continued with me in my temptations, and 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: 28-30. Please note carefully,

I. The kingdom which the Father hath appointed unto Christ, and which He has appointed to His disciples, is the twelve tribes, or the Kingdom of Israel. But the kingdom was then under the Roman yoke, and is now in ruins; hence the disciples were right in supposing that it must be restored, before it could be given to Christ. A kingdom restored is just as literal as before its subversion. (a) Spiritual Israel never was subverted to be restored. (b) There never was a kingdom of Israel beyond the skies, to be overthrown or restored. (c) The Kingdom of Israel was God's Kingdom on earth, but not God's Kingdom in Heaven. Every rule will not work both ways. (d) David occupied God's throne, and reigned over God's Kingdom on earth, but never over God's Kingdom in Heaven. (e) God reigned with David, and will reign with Christ on earth, but neither ever did, or will reign with God in Heaven. \*

II. This was the hope of the Apostles. For the same hope Paul was bound with a chain in Rome. Acts xxviii: 20. For the same Israelitish hope he was "accused of the Jews," and in its maintainance he made his noble defence before King Agrippa. Acts xxvi: 6, 7. "This is the One Hope which the same Apostle associates with the

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\* Christ is on His Father's throne in Heaven, (Rev. iii: 21,) but not as a King, but as a Prince in expectation of God's Kingdom upon earth.

one Lord, the One Faith, the one baptism, and the one body. Eph. iv : 4, 5. This hope is begotten by the "covenants of promise," or the Gospel of the Kingdom. The subjects of these covenants of promise is the commonwealth of Israel, or the Kingdom of Israel restored. All who are strangers from the covenants of promise are aliens from the commonwealth of Israel, and all who are aliens from the commonwealth of Israel, are without God, or Christ, or hope. Paul, when speaking of the position of Gentiles, previously to their having become fellow-heirs with the Saints to the Kingdom of Israel, says, "that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii : 12.

Ezekiel, in his last message to Zedekiah, the last king who ever reigned independently upon the throne of David, foretold the series of subversions through which the commonwealth, or the Kingdom of Israel should pass, previously to being given to Christ and His royal brotherhood. "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." Ezekiel xxi : 25-27. Observe,

I. The diadem, the crown, the insignia of royalty, and the pride and glory of Israel was abased with the dust, before the Kingdom of God passed under the dominion of the Gentiles. The royalty must be again restored before the Kingdom of Israel shall be restored in its original glory.

II. The same kingdom over which Zedekiah reigned, and which will have passed through these series of subversions, will be given to Christ.

III. It was the literal Kingdom of Israel which was literally overturned, it will, therefore, be literal Israel, having been literally restored, which will be given to Christ. The promised restoration must be just as literal in its fulfillment, as the threatened subversion has been.

IV. The same royalty, and kingdom which had been overthrown, having been restored, will be given to its rightful owner. All the covenants, promises and prophecies, in regard to the Kingdom of Israel in its future glory, culminate upon Christ as the royal heir to David's throne and kingdom. All these covenants, oaths and promises, are applied to Christ by the Son of God Himself, and by all the Apostles. His title to the throne and kingdom of Israel may be indubitably established by an appeal to His royal pedigree. By two long lines of genealogy, we may trace his kingly title back to David's throne and kingdom. One of these lines runs through Joseph, His legal father, and binds Him legally to David's throne, and the other runs back through flesh and blood, and establishes His right as David's literal heir to his crown, and throne, and kingdom. Like the Czar of all the Russias, Prince Messiah's title may be traced back through the ances-

tor's of His mother. The title also of Louis Napoleon is inherited through his mother. Such a title is much more reliable than though it had passed through the blood of the reputed father, as far as uninspired witnesses can testify. But inspiration has settled forever the question in regard to the purity of Christ's blood, as the legitimate son of David, and the validity of His legal title to David's throne. Matthew gives the genealogy of His father, and Luke of His mother. These lines of genealogy run alike parallel from David, and were united by the legal marriage of Joseph and Mary. Christ being the first born, all the right centered in Him. Having ascended to Heaven without an heir, no one was left upon earth to contest His title. These two great lines of genealogy terminated with the birth of Christ, and have never since been chronicled. He, therefore, has the keys (i. e. the right) of David; He can open and no man has a right to shut; and when He shall have shut, no man will have a right to open. Having no successor, and being immortal, He *can* and *will* hold David's throne forever, and of His Kingdom there shall be no end.

He did not receive David's throne and kingdom at His first advent; and if He had, He was not qualified by nature to hold them forever. When He comes again, He must, according to Ezekiel, receive the Kingdom over which David, Solomon, and Zedekiah reigned. But that throne and kingdom is now in ruins; they must, therefore, be restored before they can be given to Christ. And when thus restored to Him whose right they are, then will the promise of Ezekiel be fulfilled, then will the hope expressed in the question propounded by the Apostles in Acts i: 6, be realized, then will the promise of Christ in reply to Peter become a reality, then will the hope of Israel be a glad fruition; and then will the covenants of promises be ratified in constituting the Household of Faith citizens in fact, instead of by faith, of the commonwealth, or Kingdom of Israel. And then will Christ and His Saints be prepared to operate through the Kingdom of Israel restored, in the subjugation and conversion of the nations.

The salvation of Judah and Israel, and their relative position among the nations will furnish material for another article.

Your Brother for the Hope of Israel, J. M. STEPHENSON.

IN Iceland, if a minor commits a crime, the parents are immediately placed under arrest, and unless they can prove, to the satisfaction of the magistrate, that they have afforded the child all needed opportunities for instruction, the penalty of the crime is visited upon them, and the child is placed under instruction.

REVENGE.—A momentary triumph, of which the satisfaction dies at once, and is succeeded by remorse; whereas forgiveness, which is the noblest of all revenge, entails a perpetual pleasure.



[Communicated for the Herald.]

## Letter to my Friend.—No. 3.

*Dear Cousin:* By the goodness of God I am again permitted to write to you on the important question of man's nature and destiny, and it gives me pleasure to know that you are determined to "search the Scriptures to see whether these things are so or not," whereof we affirm. In this letter I shall introduce a few of the many texts that teach that the soul is man, but not an immortal man, and I hope you will carefully examine them.

"The Hebrew word *nephesh*, in the Old Testament, occurs seven hundred times, and is rendered soul four hundred and seventy-one times; life, and living, about one hundred and fifty times; and the same word *nephesh*, is rendered a man, a person, self, they, me, him, anyone, heart, breath, mind, appetite, the body, (dead or alive) lust, creature, and a beast, for it is twenty-eight times applied to the beasts, and to every creeping thing."

And "the Greek word *psuche*, of the New Testament, corresponds with the word *nephesh*, of the Old Testament. It occurs one hundred and five times, and is rendered soul, fifty-nine times, and life, forty times. The same word, *psuche*, is rendered, mind, us, you, heart, heartily; and is twice applied to the beasts that perish."

"The Hebrew words, *meth nephesh*, dead souls, occur eleven times, and are four times translated dead bodies; twice the word Soul is put in the margin, while in the other instances, no intimation is given that the original words, *meth nephesh*, dead souls, are improperly rendered. Here are a few examples where the word, *meth nephesh*, occurs: "And whosoever toucheth one that is slain with the sword in the open field, or a *meth nephesh*, (dead soul) or a bone of a *nephesh*, (soul) or a grave, shall be unclean seven days." Num. xix: 16. "Behold they were *meth nephesh* (dead souls) fallen to the earth." 2 Chron. xx: 24. "They found among them, in abundance, both riches, with the *meth nephesh*, (dead souls) and precious jewels, verse 25. "The *meth nephesh* (dead souls) of thy servants, have they given to be meat unto the fowls of the heavens. Psa. lxxix: 2. See also, Psa. cx: 6. Lev. xxi: 11. Num. vi: 6. 9: 10. Hag. ii: 13.

Thus far we see that souls die, and have been slain with the sword. I have compared the Douay Bible, translated by Eugene Commiskey, of Philadelphia, with the above texts, and found that he has translated Num. xix: 16, thus: "The corpse of a dead man." Psa. lxxviii: 2. "Dead bodies;" and Lev. xxi: 11, "Dead person." In Num. ix: 6, I find a note in the margin where the author says "they became unclean by having touched or come near a dead body out of which the soul had departed." If the men were slain, or died, and their souls had *departed*, how could mortal men become unclean by accidentally touching, or coming near *the soul* of a man, seeing it was not in the body when touched? Again, if the soul be immaterial, can immateriality be touched by mortal hands? A queer theory, this.

In our version, in all the above references, *meth nephesh* (dead

souls) is translated dead bodies, and body. Thus, you can see that if the immortal soul theory be true, souls have bodies, and bones, and are slain with the sword. See Joshua xi: 11. The Douay Bible reads: "And he cut off all the souls that abode there, he left not in it any remains, but utterly destroyed all, and burned the city itself with fire." Now if the souls of the city of Hazor were immortal, how could they be cut off, or slain with the sword? "No soul of you shall eat blood." Lev. xvii: 12. Do immortal souls eat mortal flesh and blood? The soul that eat blood was to be cut off, put to death. See 14th and 15th verses. According to God's word, the life of the flesh is in the blood; and according to man's word and orthodoxy, the life is in the immortal soul of man. If so, then the soul must be the blood. In the 11th verse we see that the blood was given upon the altar to make atonement for souls. "Christ gave His life a ransom for many." Matt. xx: 28. Mark x: 45. "The blood of Christ was shed for many." Mark xiv: 24. "In whom we have redemption through His blood, the forgiveness of sins." Eph i: 7. The Church is purchased by the blood of Christ. Acts xx: 28. The blood, (the life) that was given upon the altar was typical of the sacrifice, and the shedding of the blood of Christ upon the cross, who by giving His life, and shedding His blood, made an atonement for souls of which I will say more at some future time. A prophecy concerning our Savior is found in Isa. liii: 10-12, showing that He would have to pour out His soul, (life), unto death. Matt. xxvi: 38, Mark xiv: 34, Acts ii: 26, 27, show that His soul was in hades, (the state of death) and was not left there. Souls were baptised. Acts ii: 41. iii: 22. Souls can be destroyed, and be converted, and saved from death. James x: 20. And souls can be sold. Rev. xviii: 13. From the above testimony it is plainly manifest that the soul is the man. Many more proofs might be produced, of the same import, one of which I will quote before closing, viz: 1 Cor. xv: 45. "The first man, Adam, was made a living Soul." This, together with the 47th verse, it seems to me ought to satisfy any candid mind that man is but a mortal of earth, and that if he ever gets Immortality, it will only be by faith in Jesus, and obedience to His will. May we be of that number, is my heart's prayer. I am, yours in hope of the promises.

L. CLEM.

A HAPPY REJOINDER.—At Oxford, some twenty years ago, a tutor of one of the colleges limped in his walk. Stopping one day last summer at a railway station, he was accosted by a well-known politician, who recognized him, and asked if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. "I was there," said his interrogator, "and knew you by your limp." "Well," said the doctor, "it seems my limping made a deeper impression on you than my preaching." "Ah, doctor," was the reply with ready wit, "it is the highest compliment we can pay a minister to say that he is known by his walk rather than by his conversation."

## Miscellaneous.

[Communicated for the Herald.]

Behold the Man!

BY N. BOND.

With what irresistible force do these words of Pilate impress the mind of the believer in God's Holy Book,—“Behold the man!” They imply more than an ordinary look, or common glance of the eyes. We will adopt but one of many forms of expression which naturally attach to the words, “Behold the man!” viz. consider the man; first, in the mind and purpose of the Deity as the federal head and representative of the race of man, who are to possess the earth. “Before Abraham was I am,” says Jesus. He is also spoken of as “The Lamb slain from the foundation of the world.” Take this man out of God's plan, purpose, and arrangement, and the whole scheme of Redemption, Salvation, and Glorification of the race of man; and the perpetuity of the planet called the Earth, will be an utter failure, then indeed would it truthfully be said, “The earth has He made in vain and not to be inhabited.” By this we may see how great this man was, is and is to be. Consider the titles this personage bears whom Pilate denominates, “The man;” the “Alpha and the Omega;” “King of Kings, and Lord of Lords;” “Prince of the Kings of the earth;” “The Prince of Life;” “Immanuel—God with us;” “The Bright and the Morning Star;” “The Lamb of God which taketh away the sins of the world;” “The Son of God;” “Son of God with power by a Resurrection from the dead.” From these titles, and others recorded in the Scriptures, given to the man, who is the Branch, a class of Religionists known as Trinitarians, have adopted the unscriptural and extravagant doctrine of the Trinity, three persons in one God, making “The Man,” the Son, equal in substance, Power and Glory, with the Father. This is a fundamental error, and is inadmissible. A Son as old as his Father! This is beyond our comprehension, and at variance with every principle of reason and common sense, and the Word of God; and is akin to the extravagant language of Henry Ward Beecher—“*God died.*” And the poet also sings,

“The Immortal God for me hath died,  
My Lord, my love was crucified!”

This doctrine is a twin brother to that of the Immortality of the soul, and that “sin and suffering are *eternal.*”

Another class known as Unitarians, who hold doctrines equally at variance with the Word of God, can see nothing in “the man,” but the Son of Joseph, a great prophet, and a good man; a setter forth of good examples, teaching good and wholesome precepts. This view falls far short of the plain teachings and utterances of the Holy Spirit of the Deity in the prophets and Apostles; who wrote and spoke as they were moved by the Holy Spirit. The truth, touching the true character and attributes of the personage whom Pilate de-

nominates "the *Man*," lies between the two extremes. *God* is one. There is one *God*, and one *Mediator* between *God* and *Man*, the *Man* *Christ* *Jesus*, begotten of the *Holy Spirit*, born of the *Virgin Mary*, the *Son of Man*, the *Son of God*. *Peter* truthfully answered the *Master's* question, "whom do ye say I, the *Son of Man* am?" "Thou art the *Christ*, the *Son of the living God*." Blessed art thou, *Simon Barjona*, for flesh and blood hath not revealed it unto thee, but my *Father* which is in *Heaven*." He was called by one of his proper names (of which he has three) at His baptism, and anointing with *Holy Spirit*. A voice from *Heaven* proclaimed "this is my *Beloved Son*, in whom I am well pleased." His proper names are "*Son of God*;" "*Son of Man*;" and "*Lamb of God*." These names are very significant, and are representative of character, attributes, and office.

"Behold the man!" in his humiliation, degradation, and suffering; he whom the *Deity* has predestinated to be *Earth's* future *Monarch*, to sway a sceptre of renown and glory over a redeemed and regenerated world, and the race of *Apostate Adam*. But first in *God's* arrangement is a strict course of discipline. This was embodied in the law, and the penalty attached to it, given to *Adam* in the garden. Upon his failure to comply with its requirements, *God* provided a contingency in the person of "the *Man*," the *Lord* from *Heaven*. His miraculous conception and birth constituted him *Son of God*. This by no means released him, however, from a course of rigid discipline. Born of humble parentage he yielded a cheerful obedience to *Joseph*, his reputed father, and *Mary*, his mother. He received a Jewish education, which consisted first of the knowledge of the one *God*, and of the utterances of the *Holy Spirit* contained in the writings of the *Prophets*, or *Old Testament* scriptures. These constituted a prominent part of a Jewish education. Of His aptness as a scholar He gave good evidence at twelve years of age, when found disputing with the doctors of the law in the temple. But little is said of Him from this point until he arrives at the age of manhood. Yet we are by no means left to conclude that this interval of time was spent in ease or luxury. As a *Son* "He learned obedience by the things which He suffered." How often we find Him referring to the writings of the *Prophets*; "thus it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of *God*." Again, "it is written thou shalt not tempt the *Lord thy God*." These, and other quotations from the *Prophets*, show clearly His familiarity with their writings, especially those which had reference to Himself. These were a great source of comfort, as well as help, in time of need. In His sore trial with the tempter how important it was for Him to have a thorough knowledge of the *Deity's* plan and purpose concerning Himself. Take His entire history, and we learn the important fact that His whole sojourn among men was one of self-denial, of sore conflict with the men of the flesh, of firm and unflinching endurance, strong faith, and willing obedience; of honest fidelity and humble trust, and firm reliance upon *God*, His *Heavenly Father*.

Behold, or consider the man; on the banks of the Jordan, the time having come for Him to enter upon His public ministry. A new order, one of grace, or favor, is to supplant the old order of circumcision and the anointing with oil. John the immerser did not fully comprehend the plan and purpose of the Deity. "I have need to be baptised of thee, and comest thou to me." How gentle His reply, how representative of His true character. "Suffer it to be so now, for thus it becometh us to fulfill all Righteousness," or right-doing. Dear reader did you ever consider this wonderful personage as He appeared on the banks of the Jordan for baptism, a perfect pattern of a man, made in the form, likeness, or image of God, His Father? Beautiful to look upon, perfect in all his parts, no mar upon his visage, or deformity upon His person. As a Roman Senator on his return from Jerusalem, says of Him, "a perfect pattern of a man, the most beautiful the eye ever looked upon." The outward appearance was a true index of the heart, or soul, overflowing with love, and pure benevolence. Well does John express it, "Behold the Lamb of God, which taketh away the sin of the world!" And well does the voice from Heaven declare, "This is my Beloved Son in whom I am well pleased." Trace him from his baptism and anointing through the remainder of His life of toil, privation, and suffering, always engaged in doing the work God had assigned Him, true to His purpose, as the magnet to the needle.

From His baptism and anointing He immediately entered upon the work the Father had assigned to Him. Being fully qualified, or filled with the Holy Spirit, He teaches and speaks as never man spoke and taught before. He gives positive proof, and demonstrates the power vested in Him by the Deity to work out and consummate the scheme of man's Redemption, Salvation and Glorification. What a sensation is raised in the land of Israel. The blind see, the deaf hear, the lame walk, lepers are cleansed, the dead are raised, the poor have the Gospel preached to them. He controls the elements at will; says to the tempest "be still," and there is a great calm. Follow Him and his twelve illiterate fishermen through the land of Israel. It is one continuous scene of pure benevolence, and good will to man.

One important and very prominent item in the labor of this truly wonderful missionary was the proclamation of the Gospel of the Kingdom of God, the good news of the Kingdom to come. Ours is a revolted planet, its inhabitants are in open rebellion against the government of God. With strict justice might the great Ail-Shaddai have swept off the inhabitants of our earth as with a besom of utter destruction, never more to have had an existence; but this would have thwarted God's purpose of having the earth inhabited with a race of holy beings, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Numbers xiv: 21. What unbounded love, what pure benevolence, what infinite condescension. Well might Paul exclaim: "O the depth of the riches, both of the wisdom and the knowledge of God; how unsearchable are his judgments, and his ways past finding out."

It becomes necessary in God's plan of Redemption that an atonement must be made, a sacrifice must be offered. A Lamb without blemish, under the law, was selected; "The Lamb of God which taketh away the sin of the world," is the one in God's order and arrangement; "pure, holy, harmless, undefiled, and separate from sinners." After his missionary work is done, having proclaimed the good news of the Kingdom, and given incontestible proof of the power God invested in Him by signs and wonders and divers miracles, we witness the deeply interesting scenes of his betrayal and agony in the garden, and His trial before Pilate, at which occurred the words of our text, "*Behold the Man!*" Here, we confess that our pen is inadequate to the task. Consider the Man in the tragic scenes of Calvary, His betrayal by Judas, one of his chosen body guard, a member of his cabinet, His own familiar friend who lifted up his head against him. What execration, what ingratitude; yea, what language of condemnation is strong enough to place such a traitor in his true light. Witness His trial before Pilate. Does history record another so unjust, so false, without a pretext of law or evidence; this, in an ordinary individual, would have been condemned by the whole Jewish nation, but they clamored for His blood; "let it be upon us and our children;" and truly it came upon them to the full. Here it is that Jesus witnessed the good confession, before men, declaring that He was truly the King of the Jews, and that for this purpose He was born, and to this end came He into the world. Noble confession! Steady to His purpose, no flinching even in the severest time of trial. A noble and worthy example for the members of His body, the Church. Pilate, after protesting his innocence, delivers him to be crucified. What a scene ensues—The Redeemer of a lost and ruined race, the pure, spotless Lamb of God given into the hands of a rabble, to be mocked and spit upon, crowned with thorns, and led away to be crucified, and to suffer the tortures of a most cruel death upon a Roman cross. Firm to his purpose, and to the will of his Father, He drinks the cup to its dregs. Without resistance, without complaint, He submits to be nailed to the accursed tree. Here nature becomes exhausted. He thirsts, and then exclaims "My God! My God! why hast thou forsaken me?" and yields up the spirit and dies.

Beneath the cross I stand,  
 And hear him cry,  
 And see the Godlike form,  
 Yield up and die.

The Heavens gather blackness, the sun refuses to shine; the temple veil is rent in twain; Earth's Redeemer is dead. The powers of darkness prevail. His disciples go a fishing; the hopes so fondly cherished by his followers are cut off; all is lost. The infidel says, "if, as you affirm, He was filled and actuated by the Holy Spirit, how could he die?" God gave the Holy Spirit, God withdrew that Spirit. This accounts for the exclamation, "My God! My God! why hast thou forsaken me?" It was necessary for him to come under the dominion of death in order to complete the one great offering, the sac-

rice of himself. Was ever love like thine; pure, disinterested, and unbounded? "He died, the just for the unjust, that we might become reconciled to God." What an hour of triumph of the powers of darkness. Upon "the *Man*" hung the hopes of the world; "we trusted it was he who should have redeemed Israel." He is dead, all is lost; but the triumphing of the wicked is short. His enemies had some misgivings, hence they said, "we remember this deceiver said 'after three days I will arise again.'" God's ways are not as man's ways. His purposes never fail of accomplishment. Prophets have spoken of a Resurrection; the Psalmist speaks assuredly, "Thou wilt not leave me in the grave, nor suffer thine Holy one to see corruption." What tremendous interest hangs upon the hour. If this man does not rise again, the whole scheme and story of Human Redemption is an utter failure, and man goes back to dust, never more to see life. Who can compute, or estimate the value of the re-living again of the Son of God? The third auspicious morn arrives, the women are early at the sepulchre. Oh, with what deep interest and solicitude do these loved ones, the truest of His friends, haste at an early hour to the lonely and silent tomb; but with what astonishment and wonder does the announcement of the Angel fall upon their ears, "He is not here; He is risen." With eager steps do they speed their way to his heart-stricken disciples. Joyful tidings indeed. "He that was dead behold He is alive, and lives for ever more, and has the keys of death and Hades." All hail! "The *Man*" is made immortal, and "constituted a High Priest for ever, after the order of Melchisedec after the *power* of an endless Life."

Again, what a sensation in Jerusalem. With the rapidity of electricity does the news of His resurrection speed through Jerusalem. Jesus, the crucified Nazarene is alive again. Truly, here is a work and power worthy of a God. He appears to his Disciples; eats and drinks with them, and instructs them for forty days, in the things concerning His Kingdom. He leads them out as far as the mount of Olives; here He is parted from them. A cloud receives Him out of their sight, and "while they looked steadfastly towards Heaven, as He went up, behold, two men stood by them in white apparel, which also said, 'ye men of Gallilee, why stand ye gazing up into Heaven, this same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven.'" "The nobleman has gone into a far country to receive for himself a Kingdom and to return."

N. BOND.

[Communicated for the Herald.]

### The Resurrection of the Wicked.

An article in the "Herald of Life," for April 14th, reads like this: "Will the wicked dead be raised to life?" I think they will, for the following reason; the Bible plainly teaches it. Proof—John 5, 28, 29, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice." The wicked are in the

graves, hence they are a part of the all that "hear his voice." "And shall come forth, they that have done good unto the resurrection of life." Is this all that the Saviour speaks of? No, "and they that have done evil, unto the resurrection of damnation."

Daniel xii : 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life." Is this all that awake? No! "And some to shame and everlasting contempt."

Rev. 20-5. "But the rest of the dead lived not again until the thousand years were finished." This text implies, that when the thousand years spoken of is finished, the wicked dead will be raised to life, or live again.

Rev. xx : 6. "Blessed and holy is he that hath part in the first resurrection." Why, say "first," if there is no second? Why not say "blessed and holy is he that hath part in the resurrection?" By saying "first" implies a second, most assuredly.

The Saviour said for a certain good act, that an individual might do he should in no wise lose his reward, but he would receive his reward, "at the resurrection of the just," implying that there would be a resurrection of the unjust.

Rev. ii : 11. "He that overcometh shall not be hurt of the second death." Why talk of a second death, if there is but one, which is common to all? But some are to be hurt by the second death after having a second life.

Rev. i : 7. "And every eye shall see him, and they also which pierced him?" How can those men see him except they are raised to life?

Heb. x : 29. "Of how much sorer punishment, &c." Why say "sorer punishment if the first death is all that there is about the matter?" But there is a fearful looking forward to of "judgment and fiery indignation," which awaits the adversaries.

Finally, we have the fearful description of the second death which is final; a death which is so complete that the wrath of God abideth on them, so complete that they shall "never see life." We now ask the question, what is the second death? Rev. xxi : 8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death."

WM. B. WOODWARD.

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### Notice of Periodicals.

**THE HEALTH REFORMER.**—This is a monthly journal of twenty-four pages, devoted, as its title indicates, to the advocacy of health principles. It is an old and true saying, that "an ounce of prevention is worth a pound of cure," and this is no more applicable to domestic economy, than it is to the health of individuals. People are saving of money, reputation, and everything else but health. Of this the majority are utterly reckless. They expend their vitality as carelessly as if it could be supplied again on call, and do not seem to realize their loss until stricken with debility, and painful diseases. When



overtaken thus, being at a loss what to do, they often resort to drugs, and obtain a temporary relief, but never a real benefit. In fact, they often make the matter worse than ever by this course. The object of this excellent journal is to so enlighten the minds of the ignorant on the first principles of health as to induce them to reform, and thus save themselves from many "ills that [ignorant] flesh is heir to." We can recommend it heartily to our readers. Price one dollar per year in advance. Address, "Health Reformer," Battle Creek Mich.

P. S. We have a few copies of the July No., on hand, which we will gladly mail to anyone desiring to subscribe.

## Poetry.

[SELECTED.]

### BOIL IT DOWN.

NOTE.—We give the following a place in our columns as being eminently truthful, and if remembered by some of our correspondents, it will prove of incalculable value. It is well known that short articles secure the greatest number of readers.—EDITOR.

Whatever you have to say, my friend,  
 Whether witty, or grave, or gay,  
 Condense as much as ever you can,  
 And say in the readiest way;  
 And whether you write of rural affairs,  
 Or particular things in town,  
 Just take a word of friendly advice—  
     Boil it down.

For if you go spluttering over a page,  
 When a couple of lines would do,  
 Your butter is spread so much, you see,  
 That the bread looks plainly through;  
 So when you have a story to tell,  
 And would like a little renown,  
 To make quite sure of your wish, my friend,  
     Boil it down.

When writing an article for the press,  
 Whether prose or verse, just try  
 To utter your thoughts in the fewest words,  
 And let them be crisp and dry;  
 And when it is finished, and you suppose  
 It is done exactly "brown,"  
 Just look it over again, and then  
     Boil it down.

For editors do not like to print  
 An article lazily long,  
 And the general reader does not care  
 For a couple of yards of song;  
 So gather your wits in the smallest space  
 If you would win the author's crown,  
 And every time you write, my friend,  
     Boil it down.

# THE HERALD

OR

## The Coming Kingdom.

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### Editorial.

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#### **Extinction of Being; Is it the Final Judgment of the Wicked?**

Such is the title of a thirty-two paged tract issued by the "American Baptist Publication Society" of Philadelphia, and written by "Rev. J. Torrey Smith." We have read it, and find that it is an able and exhaustive effort to prove that eternal torment is a Bible doctrine. We suppose the party sending it (Mrs. R. Bush) did so for the purpose of seeing it reviewed; and as one of the objects of our publication is to instruct the inquirer after truth we have concluded to examine the arguments used by the "Rev." gentleman in the light of Scripture testimony.

The writer evidently appreciates the great strength of Malachi's testimony concerning the destruction of the wicked, hence his battery is aimed entirely in that direction. His main effort is to weaken the value of the evidence by endeavoring to soften the meaning of the old prophet, and thus show that he did not mean what he said. As all may not be conversant with the testimony referred to, we will quote it. It is as follows: "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do 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. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. iv: 1-3. The writer says:

"This text is confidently quoted by many earnest persons as a clear proof that the final retribution which the Word of God threatens against the wicked is the utter extinction of their existence. This tract is designed to present a careful and exhaustive examination of the passage, and a comparison of it with other passages from the Scriptures, that it may be seen

whether this is what it teaches; whether, comparing the expressions in this passage, which are relied upon as proving this doctrine, with similar ones in other Scripture, it can possibly mean this."

After thus introducing the matter he proceeds to state that the day spoken of is a day of Judgment, which we concede, but when he says that "the things described are spiritual," we demur. It is a vivid delineation by the Prophet of a literal event which should one day transpire, in connection with the wicked and the righteous. It is a plain declaration as to the ultimate destiny of both classes. While the wicked should perish by a literal destruction, the righteous should be fed as calves of the stall, and tread down the wicked as ashes under the soles of their feet.

The writer says, "that the principal terms in our passage—aside from the day, the being whose day it is, and the human beings who will meet it—are figurative terms, cannot for a moment be doubted by any one who can read and think." Granting this, yet we see no advantage that will accrue to the eternal torment theory, because the figure and the thing figured must bear a resemblance, or it is not a figure. Webster defines a figure, as follows: "The form of anything, shape, fashion, *outline*, structure, appearance." Hence in Rhetoric, "a mode of expressing abstract or immaterial ideas by words which suggest pictures or images from the physical world, pictorial language." With this definition of a figure in our mind, let us examine the position assumed by our friend. He says:

"The conception of fire in conveying to us instruction upon the future judgment of God, is *IMAGERY*, and not *LITERAL FACT*. It is imagery designed to convey a vivid impression of most important *spiritual* truth. Man, *essentially* a spiritual being, vital in his entire nature, is not in this world, and will not be in the world to come, *literal* stubble, thorns, chaff, or tares, to be *literally* burned in a *literal* fire. This *imagery* teaches with great force the helpless and hopeless condition of the unpardoned sinner under the just judgment of God. It teaches also that this judgment is a finality—no redemption possible, after it, or from it. But it does not imply this *LITERAL MATERIALISM*. Fire is a physical agent, whose effects are solely physical and material. Man is *more* a spiritual than a material being, and all permanent abiding effects upon the chief element of his nature must depend upon *spiritual*, not material causes.

He utterly denies, therefore, the literal significance of the Prophet's words, and claims a spiritual interpretation. The result of this is that he denies the possibility of the wicked ever coming to an end. He claims that they will ever exist, in torment, but not in fire.

It is wonderful to witness the somersault that old orthodoxy has made in this respect. Twenty-five years ago and less, the alarm trumpet was continually sounded by the "called and sent," and men were threatened with a literal burning of their literal resurrected bodies, in literal fire, with a literal devil to torment their guilty souls for ever and ever. Few are found at the present time, however, who are bold enough to preach this relic of barbarism. They strip the punishment of its rough edges, but still cling to the assertion that torment of some sort, will be continually experienced by the unfortunate victims. We recognize in the change, a step towards the truth.

This everlasting torment theory is an outgrowth of the immortal soul theory. It is one of its legitimate children. When we demonstrate the falsity of the former, the latter perishes of necessity. If the soul is not immortal then it is impossible for it to exist forever, either in bliss or misery. That man is wholly mortal is one of the plainest of Bible truths, and that he cannot exist forever only by obtaining a right to the tree of life is equally true.

The writer in question, however, as we have seen, proceeds with his argument on the assumption that "man is *more* a spiritual than a material being," consequently, he cannot, "in the world to come, be literal stubble, thorns, chaff, or tares, to be literally burned in a literal fire." But, supposing we grant, for the sake of argument, that the prophet Malachi intended simply to teach that the wicked should be as stubble, do we thereby yield an argument in favor of eternal misery? By no means. As we said before, if the prophet introduces the agency of fire, for the consumption of stubble, as a figurative representation of God's future dealings with the wicked, consistency requires that the figure, and the event prefigured should bear a likeness, or it would not be a figure at all. In this case, we find that stubble, is used as a figure of the wicked. In this we recognize a correct likeness. Stubble is refuse material, good for nothing in God's economy. So are the wicked. Next we find fire applied to the stubble introduced as a figure of the destruction God has in store for the wicked. Can any one imagine what the effect of fire would be, applied to dry stubble? Would it not be to utterly consume it, and reduce it to ashes? Yea, verily. In that case what can the figure represent but the utter consumption, removal, and destruction of the wicked? Nothing short of this would be possible, if we claim any similarity between the figure and the thing figured. Again, we invariably find that a figure or likeness of a thing falls short of the reality. Consequently, if we find the Lord representing the destruction of the wicked by a figure of fire consuming stubble, and reducing it to ashes, can we expect that the reality will fall short of the figure? Will it not rather exceed it? If then, the figure reduces to ashes the thing consumed, what less can we expect of the reality? Nothing. Verily, as the prophet says, "the day that cometh shall burn them up." The burning will be so effectual, too, that "it shall leave them neither root nor branch."

The writer of the tract named, however, claims that while a destruction is represented by the figure, yet it is not a destruction of the wicked, but, as he says, "of all their *pride*, and worldly glory, and power to oppress and persecute the godly." This, he says, "will be consumed, and the supremacy of the people of God over them be as complete as that of living active men is over stubble that is burned to ashes, and trodden under their feet." This conclusion we regard merely as a bold assumption, and one, too, that directly conflicts with the text he is attempting to explain. Let us look at the conclusion such an interpretation leads us to. Our friend says it is the *pride* of the wicked that is to be utterly consumed. When it is consumed

what then? Will they not be free from pride? Most assuredly. What objection can God make then, when their characters are thus purified from the defilement of pride, to their admission into His Kingdom? None. The destruction of the wicked, that Malachi predicted then, according to this modern interpretation, is nothing more than a destruction of their bad qualities. A sort of purgatory we suppose, where they become cleansed from the dross, and made ready for entrance into God's presence.

And is it possible that men claiming to be learned teachers of God's word can so misinterpret its meaning as to reduce God's vivid declarations of the destruction of the wicked to a mere consumption of their bad qualities and a chaining of their powers over the righteous? So it seems. But we might ask what need of restraint if their *pride* is utterly consumed? Will they not then be humble? When pride is removed, humility certainly supersedes it. Unfortunately for our friend's interpretation, however, the prophet has not left the subject open for conjecture, or dispute. If the Lord had intended to say that the pride, and power of the wicked was all that would be removed, he could have found language to express the idea. Instead, however, he plainly declares that the refuse matter that is to be consumed consists not of pride, but of **ALL THE PROUD, and all that DO wickedly**. Here are individualities named, parties who **DO or COMMIT** wickedness. These miserable transgressors are *themselves* to be burned up, for the Lord says, "the day that cometh shall burn **THEM** up, not their pride. The righteous shall not gain a victory over the power of the wicked, only, but they "shall tread down *the wicked*. Tread them down? Yes. In what sense; by subduing them merely? No. By reducing *them* to ashes, "for *they* (the *wicked*) shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts."

Leaving this part of the argument, however, we will look at another, where he attempts to prove the endless perpetuity of the torment. His first text is Numbers xxxii: 22. "For a fire is kindled in mine anger and shall burn to the lowest hell." He says, that if the temporal judgment of God failed to bring them to repentance then His anger "would follow them to the world of Spirits, and burn against them as they sunk down, down to the lowest hell." Speaking of this, he says:

"Who can fathom the depths of the lowest hell? Who can estimate the eternal years which must needs roll on, while the soul is sinking down thither? The fire of God's anger will continue to burn against the guilty and lost soul, UNTIL it has reached the lowest possible depth of wretchedness and woe. What less than an endless existence is involved in this condition?"

So it appears that the writer endorses the idea that hell is a place of different compartments, some of which are lower than others, and that if the inmates did not repent, God's anger would follow them to the *lowest* hell. Supposing they should repent when they are only half way down: Will God's anger relent? Will He release them?

We might imply that He would, inasmuch as this hot pursuit after them is based upon their *refusal* to repent. Again, we might ask, what will become of them after they have reached the *lowest* hell? They cannot go any deeper. Will they always remain there? The "Rev." gentleman says that "the fire of God's anger will *continue* to burn against the guilty and lost soul, UNTIL it has reached the *lowest possible depth* of wickedness and woe," and then asks "what less than an *endless existence* is involved in this condition?"

In reply, we would say that his own language forbids the conclusion that an *endless existence* is necessary. According to his own statement there is a limit to the burning of God's anger. It will continue, he says, *until* a certain position is reached. Now the little word *until* is always used to mark a *limited* period. It has no place in the ages of *eternity*, or endless existence, but only as a mark of time. How long will God's anger burn then? *Until* the poor soul has reached its *lowest* depth of woe. Then there is a limit also, to the wretchedness of the damned soul. Yes. It will reach the lowest depth sometime, and when this is reached, the anger of God will cease, or there is no meaning in the writer's language. Does this necessitate an *endless existence*? By no means, for when the period marked by the word *until*, is ended, then God's anger can reach no farther; neither can the wretched sinner sink any lower. An end, therefore, will at last be reached, according to his own teaching.

But, says he, "their worm shall not die, neither shall their fire be quenched." In exultation, he claims this text as teaching clearly the undying condition of the wretched and tormented being. Unfortunately for him, however, it is not the wicked man of whom the life is predicted, but the *worm* that consumes his remains. In short, it simply teaches that the worm shall not be interrupted in its work of consumption, by death, neither shall the fire be quenched that is kindled for the destruction of the wicked. A person with the sense of a child, however, must know that when the fire has consumed the fuel put upon it, it will go out of itself, and when the worm has no more carcasses to feed upon, it will come to its end. The fire is unquenchable only as long as it has fuel to keep it alive, and the worm is undying only so long as it has food for consumption. It is a forcible way of predicting the *entire destruction* of those who will be consigned to these destroyers as fit subjects for their ravages. By way of illustrating the correctness of our interpretation, we will refer to an instance where similar language appears in reference to events long since fulfilled. Jeremiah, prophesying the destruction of Jerusalem, says: "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it (the fire) *shall not be quenched.*" Jer. xvii: 27. This did not mean that the fire which burnt Jerusalem should never be extinguished, for it has long since gone out; but that it should not be quenched until it had accomplished its work. If the fire could be quenched, as it sometimes is, soon after the work of destruction had begun, then the property would be *saved*, but if there was no possibility of extinguishing the flames, then it is plain there

would be no escape from complete destruction, because the victim had been consigned to an unquenchable fire.

Referring to Paul's statement that "the Lord Jesus shall be revealed from heaven to punish with everlasting destruction" certain wicked characters, he says: "Destruction of being cannot be an *everlasting* destruction." What shall we say of such reasoning as this? Supposing the party who is so destroyed should come to life again in a year, how long should we say he had been destroyed? One year. Suppose he remained in this destroyed condition a hundred years and then reappeared. What period should we name as that of destruction? One hundred years. But suppose he never came to life again, how should we describe his period of destruction? Clearly by the word everlasting, because it would be a destruction that would last forever. If the destruction of a man's being forever is not an *everlasting* destruction, we should be pleased to have our friend tell us what it is.

In our last issue, we had occasion to review the arguments of a "Rev." Professor, on the doctrine of the soul's immortality. We found that he, like all others who contend that man is possessed of an immortal soul, was obliged to confess that the doctrine was only taught by *assumption*. He claimed that it was so palpable, and so universally believed, that, like the existence of a man's hands, head, and ears, it needed no assertion from God as to its existence, but was quietly *assumed* by Bible writers. We find, on perusing the tract under consideration, that the writer fails to produce a single text, plainly teaching the terrible doctrine he is trying to uphold. Not one "thus saith the Lord." Not one assertion, even. Nothing, according to his own confession but implication. "The doctrine of eternal torture is *implied*," he says.

In reference to this point we will quote as follows: Speaking of the New Testament teaching concerning the consuming fire of God's judgment, he says "there is some qualifying word or phrase which shows that the purpose of that fire is not the destruction or extinction of being of those who suffer it, and plainly *IMPLIES* their unending existence." So that the unending existence of the wicked is not asserted, or plainly taught, but *implied*. Is it possible that the Almighty God has determined to cast the unrepenting soul into the depths of hell, there to suffer untold wretchedness and woe for millions upon millions of years—yea, for ever, and yet has only revealed it by implication? Such an imputation on the character of God is nothing short of blasphemy? No. God is not the unjust, unrelenting and cruel tyrant that some would have us believe. He has revealed *clearly* the end of both righteous and wicked, if men will but believe what He says.

Our friend realizes the obscurity of the Old Testament relative to the false doctrine he seeks to uphold, but, he says, "If this cardinal point is in any respect *obscure* in the Old Testament, it is plain and unmistakable in the New." And what proof does he present from the new? His first text is Matt. iii: 10-12. "Every tree that

bringeth not forth good fruit is hewn down and cast into the fire. He that cometh will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." He says "the chaff consumed in unquenchable fire must be forever burning. The guilty souls represented by this figure must forever exist and forever suffer that which is symbolized by unquenchable fire." The foolishness of this conclusion we have already demonstrated by showing that unquenchable fire relates to the object of its operation only. That it would not be quenched until the object for which it had been kindled had been accomplished. But according to our friend's interpretation we must believe that the Lord introduced a figure of fire consuming dry chaff, in order to illustrate to us the future destiny of the wicked, which was to be cast into a fiery furnace, but *never to be consumed*. If the fire did not burn the chaff, then we might conclude that the wicked would be preserved. But as God seeks not to *preserve* the wicked, but to *destroy* them, we believe His purpose will be accomplished.

Realizing towards the close of his argument that he has failed to show from the Word what the punishment is that God has in store for the wicked, he says:

"Does the reader ask, if the fire of God's final wrath is not a fire which burns up and annihilates the being, and if it is not a fire whose power is exhausted when it tortures and consumes the flesh while it cannot touch the spirit, *what then is it?* Alas! WHO CAN ANSWER? Who can know what it is, except those who fall into the unfathomable abysses of its dreadful experience?"

Yes, "who can answer" the query, "what is it?" The truth is, no one can answer what the orthodox hell is. They do not know themselves. Some claim one thing, and some another, showing how darkened their minds are in relation to it. Whatever they *claim*, however, concerning eternal torment, it is certain that the doctrine has not the slightest foundation in the Bible. In contrast, we find abundance of testimony showing the eternal destruction of the wicked, some of which we will quote:

"The face of the Lord is against them that do evil, to cut off *the remembrance* of them from the earth." Psa. xxxiv: 16. "For evil doers shall be cut off; \* \* for yet a little while, and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be." Psa. xxxi: 17. "Let sinners be consumed out of the earth, and let the wicked BE NO MORE." Psa. civ: 35. "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii: 22. "As the whirlwind passeth, so is the wicked no more." Prov. x: 25. "The wicked shall perish. The enemies of the Lord shall be as the fat of lambs. They shall consume; into smoke shall they consume away." Psa. xxxii: 20. "The triumph of the wicked is short, and the joy of the hypocrite but for a moment. Though his excellency mount up to the heavens, and his head reach unto the clouds, yet he shall perish for ever, like his own dung. They that have seen him shall say, 'where is he?' He shall fly away as a dream, and shall



not be found, yea, he shall be chased away as a vision of the night." Job xx: 4-8.

The foregoing testimony, together with the impregnable fortress of Malachi, as already quoted, demonstrates conclusively that the destiny of the wicked is to be rooted out of the earth; to perish forever; to be no more; to be burnt up and consumed into smoke; to be cut off, to be reduced to a state where they are said *not to be*, (or exist), and where their place cannot be discovered even by diligent search; to be reduced by fire, into ashes, and trod under foot of the righteous; to be so completely burnt up by fire that it can literally be said as to their existence, that they are left neither root nor branch." If this evidence favors, by implication, or in any other way, the idea of eternal *preservation*, or everlasting torment, then we must acknowledge that our brain is too obtuse to perceive it.

### The One Faith.

"A short time since a body calling themselves the 'Brethren of the One Faith' met in Conference in Chicago. As their principles are sometimes mistaken for Adventism, and as all our readers may not have a clear understanding of their position, we have thought it worth while to present a quite clear statement of it from an authoritative source. We may premise, that these 'Brethren of the One Faith' are better known as 'Age to Come,' or 'Thomasites,' or the 'Church of God.' And, also, that unless they agree in opinion in the future better than in the past, their new name is like to prove a misnomer."

We copy the above from an Advent paper entitled "The Voice of the West." It is the preface of the Editor to our article, "Some points of difference," published in the HERALD of July 1. In that article we undertook to show that the people known as "Adventists" were not of the "One Faith," but that points of difference existed that were fatal to their claims in that direction.

The Editor of the "Voice" entertains a bitter hatred to everything that pertains to the Coming Age of Messiah, as taught in the Word of God. Although the Prophets have given us glowing descriptions of the glorious effects of the reign of Christ and his saints on the earth, and of the restored Kingdom of Israel in its full manifestation amongst the children of men, yet he ignores the testimony, or seeks to explain it on the theory of past fulfilment. He has christened the doctrine as "Judaism," and has a nightmare horror of its introduction into Advent circles. Referring to this point, he says:

"The introduction of Judaism into our churches both East and West has ever been detrimental to their best interests. And this is why we can give it no countenance. Those who teach this doctrine may be Christians, and those who teach this doctrine may not be disfellowshipped as disciples of Jesus, because of their faith. So long as they follow Him, they should be fellowshipped; but the doctrine never."

The facts are, that this "Judaism" is making inroads amongst Adventists, and many are boldly advocating the personal reign of Christ for 1,000 years, over the mortal nations of the earth. There are a number who hold this view in the Advent Church in this city, among

whom we may name the pastor of the congregation, Mr. Ramsey. We hear of them in other localities also, and the "Voice" may as well cease its opposition to this truth, and fall into line. It cannot be crushed out, any more than the doctrine of man's mortality.

After quoting our editorial entire, the Editor says :

"We have quoted the above not to point out its sophistries, or refute them; but simply to state the views of our friends, who will not allow us to call them brethren, in their own language."

If there are any sophistries in the article referred to, why not point them out? Simply because they do not exist. Our position is defined clearly, and we believe we stand on a rock that cannot be moved.

As to our not allowing the Adventists to call us brethren, we would simply say that we wish to be consistent with the profession we have made. That while they simply make *character* a test, independent of a correct faith, we understand the Word to teach that faith and works are coupled together. One without the other is useless for salvation.

We cannot regard as brethren any one ignorant of the Gospel as a *means* of salvation, for Paul says that "it is the power of God for salvation to as many as *believe*." If they know not the Gospel, then how can they *believe* it? And if they believe it not, how can it become a power for their salvation? Impossible. First a belief of THE Gospel, (not *any* Gospel), then obedience to it in baptism, such only are brethren of the One Faith. After such obedience, a consistent walk is required. This cannot be said to exist among those who, after obeying the Gospel, affiliate with men who are ignorant of it, and call them brethren. A brother in Christ is one who has been united to Christ, in the *way* he has appointed. What folly; yea, what a violation of the rules of Christianity for any one to call those brethren who are not in Christ at all. It is doing an injustice to the party so addressed, inasmuch as it leads him to suppose that he is all right, when he is not. Consistency, then, we will maintain. Acting on this rule we would inform the Editor of the "Voice" that we could not call him "brother," for the same reason that we could not call a Methodist, brother; because he is not in the truth, never having obeyed it, nor understood it.

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UNDER THE ROCK.—A lady was riding in her carriage, when, spying a beautiful flower by the side of a large rock, she alighted to take it up, that she might remove it to her conservatory, but found that, delicate as it appeared, it resisted all her efforts, because the root ran under the rock. Ah, thought she, this is an illustration of the safety of the Christian, whose life of beauty is under the shelter of the Rock, and whose root of strength runs far beneath it.

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THE atmosphere of meekness mellows the unripe fruit of human pride and haughtiness.

## Words for the Household of Faith.

[Communicated for the Herald.]

### Faithful Service.

David, in his charge to Solomon, said: "My son, know thou the God of thy father, and serve him with a willing mind; for the Lord searcheth all hearts and understandeth all the imaginations of the thoughts."—1 Chron. xxviii: 9.

It is at all times a pleasant reflection to feel that we have a conscience void of offence toward God and man; that is, that we have done our duty to the best of our ability, under the promptings of a humble disposition, to God and to our fellow man. And there is nothing that can so effectually prompt us to right doing, as the fact that the Lord searcheth all hearts and understandeth all the imaginations of the thoughts, that His omnipresent eye is always over us, "beholding the evil as well as the good." We cannot hide ourselves from him; we may do those things that we know to be wrong, and hide them from our fellow men, but not from God. Job said, (xxvii: 6), "My righteousness I hold fast and will not let go: my heart shall not reproach me so long as I live." That resolution of his was a noble one. At the time that he made it, his sole delight was to serve God acceptably.

The Psalmist says: "Delight thyself in the Lord, and he shall give thee the desire of thine heart;" that is, if we desire holy things that are in accordance with the mind and will of God. "He will withhold no good thing from them that walk uprightly." The apostle Paul said he exercised himself to have a conscience void of offence both toward God and man, and (Acts xxiii: 1) declared before the council, "I have lived in all good conscience before God until this day." He was always sincere to convictions of duty, even to persecution, and to the Thessalonians he said: "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe," and he declares in his teachings that "the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world." Tit. ii: 11, 12.

"If our hearts condemn us not, then have we confidence toward God, and God is the rewarder of them that diligently seek him." The apostle Peter reminds us to "give diligence to make our calling and election sure, and giving all diligence, to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity," "for," says he, "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." And further, he says "if ye do these things ye shall never fall." Let us therefore follow after the things that make for our peace, that we may be accepted at last in the Kingdom of God. Amen.

LEVI.

[SELECTED.]

## "Left Over."

UNTO what? "To the coming of the Lord." Such is the literal rendering in 1 Thess. iv: 15. Who are the "left over?" "We the living;" i. e., somebody will live to see Him come. Somebody will never fall asleep—never taste of death. Somebody will escape death bed, shroud, coffin and the grave. Somebody will never be mourned for, or their names carved upon the marble tomb. Somebody will experience that last mysterious rapture into the air. Somebody will clasp angel hands, and out from living homes, not open graves, will be caught up, up, to join the celestial escort, and see the King of kings. Lost to the world—lost in the glorified bands, lost in the ambrosial, sun-bright sky, lost heavenward. Whoever heard of such a thing? O yes: one of old went up in a chariot sky-ward, and men on earth saw him no more—type of the living left over unto His epiphany. And the same chariots are waiting to carry up the Bride to the Bridegroom. Then will the happy union be complete. "So shall we ever be *with* the Lord. We were separated from the husband of our love—Jesus. Descending with Him to the rejoicing hills of Palestine, we shall evermore share in the joys and glory of His blessed reign on earth. O ye weary, and worn and sad, cheer up. Ye sick and suffering and bruised, be of good comfort. Ye who wrestle in agony, hold on a little while and the victory is yours forever. A few more sighs, struggles, tears, temptations, trials, with "stormy waiting," and then if "left over," there cometh the unspeakable glory and the everlasting rest. I beseech you not to cease to WATCH.

THE VALUE OF A MINUTE.—A small vessel was nearing the steep holmes in the Bristol Channel. The captain stood on the deck, his watch in his hand, his eye fixed on it.

A terrible tempest had driven them onward, and the vessel was a scene of devastation. No one dared to ask, "Is there hope?" Silence and consternation filled every heart—made every face pale. The wind and tide drove the shattered bark fiercely forward, every moment they were hurried nearer to the sullen rock which knew no mercy—on which many ill-fated vessels had foundered, all the crew perishing.

Still the captain stood motionless, speechless, his watch in his hand. "We are lost!" was the conviction of many around him.

Suddenly his eye glanced across the sea—he stood erect; another moment, and he cried, "Thank God! we are saved—the tide has turned—in one minute more we should have been on the rocks!" He returned his chronometer, by which he had thus measured the race between time and tide, to his pocket; and if they never felt it before, assuredly both he and his crew were on that day, powerfully taught the value of a minute.

To the heart that is full of kindness, every other heart beats in kindness.

## Instruction for Unbelievers.

### The Relative Position of the Kingdom of Israel Among the Nations.

Christ said, in His discourse with the Samaritan woman, "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." John iv: 22.

The reason given by Christ why the Samaritans did not know what they worshipped is, that "Salvation is of the Jews." No man can understand God's plan of salvation without understanding the relative position of the Jews.

The Jews were the conservators of the oracles of God, and maintained the only system of true worship, and were the church and kingdom of God for many centuries after the other tribes had been dispersed. During those centuries they were the germ of the world's hope. They furnished a long line of royal ancestors for the world's great ruler, who will convert and save the nations. They furnished the lost race of man with a Savior. And finally they will be the chosen instrumentalities, in the hands of Christ and his Saints, in the subjugation and salvation of all the nations of earth. Hence, salvation, both individual and national, is of the Jews.

They will be instrumental in saving and blessing the nations. Christ prayed to his Father to forgive his murderers. "Then said Jesus, Father forgive them; for they know not what they do." Luke xxiii: 24. Will that benevolent prayer be answered? Will the Father forgive that race who put his son to death? He will.

The apostle Paul breathed out the same compassionate prayer to God for the salvation of his brethren and kinsmen according to the flesh, whose condition, in this dispensation, is so hopeless that he would willingly have died with Christ for their salvation; yet he affirmed, that to them belong "the adoption and the glory, and the covenants, and the giving of the law, and service of God, and the promises." Rom. ix: 1-4. With such hope and love for his brethren he could say in faith: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." Rom. x: 1. Was that a prayer of faith? It was, as will further appear.

After Christ had denounced eight dreadful woes upon that guilty nation; after He had culminated upon their defenceless heads the accumulated guilt of ages, He still manifested great sympathy and compassion for them, as the chosen people of God; and would even then have saved them, but they would not accept of him as their Messiah. But He did not leave these terrible curses to rest upon them for ever. He left one bright promise, as the star of hope which shall yet shine serenely over the troubled waters of the world's commotion. Hear him: "For I say unto you, ye shall not see me henceforth, till ye shall say: "Blessed is he that cometh in the name of the Lord." Matt. xxiii: 39. This promise has never been fulfilled in the past, it must therefore be fulfilled in the future.

The reason the Jews rejected Christ at his first advent, will be the reason they will accept Him at his second advent. Then they rejected Him because He did not come as a king; now they will accept Him because He will come in the regal honors and splendor of a king. And that His Father will forgive His murderers, or their children, and that they will repent of the terrible sin of their nation, and accept Christ, as their Messiah, is evident from the language of Zechariah. "The Lord also shall save the tents of Judah, that the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. On that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And 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 upon the inhabitants of Jerusalem the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; and the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart." Zech. xii: 7-13. Please observe.

I. This will be after the tents of Judah shall have been saved.

II. When all nations shall be gathered against Judah\* and Jerusalem.

III. When the Lord shall seek to destroy all the nations that have fought against Jerusalem. According to Zechariah, fourteenth chapter, this will be when the Lord shall come and all the Saints with Him. The Lord did not seek to destroy Titus and the Roman army, that fought against Jerusalem A. D. 70.

IV. The Lord will pour upon Judah the spirit of grace (favor) and supplication. This shows that the Lord will have mercy upon them, and grant them pardon.

V. They look upon him whom they had pierced, and *repent*, as will be manifested in the bitter grief and deep mourning as for a first born and an only son. And that ungodliness will be turned away from Jacob when the Deliverer comes to Zion, as will be seen by reference to the eleventh chapter of Romans.

At the third chapter the Apostle affirms that there is much "advantage every way in being a Jew." Verse one. As far as the present dispensation is concerned, there is much disadvantage every way in being a Jew; for they have had a veil of unbelief hanging over their eyes for the past eighteen hundred years. They have inherited the national prejudice which culminated in the crucifixion of their Messiah. But the time is coming when there will be much advantage

every way in being a Jew. At the ninth chapter and the fourth verse he shows one great advantage in being a Jew, or Israelite. He says, "who are Israelites; 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*."

I. This language is used with reference to unbelieving Israel, while in a state of alienation from God, for whose salvation Paul would even die the accursed death of the cross. See verse three.

II. The adoption belonged to them; thus teaching a future adoption for the very Israel which had been cast away. They were cast away as a nation, they must be adopted as a nation again.

III. The covenants, the promises, and the glory belong to Paul's brethren according to the flesh. They must have a bright future for these promises to be fulfilled, and for this glory to be realized.

When these promises and covenants shall be fulfilled, then will the Jews, as God's chosen people, be glorified; and then will they be the means of greater blessings to the Gentiles than by their fall. By their fall a breach was made through which the Gentiles might pass to Christ, and through faith and obedience become the "seed of Abraham, and heirs according to promise." Rom. xi: 11. Gal. iii: 26-29. "Now if the fall of them be the riches of the world (Gentiles) and the diminishing of them the riches of the Gentiles, how much more their fulness?" Rom. xi: 12. How much more *what* in their fulness? Answer, riches. They had been the medium of great riches to the Gentiles in their fall; but they will be the medium of much greater riches to them in their fulness. But unless the same people who had fallen down should rise up again—unless the same people who had been diminished should, subsequently to their diminution, be replenished, how can they bestow greater blessings upon the Gentiles in their fulness; than had been conferred upon them in their fall?

The prophet Zechariah has foretold the fulfillment of those glorious promises. He says, "And it shall come to pass, that as ye were a curse among the heathen, (Gentiles) O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing; fear not but let your hands be strong. For thus saith the Lord of hosts, as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not; so again have I thought in these days to do well unto Jerusalem and to the house of Judah; fear ye not." Zech. viii: 13-15.

No nation has ever blessed God's 'elect people without being blessed, or cursed them without being cursed. This has ever been true whether they have been in their own land, or dispersed among the nations. All nations having cursed the Jews, have, or will in turn be cursed. Thus, while in their fall they have been a blessing to individuals from among the Gentiles, yet as a nation they have, and will prove a curse to all the Gentile nations. This remains to be fulfilled, in the fullest sense of the term, when all the nations of the earth shall, on their account, be destroyed, in the last great battle of

God Almighty. But just as certainly as they will have been a curse to the Gentile nations, so certainly, after having invoked the judgments of God upon the guilty nations, shall they be a blessing. And just as surely as God shall have thought to do ill with his chosen people, just so surely, after they shall have quaffed the last drop of threatened judgments against them, will he think to do well unto them. This could not have been true in their return from Babylon, or in the proffered blessings of the gospel to them as a nation, for the good reason that by far the greater part of their sufferings were yet in the future. Not only so, but the most dreadful judgments upon the Gentiles, for afflicting them, still remain to be fulfilled in the most signal manner, in the overthrow of the assembled nations.

These curses upon the Gentiles, and those blessings from God, cannot be fulfilled until after all the threatened judgments shall have been inflicted upon them; and until all those who shall have afflicted them shall be destroyed. This grand and glorious era must be beyond the last great conflict of the nations.

Again both God and the nations acknowledge that the Jews will be the means of greater blessings to the Gentiles in the *future*, than they have been in the *past*. "Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities: And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Zech. viii: 20-23. From the foregoing we may deduce the following conclusions:

I. The Jews, as missionaries, will herald Messiah's reign to all nations from among which they have been gathered. Having been dispersed among all nations, they will speak the living language of the world, hence:

II. The nations of all languages will call conventions, and many cities shall congregate in one city, and each of these conventions will appoint ten chosen men who shall accompany the Jews to Jerusalem to ascertain the truthfulness of the report they have heard that the Lord is in Jerusalem.

III. Having brought a favorable report, the representatives of all nations will go up to Jerusalem to pray before the Lord. Thus will be verified the language of Christ that his Father's house should be called a "house of prayer for all nations." This has never been true in the past, it must therefore, relate to a future time.

IV. The Jews will be the first fruits of the nations that shall be saved. They will be the favored people of God. The Gentiles will be dependent upon them for the knowledge of the Lord, and the plan of salvation. They will be a great missionary society, to enlighten, convert, and save the nations. They will be God's army to subdue



the nations. "The Lord of hosts will visit His flock, the house of Judah, and make them as his goodly horse in the battle: And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on the horses shall be confounded. And I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them again to place them: for I have mercy upon them; and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them." Zech. x: 3-6.

Having subjugated the nations, they will then be employed as angels of mercy, to convert and save them. Thus will be verified the declaration of Christ that "Salvation is of the Jews;" and of the Apostle Paul, that they shall be a greater blessing to the Gentiles in their fulness than they had been in their diminution.

Again, the same Apostle affirms that the same *them* which are cast away, shall be received in again, and that this restoration will be "life from the dead." Speaking of the natural branches in contrast with the wild olive branch, he says: "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: 15. Observe:

I. The same "*them*" who are cast away will be received again. Was spiritual, or believing Israel, cast away to be received in again? They were not. But literal, and unbelieving Israel were cast away, consequently they must be restored.

II. The death was national, therefore the resurrection, or life from the dead, must be national also. The same Israel must be the subjects both of the death, and the life from the dead.

III. If Paul had known that the same Israel who were cast away should not be restored, his language is calculated to inspire a false hope. In such case there would be no IF in regard to their being received in again.

It may be objected that the natural branches will be grafted into the Abrahamic root if they *continue not* in unbelief. True. But Paul knew that they would not continue in unbelief; he therefore foretold their restoration from their political grave. Again, the Apostle would not that his brethren should be ignorant of the fact that partial blindness had happened to Israel for a limited period of time; and that when the appointed time should expire, the same Israel should be saved who had been blinded. He says: "For I would not, brethren, that you should be ignorant of this mystery, lest you should be wise in your own conceit, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in." Rom. xi: 25. Why limit the blindness of Israel by the adverb *until*, if it shall not be removed and they shall not see when the time specified shall have expired? That period will be the bringing in of the fulness of the Gentiles, or the filling up of the times of the Gentiles. Then, according to the foregoing the Israel which shall have been blinded will see.

According to the next verse the Israel which had been blinded will not only see and believe in their Messiah, but will be saved when "the Deliverer comes to Zion, and turns away ungodliness from Jacob." "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." Verses twenty-six and twenty-seven.

I. The same Israel will be saved who had been blinded. It will not do to have literal Israel in the *premise* and scriptural Israel in the conclusion. But it is literal Israel, in contrast with the Gentiles, which has been blinded, consequently, it will be literal Israel which will be saved.

II. This salvation will be subsequent to the termination of the times of the Gentiles.

III It will be when the DELIVERER comes to Zion. This event is yet in the future, consequently the salvation spoken of is also future.

IV. The Jacob, or Israel who shall be saved, will be ungodly, when the Deliverer comes to Zion; and they will be turned from their sins subsequent to that event.

V. They will be saved "as it is written." Thus it is written: "O that the salvation of Israel were come out Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Psa. xiv: 7. Thus, the salvation will be national.

VI. The Israel that shall be saved will be enemies of the Gospel at the terminus of the times of the Gentiles, and when the deliverer comes to Zion. "As concerning the Gospel they are enemies for your sake: but as touching the election they are beloved for the Father's sake." Verse twenty-eight.

J. M. STEPHENSON.

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[SELECTED.]

### How Can a Man Be Redeemed from His Heavy Burdens?

WE transfer the following article from the columns of the "New York Weekly Herald," a political paper that wields an immense influence in shaping the destinies of the country. We have copied from that source before, and must express our thankfulness that rays of Gospel truth are allowed to shine from such an unexpected source. We hope the eyes of many may be opened to behold the truth in all its symmetrical beauty and fulness.—EDITOR.

TO THE EDITOR OF THE HERALD:—

In an article that appeared in a late number of the "Herald" the writer used some quite severe strictures on the clergy, but with much truth; but he fails to tell us how or when man can be redeemed from the burdens which lie so heavily upon him. As for the clergy helping him it is evident they cannot; for they do not preach the Gospel that

Christ and the Apostles preached. I will not say but what they practice what they preach, but they do not preach the truth. One of them in a published sermon tells young men to seek wealth; for he says where there is wealth there is more refinement and religion. Christ, in teaching His Disciples (Matthew vi: 19-21), says:—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal. For where your treasure is there will your heart be also." He also says, in verse 24, "Ye cannot serve God and mammon." In verses 31 to 33 he says, "Therefore take no thought, saying What shall we eat, or what shall we drink, or wherewithal shall we be clothed? For after all these things do the Gentiles seek. But seek first the Kingdom of God and His righteousness, and all these things shall be added unto you." Do they come up to this standard, or are they hired at so much per annum to break what they call the Sabbath day in telling the people to keep it holy—for they do their work on that day and get their pay for it as other professions do through the week? Think you if they were sent of God to preach that He would not sustain them? Did God ever send Prophets or Apostles into the world unless He gave them the means and power to accomplish the work for which they were sent—without making a bargain with the people to whom they were sent for so much money before they began their work? They tell us that God has greatly blessed them when their members and themselves are getting riches and are enabled to build fine churches. But Christ says (Matthew v: 11, 12), "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the Prophets which were before you." Christ here expressly teaches that His Disciples need not expect anything in this age of the world, but must look for it in the age to come, when the Kingdom of Heaven is established. But when and where is the Kingdom to be established? might be asked. I answer, after the resurrection of those in Christ. (Matthew xix: 27, 28, 29)—"Then answered Peter and said unto him, behold we have left 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 on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands for my name's sake, shall receive a hundred fold, and shall inherit everlasting life." Here it is shown that they cannot get their reward in this life or in this age of the world, for Christ has not yet established His Kingdom, for the promise made to His mother Mary by the Angel has never been fulfilled. (Luke i: 32 and 33). "He shall be great and shall be called the Son of the Highest, and the Lord God shall give to 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. Paul also says (2 Timothy ii: 11 and 12), "It is a faithful saying. For if we be dead with Him we shall also live with Him. If we suffer with Him we shall also reign with Him." Also Colossians iii: 4, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Then it is not until He appears in glory that the Christian shall get his reward; in this life he must have trouble and persecution, but when Christ sits on His throne they shall reign with Him. Where is this throne? I will let the Prophets answer—Jeremiah iii: 17, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imaginations of their evil heart." This, then, was the kingdom that was promised to Christ before He was born; this is the kingdom of which He preached throughout Judea; this is also the kingdom promised to them that believed the good news He preached. But where is this kingdom now? It is nowhere, in fact; but God has sworn to David that it shall be (Psa. lxxxix: 35-36), "Once have I sworn by my holiness that I will not lie to David. His seed shall endure forever and his throne as the sun before me. And when it is set up the promise made to Abraham will be fulfilled when he said, "In thee and thy seed shall all the families of the earth be blessed." Paul says, (Galatians iii: 16), "That Christ is that seed," and in the twenty-sixth verse, "For ye are all the children of God, by faith in Jesus Christ;" twenty-seventh verse, "For as many of you as have been baptised into Christ have put on Christ;" twenty-ninth verse, "And if ye be Christ's, then are ye Abraham's seed and heirs, according to the promise." I said that the kingdom was not in existence now. What is the condition of Jerusalem now? The hand of the Turk is heavy upon it; the Greek and Latin Churches are quarrelling over it: yet God has said He would give it to his Son. This is different, I know, from what we hear from the pulpits of this day, which tells us that the immortal soul goes to heaven at death and reigns with Christ forever, when as yet he has no kingdom. Of such teachers I will only say, as Christ said of the Pharisees, verily they have their reward. But when Christ sets up His kingdom from the rivers to the end of the earth, and shall judge righteous judgment, then shall every man sit under his own vine and fig tree, and none shall make him afraid. One shall not say to his neighbor "Know the Lord," but all shall know Him from the least of them unto the greatest of them; for the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. At that day and time shall man do as he would be done by; then shall peace and plenty be upon earth, and not until that time. It never will come through the political intrigues of men or from any goodness of men, for the heart of man is evil continually and desperately wicked.

LET us not be weary in well doing; for in due season we shall reap if we faint not.

### The Murder of the Innocents.

We copy the following article from the "Congregationalist." The story related is but one instance among thousands where the same crime is unblushingly repeated. How such secret murders can be committed by those laying claim to God's promises we are at a loss to know; yet such is undoubtedly the case. If such wilful violators of moral and physical law escape unpunished, we shall be much surprised, it is time that the voice of warning should be lifted up, so as to check, if possible, this growing evil. If any should fail to do this, from a sense of false modesty, we cannot but count them as aiders and abettors of the crime itself.—EDITOR.

"A few weeks ago a pastor in one of our cities entered the dwelling of a family in moderate circumstances, and was cordially welcomed by the lady of the house, who always treated her minister with kindness, and received his visits joyfully. It was several months since he had called upon the family at their home, though he had seen the different members of it at church, and had spoken with them elsewhere, from time to time.

"As he entered, the form of a beautiful baby lying asleep in its cradle arrested his attention, and he gazed upon it with interest, for, like all good pastors, he had tender yearning of soul towards the children of his flock. After the salutation was over he alluded to the gift of God to her as a mother, and congratulated her upon this precious accession to her household. She already had two interesting children, a son and a daughter, and this little boy, a child unusually fair and beautiful, had come to complete the domestic trio, and sweeten the cup of their happiness. The good woman looked a little confused, and struggling to command her feelings she exclaimed, 'My dear pastor, this is indeed a beautiful child, and I have all a mother's pride in his fair face and form, but I feel bound to say to you, that I owe this child to your christian faithfulness.' Greatly surprised at her expression, and wholly unable to interpret it, he asked of her an explanation of her statement.

"'You may think it strange that I should tell you so,' she continued. 'But it was something you said which prevented the destruction of this child before it was born, and I want to thank you from my inmost heart that you saved me, by your faithful warnings, from becoming the murderer of my baby.' Never having spoken to her in particular upon this subject, the astonished pastor pursued his inquiries a little further, and elicited the following facts. The lady and her husband, both members of his church, being now in early middle life, and in pretty good health, had been unfortunate in business, and were poor. They moved into a smaller tenement than they previously occupied, had given up their pew in church, and, though naturally of a cheerful temperament, felt gloomy, dispirited, and out of sorts with the world.

"Under these circumstances, with the prospect of increase in her family, she determined to do, for the prevention of it, what so many women in good society have done of late years, and respecting which

there seems to be as little conscience as if the act were the drowning of a puppy or a kitten. She had procured the medicine to be used, had fixed on the day to take it, and that day was the Lord's day. But an impression, for which she could not account, led her to the postponement of the murder of the innocent for that day, and go to church instead. The sermon on that occasion, strange to say, contained a passage, introduced by way of illustration, on this very sin; briefly but pungently charging the guilt of murder upon all who were base enough to practice it. It was to her a nail fastened in a sure place. She went home convicted by her conscience, threw away the medicine, and waited her appointed time. The blessed fruit both of that timely sorrow, and of her repentance, was now before her, unconscious of the peril it had passed.

"With tearful eyes they thanked God together, that in the day of her temptation he did cleanse his hand-maiden from secret faults, and also kept her back from presumptuous sins, that they might not have dominion over her; she shuddered to think of the crime she had barely escaped committing."

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#### The Jordan.

There is no river in the world like the Jordan; none so wonderful in its historic memories, none so hallowed in its sacred associations, and none so remarkable in its physical geography. It is emphatically THE RIVER of the Holy Land. It has been more or less intimately connected with all the great events of Scripture history from the patriarchs to the apostles. Its banks have been the scene of the most stupendous miracles of Judgment, power, and love, the earth ever witnessed. When the fire of heaven had burnt up Sodom's guilty cities and polluted plain, the waters of the Jordan rolled over them and buried them forever from the face of men. Thrice was the swollen torrent of that river stayed, and its channels divided to let God's people and prophets pass over "dry shod." Once, at the bidding of the man of God, the iron axe rose buoyant from its deep channel, and floated on its surface. Once its waters gave forth healing virtue, as if to prove to the proud Syrian chief the fallacy of his sneering exclamation,—“Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel?” Greater still were those miracles of our Lord, which the evangelists have grouped thickly on and around the central lake of Jordan. There did the storm tossed billows hear and obey the voice of Jesus; there did He walk upon the face of the deep; there, obedient to His will, the fishes filled the Disciples' nets; along those shores the lame walked, the deaf heard, the blind saw, the sick were healed, lepers were cleansed, the dead were raised to life again. But the most glorious event the Jordan ever witnessed was Christ's baptism; for when He was baptised, “the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:” and when the Divine Son was perfectly equipped for His great work of redeeming love, when just about to

set out on His glorious mission—the voice of the Divine Father pierces the vault of heaven, and proclaims to the astonished and joyful Disciples on Jordan's banks the Divine approval of both work and worker, "This is my beloved Son, in whom I am well pleased." Surely, then, we may say that every spot along this stream is "holy ground," and that the name Jordan is not only emblazoned on the page of history, but is enshrined in the Christian's heart.

It would almost seem as if nature, or nature's God had from the first prepared this river to be the scene of wondrous events, by giving to its physical geography some wondrous characteristics. Its principal fountain, bursting from the base of Hermon is, like the *mouths* of other rivers, *on the level of the ocean*. It descends rapidly through its whole course, and at length empties into the Dead Sea, whose surface has a *depression* of no less than 1312 feet. The whole valley of the Jordan is thus a huge rent or fissure in the earth's crust. Though it is not much over a hundred miles in length, at its southern end, along the shores of that mysterious lake, we have the climate and products of the tropics; while at its northern end we have a region of perpetual snow.

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#### Clerical Dishonesty.

A little occurrence took place at my house some time ago, which illustrates some points in orthodoxy. A clergyman, an old acquaintance, visiting Niles, called to see me. Having the assurance which orthodoxy imparts, he undertook to ride over me, as the saying is, "rough shod." After hearing what he had to say, without interrupting him, I said, "Sir, you are not an honest man." His face colored up, and he evidently began to think assurance was not all on his side. He said, "That is a very plain remark." I told him he had made some very plain remarks to me, and I wished to be as plain with him. "Well, I would like to know what you mean," said he. I replied that, as I knew he was a good classical scholar, I would inquire if he did not know that *Sheol* and *Hades*, the Hebrew and Greek words of the Bible that were translated *Hell*, did not either of them mean a place of torment or suffering? He hesitated for some time, and would evidently have preferred not to answer the question. He did, however, at length admit that he knew such was the fact. "Now sir," said I, "when you use the word hell in preaching to your congregation, and when you read it to them from the Bible, you allow them to believe that you mean a place where the wicked will suffer the most excruciating torments throughout all eternity." He here interrupted me by saying they knew better. A lady sitting by, said, "No, sir, we did not know better until lately: now some of us do know better." I only remarked, "You know now, sir, what I meant when I said you were not an honest man." The subject was dropped, and he soon afterwards left.

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This is not the only instance of dishonesty amongst professed teachers of God's word. We know of another case where the "Rev." dis-

penser of error from a fashionable pulpit purposely kept his congregation in ignorance on the subject of the soul's complete mortality, allowing them to believe that they were all possessed of never-dying souls. As a scholar he acknowledged, privately, to one of our Faith, that he knew the Bible taught no such doctrine.

Other instances, we have in mind, where this same class keep their flocks ignorant of the true Bible teaching concerning the future abode of the blest. While they know from God's book that the world will be the everlasting abode of the righteous, they allow their congregations to live under the hallucination that they and their friends will all fly on angels' wings into the presence of God in heaven, at death. And yet these same men walk in our midst with sanctimonious countenance and measured step, as if they were almost too holy to tread the earth. Such wilful dishonesty in the dispensation of God's word reminds us of our Lord's description of the Pharisees of His time. He said that they resembled "whited sepulchres, which indeed *appear* beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."—Matt. xxiii: 27, 28.—EDITOR.

#### A Rabbi on Jerusalem.

RABBI SNEERSON, of Jerusalem, who has been traveling in Australia, and lecturing in Hebrew and Arabic, recently delivered a lecture in New York, in the English language, on the Holy Land. What he said is reported in one of the daily papers as follows:

He said that the present condition of the Holy Land was more favorable than it had been since the destruction of the Temple. The finger of God pointed to a day which was not distant, when deliverance would come to his people. He described the terrible vicissitudes to which Jerusalem had been subjected. She had fallen under the displeasure of the Lord, and was now suffering the judgment of his anger. But Jerusalem could not be destroyed. She was more entitled to the name of the Eternal City than Rome was. The speaker went on to describe the arrangement and structure of the city, and spoke of the present inhabitants, composed of Turks, Arabs, Christians and Jews. There were 3,200 Jewish families in the city, gathered from all parts of the globe. These were divided into four congregations. The chief Bishop was the Bishop of the Spanish Jews. The Government had conferred upon him authority over all matters of dispute among the Jews. The Rabbi did not give a very flattering account of the Mohammedan rulers of the country. Although the Sultans for the last 300 years had not favored persecution, but on the contrary had shown a disposition of kindness, still the Arabs and Turks in and around Jerusalem did not regard the wishes of the Sultan. The Turks were lazy and egotistical, and the Arabs were vicious and constantly engaged in robbery. The speaker expressed full confidence that the Lord would yet deliver Jerusalem into the hands of his people.



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## Poetry.

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### SOON.

I know not if He come at eve,  
Or night, or morn, or noon;  
I know the breeze of twilight grey,  
That fans the cheek of dying day,  
Doth ever whisper—soon!

I know not why our souls should doubt  
His promise to appear,  
When every flower's opening eye  
Looks up into the changing sky,  
And seems to murmur—Near!

I know not round His blessed feet  
What peerless glories throng;  
I only know from rending tomb  
The good shall burst, in beauty's bloom;  
And faith assures—Not long!

I know not if His chariot wheels  
Yet near or distant are;  
I only know each thunder-roll  
Doth wake an echo in my soul,  
That saith—Not very far!

I know not if we long must wait  
The summer of His smile;  
I only know that hope doth sweep  
With thrilling touch my heartstrings deep,  
And sings—A little while!

I know not on this glorious theme  
Why lips so oft are dumb;  
I only know the saddened earth  
Will flush with beauty and with mirth  
At sound of, "Lo, I come!"

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### Died,

At his own residence, Adam's Village, Ventnor Co., Canada West, June 12, 1869, W. T. CONDELL, of small pox, followed by inflammation of the lungs, in the thirty-seventh year of his age, leaving his wife and three children, (boys) and his aged mother, brothers, sisters and friends to mourn his unexpected death.

He was a useful member of society, a cabinet maker by trade, a sympathizing friend of those afflicted by disease, and one who denied himself of the lusts and vain fashions of this life, ignoring the use of tobacco and ardent spirits, and living soberly and honestly amongst us day by day, and keeping himself unspotted from the world, that he might be counted worthy to have a part in the first resurrection, and be possessed of an incorruptible body, free from disease and pain.

Such was my dear friend, W. T. Condell.

JOHN GAMBLE.

At Plano, Ills., July 31, 1869, of paralysis, JAMES WESTGARTH, aged eighty-two years, after an illness of some years standing.

Brother Westgarth was a steadfast believer, of the Gospel truth, and died with a full hope of seeing "the King in His beauty," when "He sits upon the throne of His glory" in the Coming Age. For some years past, having lost his eyesight, others ministered unto him by reading the Word of God, the promises of which were unto him as a fountain of life, giving strength to his soul in his declining years. Peacefully he will rest until the resurrection morn.

# THE HERALD

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## The Coming Kingdom.

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### Editorial.

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#### Two Christadelphian Bodies.

It is well known that but a short time has elapsed since the formation of the new sect denominated Christadelphians. It is also well known, that no body has made greater pretensions to unity, and intelligence in the truth, than they. To read their writings, and hear their speeches, one would conclude that they alone had the truth, and in their society alone were the elements of success. We quote from the "Ambassador" as follows :

*The truth developed in a complete form is rapidly creating a people for the name of the Lord at his return. These people, constituted by the truth, Brethren of Christ, have been compelled, by the force of circumstances, to distinguish themselves from the masses of Christendom by a name signifying their privileged relation to Christ, and at the same time separating them from the millions who profess the name of Christ, while denying the truth concerning him. This name, as our readers are aware, is "CHRISTADELPHIANS."* We stay not to defend the name; this has been done before, with the effect of establishing it everywhere as the synonym of uncompromising faithfulness to the truth in all its relations.

The reason given above, for assuming a name is, that this sect may be distinguished from the masses of Christendom. It is claimed that "it is a synonym of uncompromising faithfulness to the truth in all its relations." Such a claim, however, was premature, as will be seen. Again, the writer says :

The Christadelphians represent a more definite movement than has ever existed before in the modern history of the truth. They stand upon a *clearly-defined basis*, with distinct objects before them, and with a machinery in their hands, which is daily increasing in power, to accomplish these objects.

Here we find a claim made to the effect that the new sect "stands upon a clearly defined basis." This too, is premature, as will appear. We will now refer to the facts in the case.

Among the first to call upon themselves the name "Christadelphian" was the ecclesia at Detroit, Mich. We well remember a visit from a certain member of that body, who claimed that they were all united, and they also seemed to glory in the name Christadelphian, as one that distinguished them from all Gentile isms and denominations. They evidently looked upon it as "a synonym of uncompromising faithfulness to the truth," etc. What is their condition to-day? When we read the account of James Donaldson's travels with Dr. T., we noticed that he spoke freely of all points visited, except his own home, Detroit. Why did he slight his own headquarters? Simply because the condition of affairs is such as to cause a blush to come on the cheek of those who glory in names, and in men as their leaders. The far-famed Christadelphian body no longer exists as a unit, but is divided into two congregations, if not three. Does this agree with the claim, that this body has "a clearly defined basis?" If so, how comes it that they are occupying different standpoints?

Again, two periodicals have heretofore claimed to advocate Christadelphian views, as we suppose from the "clearly defined basis?" One of these is the "Ambassador of the Coming Age," published in England, and the other the "Marturion," published in Canada. Each have spent their strength in laudations of Dr. Thomas, claiming him as the greatest expounder of the Word in these last days. In fact, they and their correspondents have done everything in their power to puff up the pride and vanity of their leader; to what extent they have succeeded let the facts answer. But how does the case stand to-day? The "Ambassador" still continues in perfect harmony with the Doctor, on all essential points. It is in fact, his mouth-piece. He endorses it by corresponding for it. But what of the "Marturion?" It is condemned by the "Traveling Companion" of the Doctor, who of course must be intimately acquainted with the Doctor's views concerning it. He (the traveling companion) claims its Editors as being "destitute of spiritual understanding," consequently unfit to teach others. He also reckons them as "wood hay and stubble" in the Christadelphian house, and calls them "mushroom pretenders," and advocates of "heresies, and crotchets." Of course such charges are serious, especially when made by one Christadelphian against another. The case is aggravated, too, when we remember that the parties against whom they are made, are representatives in an Editorial capacity, of the Christadelphian body in America. But this is not all. We learn that others in this country, who have formerly been friendly to the paper, denounce it. The question arises what will the effect of this be? It does not require the ken of a prophet to foresee the end that must inevitably grow out of this state of things. There is virtually a division in the body. Practically, this has been effected in Detroit and other places we might name. In Chicago, anything but love and unity prevail. In fact, we shall not be surprised to see a division any day. And so it must be. There is no help for it. Division has commenced and will continue. Hard speeches are spoken and will be repeated. Consequently, we behold two Christadelphian bodies already in exist-

ence. The name, therefore, is no longer "a synonym of uncompromising fidelity to the truth." Hereafter it will be necessary to qualify the name by some expression defining which body its followers belong to, as is the case with Methodists, Baptists, Presbyterians, etc. Old school or new school, or some other defining term will be absolutely necessary, or the name will prove useless. Perhaps one of the bodies may discard the name, and adopt a new one. Time will tell.

In conclusion, we will say that we are not at all surprised at this result. It is just what we have predicted from the first. In fact, it is a result that must inevitably follow from such causes as were at work. If it were true, that the body had a "clearly defined basis," then some hopes of permanent union might be expected. But so long as they occupy their present untenable and shifting position relative to what a Gospel faith consists in, there is no hope of anything but division after division until they are absolutely split into fragments. It cannot be otherwise.

One of their number in this city, in a conversation, admitted that he did not know whether he had the faith or not. He thought that something might be discovered by and by, that would be essential to be believed in order to salvation, consequently, he could not say certainly that he had the faith. We asked him if he was not sure he had the faith, if he could claim to have the One Hope? If he was not confident of the possession of either the Faith or the Hope of the Christian, he certainly could not be in the position of Paul, or Timothy, who were fighting for them. Paul *knew* he had the Faith, and so do we. Thank God there is a sure foundation in the Hope of the Gospel, that brings comfort to the weary soul. We know in whom we have believed, and we rejoice in hope of the glory soon to be revealed. We are not on the broad sea, without anchor, rudder, or compass, but possessing all we expect to land in the haven of eternal rest, and meet the mariners who have sailed the deep before us. O, that men would be wise and cling to the simple teachings of the Gospel truth as a foundation for union, and not befuddle their brains and vex their tempers with distracting questions to no profit. Such strife and contention comes from the flesh, and not the Spirit. If it were contention for the Gospel, we would not say a word in opposition, but as it is beyond this, we say, when will men be wise, and join hand in hand in the good work of Christ?

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#### A Word about Conferences.

As a people, we know of none that indulge in more conference meetings than our own. We purpose, therefore, offering a few thoughts relative to the best method of conducting them, so as to improve, if possible, on old plans. First, then, as to

##### THE OBJECT.

What end is to be reached by calling a Conference meeting of brethren? Is it not as the word Conference suggests, that they may *confer* together? Most assuredly. In that case is it not necessary to

so arrange matters as to give opportunity for a mutual interchange of thought, thus allowing *all* a chance to speak? So it would seem. The brethren are all possessed of the One Faith, and have One Hope, and ought to be equally anxious to so conduct themselves as to secure that hope. The vicissitudes of this life, and our varied experiences in endeavoring to "work out our salvation with fear and trembling," surely afford an ample field for conversation at such times. We need that strength which we can impart to each other. All are capable of contributing something towards building up the One Body in love. All ought, therefore, to work at such times, and not be idle spectators. In this way much good could be done, and a union of feeling and a bond of love be secured that is very desirable to say the least. But supposing that half a dozen or more Gospel proclaimers are present, ought they not to preach the truth to those in ignorance? In reply to this we would say that it is perfectly proper to allot a portion of the time for this purpose, if a really favorable opportunity is presented for sowing the good seed. But to serve the multitude at the expense or neglect of the brethren, we would not. That is, the object for which the brethren come together ought not to be sacrificed in order to preach to the ignorant. What, some may say, is it not more important to convert souls than to talk with those already converted? No, it is not. There has been too much of this already. We are decidedly in favor of brethren turning their attention more towards each other than they have done. Why? Because we see the necessity of a united effort. This can only be reached by a united feeling—a union in the bonds of love. There must be organized effort, and this cannot be unless there are organized churches. The labors of Evangelists in converting men to the truth are, in many instances, lost, by reason of this lack. Men and women are called out from the world, and separated from organizations by the Word of Truth, but what are they called to? In many cases they are called to live as babes, without any care or attention, and as might be expected, perish by the way. Beasts of prey, of various names, find them in a helpless condition, and devour them. They are not instructed how to defend themselves. They are not trained in the use of the Spirit's sword, and know not how to clothe themselves in God's armor. They are perfectly helpless therefore, and it is no wonder that so many of them die. What is the use, then, of laboring to secure converts, unless the converts are cared for afterwards? Converts are of no account unless they run the race to the end. What better work can we be engaged in, then, at our Conferences, than that of strengthening one another in our Holy Faith? What can we do that would be more profitable than to develop plans whereby all the brethren in the Faith will be cared for? It is certainly the most important work of all. In this way, we shall be instituting means which will result in the development of *living* Christians. Young men now lethargic, will be trained in the school of Christ, and prepared for the field of proclamation. The harvest is plenteous but the laborers are few. And no wonder. It always will be so, unless we train ourselves for the work. As we have already said, then, we repeat, that organ-

ized effort is necessary, in order to produce the results named. Churches must be organized everywhere, and brethren must visit them who are able to impart words of comfort and edification. In this way, we can secure the fruit of Evangelical labors, but otherwise it will perish in the bud.

#### WHO SHOULD COMPOSE THE CONFERENCE?

In answering this, we would say that members delegated from the various congregations in the Conference district, ought to compose the Conference. These members, or delegates, ought to come with proper credentials, from the various bodies represented, attesting their standing as brethren of the One Faith. These credentials, after being examined by a committee appointed for the purpose, would be a sufficient passport to union with the Conference in official capacity, entitling them to vote on all questions presented. By pursuing some such course as this, we could secure a union of effort that can be obtained in no other way. Furthermore, we should be able to keep out intruders, men who *profess* to be brethren, but who are not. They come with a shew of words and fair speeches, but inwardly they are ravening wolves. Such ought to be kept far away. If a Conference is called on a promiscuous plan, and not Congregational, then it is simply impossible to keep clear of these false professors, and in that case a Conference is a positive injury rather than a benefit.

We have suggested how the Conference should be conducted as to the brethren, we will now say a word as to

#### HOW TO CONDUCT THE PREACHING.

We are aware of the plan pursued by sectarian ministers in their public gatherings, or camp meetings. They sing songs of invitation to perishing mortals, at the same time urging them forward to the anxious bench to serve the Lord. We also know that many ignorant persons, ignorant we mean as to the Gospel, may easily be induced to take such a step under the excitement of the moment. Such means, therefore, are extraneous, and positively injurious. "The Gospel is the power of God unto salvation," says Paul. Its glorious promises, fully understood, together with a correct appreciation of the duties devolving on a disciple of Christ, ought to be motive power in all conversions. Not the least effort should be exerted to create a temporary excitement, by singing, or passionate appeals to them to be courageous, and go forward, or any such thing. Such a course is not Scriptural, and ought not to be indulged in. It smacks too much of Methodist revivalism, and is altogether foreign to the reasonable and consistent plan of the Bible. Where do we read in the Word of believers singing to unbelievers in order to induce them to obey God? Nowhere. It is of human origin, and ought there to rest.

In conclusion, then, we recommend that the Brethren of the One Faith organize everywhere. Wherever two or three are located let them meet every first day of the week for the breaking of the loaf in memory of our Lord's death. Congregations thus organized can then

send representatives to the Conference, or give letters to as many as wish to attend. In this way everything will be conducted in an orderly manner, and good will result. Otherwise, confusion must inevitably prevail.

### Are they Brethren?

BEING present at a recent Conference at Cicero, Ind., we listened, with others, to the reading of a circular, which it appears is being circulated in that State, for the purpose of obtaining signatures. The object is, as stated, "to unite the brethren upon a common basis, where all future discord and strife shall cease," and the good days of yore be restored, when all were in harmony and enjoying refreshing seasons of grace, according to the most approved fashion of orthodoxy. In other words, the time was when many of those who are now believers in a Gospel plan of salvation, were mixed up with Adventists, but on learning the truth in its purity, came out from among them, and formed a separate organization, or Conference. Some of the Adventists referred to, look back with longing eyes to the days gone by, and seem to think that by a little effort, they can so blind the eyes of the brethren as to induce them to co-operate in another union. We assure them, however, that now being espoused to the Lord they can have no intercourse with strange flesh. Their vows to Him, prevent their union with any one else. Hence the efforts of these parties will prove utterly fruitless in that direction.

We are not ignorant of the fact that they claim to be our brethren. This is the plan of Adventists generally. But we cannot conscientiously return the compliment, because the Word of God has defined what is necessary to constitute such a relationship, and inasmuch as they have not complied with the terms, we should be doing violence to our Christian relationship and consistency to acknowledge them as brethren. But a word as to the circular above referred to.

It seems that this document was in the hands of one E. C. Andrus, who was endeavoring to obtain signatures. This personage by the way, strenuously denies the future restoration of the nation of Israel, claiming that the only Israel that ever will be saved will be God's Saints. As for the fleshly seed, they are forever cast off, and will never experience the favor of God again. Such a flat denial of God's prophetic Word, simply amounts to infidelity. He professes to believe in the future restoration of David's Kingdom, and that Jesus Christ will sit on David's throne; but when he defines his meaning, it is that the Saints of God who have labored for a share in the kingly and priestly honors of that kingdom, will, after all, be only subjects. Away with such a perversion of God's Word, and let us abide by the simplicity and harmony that belongs to it.

The circular alluded to is addressed to "the friends of a rational and Scriptural plan of Christian union." This plan, however, when defined, is neither rational, nor Scriptural, but simply political. That is, it is the result of policy, and seeks to unite on that stand-point.

Its opening remarks look back to the days gone by, when, as it states, those who received the Bible view of the life and death question, the reign of Christ on the earth, etc., lost their places in the various sectarian churches with which they were connected, because the advocacy of these views would not be tolerated. Consequently, the excommunicated ones were compelled to unite together for God's worship, and did so on the basis of "free speech, free opinions, with the Bible as the only authorized standard." Experience, say they, has proved the folly of uniting on creeds, opinions or interpretations, hence Christian fellowship must depend on *Christian character*, and not on doctrines, or views. As to what constitutes a Christian, it is claimed that a belief in all the facts of the four Gospels relative to Christ, or in other words a belief in the Son of God, is sufficient. No one has a right, it is said, to require a young convert to believe and understand everything in the Scriptures before being immersed, seeing that Christianity has its central ideas, facts and principles, which are easy of comprehension.

Relative to the foregoing, we are compelled to conclude,

I. That if said parties had been suffered to remain in the bodies of sectarianism, and hold their new views, they would have done so.

II. The basis of union, viz: Christian character, is simply no basis at all, unless it is first defined who are Christians.

III. A belief in Christ the Son of God, the only essential point of belief in order to constitute a Christian, is of no account unless defined. If it is claimed that a man lived named Christ, who was the Son of God, just the same as a man lived named George Washington, and that a belief in a simple fact of history, is a sufficient passport to Christian union, then we say let those unite on that basis who can. Gospel believers cannot.

IV. As to "requiring a young convert to believe and understand everything in the Word before immersion," we know of no such test amongst us. It is simply a false representation of our position, in order to create an unwarrantable prejudice in the minds of those who are unacquainted with the truth.

The basis of union proposed by Messrs Field, Andrus and others, that of Christian character, is, when carried into practice, simply a receiving into fellowship all who profess to believe in Christ, and live what is termed a pious life. If this is a Scriptural test, we will receive it and act upon it. We know it is not, however. The only test of the Scriptures is a belief and obedience of the Gospel of the Kingdom, and the things concerning the name of Jesus Christ. This faith justifies, but none else. We can have no fellowship then with any man-made test, come from whom it may. No union can be formed, nor maintained on any other basis.

Before concluding, we will state that the parties referred to urge a union on the old basis, because, say they, "it was Scriptural, rational, and liberal," and furthermore, "it was popular." A Scriptural basis may be rational and liberal, but never popular. When we see any system of religion becoming popular, we may conclude that it is of the world, and not of God. It has not descended from above, but is of the earth, earthy.



A meeting is called by these parties, to be held at Antioch, Ind., October 14th to 17th, 1869, where all are invited who desire a union on the liberal man-made platform named above. Of course, all Gospel believers can have no part in such illicit intercourse. They are united to the Lord, by a belief and obedience of the Gospel, and are called upon to keep themselves "unspotted from the world." They have "come out from the world," and separated themselves from all the isms and so-called religious systems of the day. As a separated people, therefore, although they may be esteemed as unpopular, and illiberal, they are bound to pursue a consistent course towards all parties. If the "wounds" are healed therefore, which it is alleged exist, it must be in accordance with the prescriptions of the Scriptures, and not those of Dr. Field, or anyone else.

### The "Marturion's" Vindication.

Our readers will remember an article in the HERALD of July 15, calling for a statement as to the present position of the "Marturion" on the subject of Christ's glorification. We pointed out a difference, as to the conclusions reached, between Dr. Thomas and the "Marturion" editors. The former claims that Jesus was immortalized on the day of his resurrection from the tomb, whereas the "Marturion" claims that this could not have taken place until fifty days afterwards. Not having seen any allusion to the subject for some time past, we did not know but a change of views had taken place. It seems, however, that such is not the case, as the following quotation from the last number of the "Marturion" will show :

The question propounded by the editor of the HERALD reads thus : "Do you still maintain that the views published by you relative to the great offering are correct, or have you seen fit to discard them?"

Our reply to the first part of the question is, Yes ; and to the second, No.

That matter being settled, we will now point out a few mistakes that our friend has made in the article under consideration. The first that we note is that respecting our paternity. Speaking of our neglect to "go to the fountain head" to get our "views stamped *permissum superiorum*," he says, "the editor of the 'Marturion' failed to do this, consequently the mouth of "his superior thundered forth his views on the subject, completely demolishing the fine structure which his child in the Truth had dared to erect "without permission."

There are two statements in this sentence at which we beg leave to demur. The first is "the complete demolition of the fine structure," as he terms it. We are not aware that said structure ever sustained any damage by the thunderings of Dr. Thomas, Thos. Wilson, or Benj. Wilson, all three of whom "thundered forth their views." The bolts fell so very wide of the mark that no harm was done. And as regards our being his *child* in the truth, we have just to inform the writer that *we understood and believed the Truth long before we ever saw the Doctor's writings, and that our understanding of the Truth DATES AS FAR BACK AS HIS OWN, IF NOT EVEN FARTHER.* When Elpis Israel fell into our hands, some ten years ago, we were delighted with it, containing, as it did, views, sentiments and doctrines that we had been contending and battling for for years, alone and unaided, amidst the most

virulent persecution of all the names and denominations of apostate christendom. *So we understood and believed the Truth previous to our acquaintance with the Doctor.* But enough on that point.

We are glad to give the editor's correction as to our error in relation to his being a child of the Doctor's, in the Truth. We certainly were under that impression from various sources, one of which was that one of his own correspondents informed us that he saw an article in the "World's Crisis" (an Advent paper), from his pen, criticising Dr. Thomas severely, as to a certain rendering from the Hebrew. We were told, also, that the editor of said Advent paper was addressed by him at that time as "Brother Grant." This correspondent claimed at that time that Hacking was nothing more nor less than an Adventist. If he was mistaken, however, well and good; but it looks as if something was out of joint somewhere. We concluded that Hacking had read the Doctor's writings, and, being convinced of the truth, had obeyed it. But as he claims an understanding of the Truth, prior even to that of the Doctor himself, we must, in justice, give him the benefit of his claim before our readers.

Referring also to the deprecations of a Christadelphian brother, James Donaldson, of Detroit, who was the "traveling companion" of Dr. Thomas in his recent farewell tour, the editor says:

A communication appeared in the July number of the "Ambassador," purporting to come from the "Traveling Companion" of Dr. Thomas, during his late "farewell tour." The writer of said communication makes the "Marturion" and its editors a target for his shafts of denunciation, condemnation and ridicule, alleging that we have run before we were sent, and come before we were called, designating us as "wood, hay and stubble," destitute of "spiritual understanding," "starting novelties, reviving defunct heresies, such as no death in the millennial age," with many more fancies and crotchets, which he designates as the "vain imaginings of mushroom pretenders." He also volunteers his opinion that the cause of truth would be very much benefited by our retiring into our natural obscurity, and no longer presume to give expression to views and opinions conflicting with those authoritatively established. Poor man! he must have a very treacherous memory, indeed, or he would hardly have forgotten the high encomiums he had passed on the "Marturion," in a conversation held with ourself, in the presence of a brother from Brooklin, on the 28th of March last. The said "Traveling Companion" then expressed his approbation of our course, by impressing upon us the necessity of persevering in the "good work." We can only express our astonishment that *he* should so soon have forgotten all that, or so suddenly have changed his mind—the interval being less than one month.

After reading the foregoing quotations, it is easy to see that a broad line of difference is established between the Doctor's teaching and that of the "Marturion." We are glad to see, however, that the editors have manliness enough to contend for their views of truth, even at the expense of incurring the everlasting opposition of bitter enemies. We are only sorry that their brains are not clear on the subject of resurrection and judgment, and that they cannot unite with those who receive the Gospel as a basis of union, and leave other questions to be worked out with that forbearance and Christian virtue that the case demands. In no other way can a body of believers be kept together.

## Words for the Household of Faith.

[Communicated for the Herald.]

### Co-Operation.

*To the members of the Household of Faith scattered throughout the States of Illinois and Wisconsin.*

DEAR BRETHREN: As a member of the committee chosen at the Chicago Conference to consider the matter of the union of the two Conferences now in Northern Illinois and Wisconsin, I thought the best way to reach your minds and accomplish the end in view would be through the HERALD and "Banner." I have carefully considered the matter, and consulted with some others of the committee, and am confident that the union would be for the advancement of the Gospel. We all well know the truth of the old adage, "In union there is strength." There are but few of us at most, and we should concentrate our efforts as much as possible.

The cause of truth has suffered immensely for want of a judicious *system, or plan*, of labor, and a united effort on the part of the brethren to carry out the plan with vigor. Great labor and much money has been expended in this field to spread the Gospel, and but little *permanent* good has resulted therefrom. Why? First: for want of a system, and a union of the forces engaged in the work—few men have been kept in the field. Second: The labor has been injudiciously applied; the field has been too large for the number of laborers employed; and, almost unavoidably, the principle of expansion instead of concentration has prevailed. The only plan of operation seems to have been to get over as much territory with as little permanent result for good as possible. At least one would judge thus from the result. To what purpose should time and labor and money be spent in sowing the seeds of truth, if the tender plants are left to be choked by the noxious weeds of error, or trampled under foot of wild beasts? Yet this has been the sad result all over the land.

The truth has been proclaimed by powerful men; an intense interest has been awakened; many have been baptized, and *the field then deserted*, in many cases without an attempt at an organization, and never afterwards revisited. Who can wonder, then, that mournful fragments of broken lamps strew the soil, where there ought to be—and might have been at this hour—many burning and shining lights, dispersing the Egyptian darkness of Gentile superstition and folly.

Paul would have done differently. Paul would have gone to Ephesus or Antioch, or *Dixon*, and, having excited an interest, would have staid there till a goodly number were brought into Christ; and then, instead of leaving them, as, I regret to say, *we* have been in the habit of doing, he would still have remained till he developed among them a pastor, overseer or bishop, and till they were not only in working order, but able, willing and ready to labor for the common cause. And he would never imagine that duty called him elsewhere until the flock were safe from the enemy, and well able to care for and defend them

selves. But if he were called away, he always had Silas, or Timothy, or Mark, or Titus, ready to leave in his place. Had this course been followed ten or fifteen years ago, I trust the cause we love so dearly would have been as vigorous as now it is faint; and, instead of wandering and fainting in the desert, we should be rejoicing in the fruitful vineyard of the Lord.

But now, brethren, let the time past suffice us for this course of conduct. The cause demands great exertions at our hands. We are too many and too strong to fold our hands in idleness; and too few in this field to maintain two separate organizations. Let us combine our means and energies into a common fund, and having adopted a well defined plan, let us adhere to it and charge the foe.

As to the plan itself, let the brethren make it a matter of study till the Plum River Conference, and let all the churches in this region be well represented there, and come prepared to act in the matter intelligently and vigorously. To aid in the matter, allow me to make a few suggestions:

Let us first consider the work to be done, and then the means. The first labor required is putting in order the things that are wanting, and strengthening those that are ready to die. We have many feeble congregations who need to be put into Gospel order, and others, who, for want of food and care, are ready to perish. These are generally in localities where much labor has been expended, and where a little more work, faithfully and judiciously wrought, would return a rich harvest. This labor is greatly needed to put the Church in fighting trim, which having been accomplished, she will be ready to engage in her own peculiar work, viz., *Evangelization*. This is the great work of the Church. The enemy will not lift a finger to aid in pulling down his own castle. *You have it to do*. Your weapons are, first, Evangelists,—they are your cannons; *but remember that you have to furnish powder!* Napoleon used to say that the victory was with God and the heaviest artillery. Second: Each one can, by circulating books and tracts, by private conversation, and, above all, by a Godly walk, do much for the good cause.

Again, as to the field of labor. There is room enough and work enough for all the Evangelists you can afford to support within the boundaries of Illinois and Wisconsin. Your organization ought to be distinct from the N. W. C. Association, formed at Chicago, as also ought the Indiana, Michigan and Iowa Conferences to be. Let all these associations maintain their organizations and work diligently in their respective localities. Let them meet as many times a year as they choose, or the welfare of the cause demands; and once a year let there be a general convocation of all the churches at Chicago, or some other central point, to consult for the good of the whole; and let the Evangelist or Evangelists selected by this body be supported by the entire Church, and labor anywhere, from Maine to Oregon, strengthening weak churches, opening new fields, and, when absolutely necessary for the good of the cause, holding public debates, etc., etc.

There, brethren, you have, in brief, my plan. Now, study this thing well, and come to the Plum River Conference, ready to work on some plan, no matter whose, so that it is a good one. And may the great Head of the Church bless our endeavors to advance His Truth among men. Amen.

Affectionately, your Brother, waiting for the Kingdom,  
J. F. WILLCOX.

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[SELECTED.]

### Moral Courage.

Moral courage is a sublime element when found in the human heart. But it is far less common than many other traits. The heart must be true, and noble, and self-sacrificing to cherish the heavenly tenet. It is never a trifling or superficial principle; but rather a "pearl of great price," to the happy possessor.

That ancient and faithful prophet, Jeremiah, was at one time directed to "stand in the court of the Lord's house, and speak unto all the cities of Judah, which came to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." He did so. But his message was very offensive to the priests and common people. In rage and bitterness of heart, they cried out, "Thou shalt surely die." A riotous multitude would doubtless have shed his innocent blood, had not the wiser and more order-loving princes of Judah appeared, and set calmly down to reason with the inflamed rabble and judge upon the conduct and the reproofs of the prophet.

But still the *priests* and *false prophets* and *people* urged, "This man is worthy to die, for he hath prophesied against this city, as ye have heard with your ears." "Then spake Jeremiah to all the princes, and to all the people, saying, the Lord sent me to prophesy against this house and against this city, all the words ye have heard. Therefore, now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent Him of the evil He hath pronounced against you." Mark this: "*As for me, behold I am in your hand; do with me as seemeth good and mete unto you; but know ye for certain if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth, the Lord hath sent me unto you, to speak all these words in your ears.*"

Here was *moral courage*,—"gold tried in the fire!" Betray his trust he would not. He could meet death, if he must, and calmly gave himself into the hands of the blood-seeking people, to slay him if they chose. But not a word of his heaven-given message, though ever so stern, would he soften or withhold. Sublime power, that could thus emanate from weak man, under the sustaining principle of *obedience to God!* How potent its influence in that trying hour. "Then said the princes, and all the people, unto the priests and to the prophets, *This man is not worthy to die*, for he hath spoken to us in the name of the Lord our God."

It is true, at a subsequent period, when the loved city was about to fall into the hands of the Chaldeans, Jeremiah was arrested and cast into a loathsome dungeon of mire and dirt, for simply delivering the messages of Heaven to the proud, hard-hearted Jews. But Obed-Melech, the sympathizing Ethiopian, with scarcely less of moral courage than had the Prophet, plead his suffering condition before the King, and he was thus released from prison and starvation, to go with the captive tribes to Babylon, to be there a great help and comfort to the people who had so abused him.

The Bible gives many other illustrious examples of moral courage. It surely is a virtue that cannot be too faithfully cultivated and cherished in the heart. In all reforms it is an element of mighty power, and will nerve its possessor to astonishing self-sacrifices.

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[Communicated for the Herald.]

### Atonement.

But God commendeth His love toward us, in that while we were yet sinners Christ died for us. Rom. v: 8.

Had it not been for the death of Jesus Christ on the cross, there would perhaps be no necessity for us to meet together as we now do on the first day of the week, to talk over those things which that great event opened up to us. The darkness, ignorance and wickedness prevailing at that time made it necessary for God to manifest His love to men; He therefore sent His Son into the world that men might become reconciled to Him. "Herein is love," says the apostle John, "not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 Jno. iv: 9, 10. The atonement at the cross by Christ, terminated the necessity of sacrificial offerings under the law; and well it might, for the apostle Paul says: "for by the works of the law shall no flesh living be justified." If there was no efficacy in them why should they be continued? But we have reason to rejoice that we to-day feel the benefits resulting from that cruelty of the cross. By it the love of Christ dying for us constraineth us to refrain from evil, and invites us to do good. We cannot help feeling that to each one of us it is a personal matter, He died for *me*; I therefore must honor that kindness by my best endeavors to follow His teachings and precepts, and study to fit myself for that long looked for event when He shall come a second time "without sin unto salvation." He is now at the right hand of the Father as our Advocate, interceding and pleading for us. When he comes again, at the time of the restitution of all things, I shall at the resurrection morn have to appear before the judgment seat to give a verbal account of the deeds done in the body? I think not; if so, the atoning sacrifice of Christ would be of none effect, and the words of the Psalmist would lose their force. He said "as far as the east is from the west, so far hath He removed our transgressions from us." No: I must still cling to the apostle's teaching that the dead saints, those who believed and obeyed the Gospel, and continued steadfast unto the end, will emerge from the tomb in the twinkling of

an eye, clothed with immortality, ready to receive the award of faithful service, and to enter into that rest that remaineth for the people of God. LEVI.

## Miscellaneous.

[Communicated for the Herald.]

### The Two Revelations.

Nature with her unnumbered pages is a Revelation of, and from God, as well as the great book called the Bible. Chiseled in the solid rock; written upon the yielding strata of earth; sounding old ocean's depths, far beyond where plummet line has ever reached; upon the dread summit of the loftiest mountain; inscribed upon the tiny flowers; and emblazoned on the mighty rolling orbs which fill the firmament with a flood of glory—all nature, everywhere, proclaims the wisdom, power and goodness of her great Creator. His wisdom may be seen in the design and adaptation apparent in every part of the visible universe. His power may be heard in the rolling thunders, seen in the vivid lightning's flash, written upon the outspread wings of the impending storm, and upon the wild tornado which lashes the tranquil bosom of the great deep into foaming fury. His power may be seen in a more beautiful aspect, in smiling fields, meadows clad in bright array of living green; in the dark forest with its rich foliage; and in the perfumed flowers which gem the earth. His goodness is witnessed in the sun-shine and genial showers, seed-time and harvest with its golden grain and delicious fruits; and in all the varied blessings which are strewn in rich profusion in the pathway of man. His law pervades every department of nature—from the feeblest plant that creeps upon the earth, to the most brilliant star that glitters upon the pathway of heaven—from the attraction of cohesion which binds the minutest particles of matter together, to the great law of gravitation, which holds in their respective orbits a universe of worlds. Even the eccentric comet, flying like a blazing torch in the hand of some lost and wandering angel through the trackless fields of ether, is governed by fixed and immutable law. In the sublime language of the poet:

The spacious firmament on high  
With all the blue etherial sky,  
And shining heavens a spangled frame,  
Their great Original proclaim.

The unwearied sun from day to day  
Doth his Creator's power display;  
And publishes to every land  
The work of an Almighty hand.

Soon as the evening shades prevail  
The moon takes up the wondrous tale,  
And nightly to the listening earth,  
Repeats the story of her birth.

While all the stars that round her burn,  
And all the planets in their turn,  
Confirm the tidings as they roll,  
And spread the news from pole to pole.

What though in solemn silence all  
Move round the dark terrestrial ball?  
What though no real voice nor sound  
Amid the radiant orbs be found?

In reason's ear they all rejoice,  
And utter forth a glorious voice,  
Forever singing as they shine,  
The hand that made us is Divine."

And every page of inspiration responds to these lofty and sublime sentiments.

Between these two great volumes there is no conflict. Each fulfills the grand design of its Author; and each moves in its own appointed sphere, without one jarring note of discord. Though differing widely in genius and design, yet in all their peculiar and diversified relations, they move on harmoniously, without the least friction or collision.

The same unerring wisdom, Almighty power and infinite goodness are exemplified throughout both these books. They each bear the mighty impress of one Master mind which designed and executed them; thus demonstrating the unity of their origin. They lay the base upon which has been erected the magnificent temple of truth. They are the exhaustless mines from which have been exhumed the great philosophical, moral and scientific truths which radiate the world and bless mankind. But every truth, come from where it may, is in perfect harmony with every other truth in the universe. There is no conflict in truth whether taught by nature or Revelation.

All truths, like physical bodies, unless diverted from their course, run in straight lines. They may relate to different departments of science or literature; they may explore different mines, or traverse different fields, yet in all their varied relations they never collide or teach antithetical sentiments, principles or doctrines, when correctly understood. But for their teachings to be understood, and their beauty and harmony to be appreciated, these volumes must be investigated according to their own peculiar construction and genius.

The Bible is not a treatise on natural or physical science. It does not claim to be a scientific book. It is a treatise on moral ethics; or in other words a sublime treatise on moral science. The book of nature may be denominated a treatise on natural science. But, as before stated, between these two departments of science there is no conflict. Whenever the Bible incidentally refers to, or in any of its teachings involves any principle of natural science, it is in perfect unison with every well authenticated fact therein contained—the testimony of some eminent Geologists to the contrary notwithstanding.

It is claimed with some show of plausibility, that the sciences of Astronomy and Geology cannot be fairly reconciled with the teachings



of the Bible. The first of these objections rests with equal force against the objectors. All astronomers who have flourished since the days of Copernicus, Galileo and Newton, have used the same identical language of the Bible writers. They speak of the sun and moon rising and setting just as though these orbs traveled around the earth every twenty-four hours. Almanacs, (which are perfectly orthodox with skeptics,) that are scattered over the world like leaves of autumn, tell the minutes in which the two luminaries *rise* and *set*. Both the Bible and astronomers evidently describe the *apparent* movements of the heavenly bodies, the earth being the stand-point of observation. The objection to the sun and moon having stood still, in obedience to the fiat of Omnipotence, ignores the wisdom and power of God. All wise machinists, incorporate in their design, brakes, or mainsprings by which they can regulate or arrest their motion without injury, or in any way marring their equipoise. And cannot He who laid the foundations of the earth and kindled the stars of heaven—who created and upholds the vast machinery of universal nature—cannot He control the sun and all the planets of the solar system, without any disastrous consequences ensuing? Before the Omnipotence of God, all such objections vanish like mist before the rising splendors of the sun.

Skeptics have explored heaven and earth in vain, to find somewhere—written upon the stars, or on the rocks and strata of earth, or in the hoary records and genealogies of the nations, evidences to overthrow the Mosaic record of creation. If it shall be objected on the grounds of the Bible having confined the stupendous work of creation to six periods of twenty-four hours each, while Geology stretches away back through the long line of ages anterior to the creation of man, the crowning work of creation, it may be replied that it is by no means certain that the creation week was limited to one hundred and forty-four hours. The Genesis of creation is still an open question for investigation; and, while endorsing all the well authenticated facts in Geology, I will endeavor to prove to every unprejudiced mind that between these two Divine records there is no necessary confliction. Nor am I alone in this belief. Many eminent Geologists are firm believers in the Divine origin of the Holy Scriptures. Most of this class do not believe that the six days of the creation week were natural days of twenty-four hours each. Chief among this class of geologists may be enrolled the name of the great and lamented Hugh Miller. These accomplished geologists who have made this science a specialty have, without much difficulty, and to their own satisfaction, been able to reconcile both of these Divine records. The task is by no means a difficult one. The supposed discrepancies are only apparent to the casual reader and thinker. They can no more exist in the light of investigation than a ball of snow can exist in the burning bosom of the sun. That the six days of the Mosaic record were indefinite periods of time, which may extend over thousands or millions of years, will be seen in the light of the following testimony:

First. The phrases night and day, darkness and light, are used, in the Mosaic account of creation, interchangeably and synonymously.

Second. These two periods constituted each of the six days. Six dark and light periods, however long or short, constituted six days. There is nothing in the etymology of the Hebrew language which will limit or confine these periods to twenty-four hours each. In all nations and languages the term day is used in an indefinite sense. The relative lengths of the darkness and light on either side of the equator are constantly varying from pole to pole; and yet, upon every meridian upon the earth's surface, a light and dark period are called a day. However long or short the measuring line may be, the alternation of a dark period and a light period constitute one day, whether twelve months at the poles or twenty-four hours at the equator—whether measured by the rotary motion of the earth on its axis, or by the long line of ages stretching far back into the shadows of one eternal night which antedated the first creative act—I repeat, in any and every case, whether on the planets or on the earth, or amid the ages which preceded the great work of creation, the duration of the day is determined, not by the philology of the word, but by the length of the measuring line.

Third. In their ordinal relation, the darkness preceded the light in each of these six days.

Neither inspiration nor the science of geology has furnished a measuring line to reach back through the long night which preceded the first ray of light which flashed upon earth. When any man on earth can tell the duration of the dark and light periods of the first day, it will be time to strenuously contend for the twenty-four-hour-day theory. This first day establishes a precedent for the succeeding five days. The primary use of the word day should run through the narrative of creation. This fixes the point indubitably, that the word day is used in a latitudinous sense in the Mosaic record of creation.

Fourth. One day in the second chapter of the Genesis of creation is used as the equivalent of the six days of the first chapter. The work of six days is crowded into this one day. The record reads thus: "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens." The same latitude of interpretation which would extend one day over six days, would extend six days over still longer periods. At all events, this recapitulation of the work of creation, in which one day is used for six, demonstrates, beyond all question, the indefinite sense in which the word day, or days, is used in the record of creation. And if indefinite, these days may just as appropriately represent thousands or millions of years, as hours, weeks or months.

The grand panorama of creation was evidently presented to Moses from Sinai's burning brow, pictorially, the same as the beautiful picture of the tabernacle which was painted upon the blue heavens; or in another view of this man of God, when, rapt in vision, he beheld from the same mountain pulpit, the "Lord coming with ten thousands of His saints, (and) from his right hand went a fiery law for them;" or the bright vision of the Revelator, when, from the lonely isle of Patmos, John saw rolled back the curtain of futurity, and a "new heavens and

earth," refulgent with beauty and glory, burst upon his enraptured vision, like a diamond sparkling amid the radiant host of Heaven. We are indebted to this mode of presenting truth for most of our knowledge of the wonders of nature and art. Through this pictorial telescope we may gaze with wonder and admiration upon the splendid cities, beautiful temples, lofty columns, triumphal arches, and magnificent pyramids, whose summits are bathed in the clouds, rising from the surrounding ruins, exhibiting the wisdom and skill of their founders and architects. Through this medium we may look upon the renowned cities of Ninevah, Babylon, Corinth, Thebes, Tadmara and Pompeii, as they rise from the dust of ages, as though winds and waves, earthquakes and tornadoes, wars and revolutions, had never desolated them. Through this sublime media we may behold all the great cities and great men of the present day. We may visit all lands, and traverse all seas and oceans, and look far away in the heavens where the summits of earth's loftiest mountains are lost above the blue curtains of ether, and upon the broad vales sleeping below.

Through this Divinely appointed medium most of the great events which have or shall transpire upon the great drama of earth, were revealed to the ancient seers, and through them to the world. This was evidently the medium through which God revealed to Moses the grand panorama of creation. We may regard the days of the creation week as indefinite periods, extending over millions or billions of years, without doing the least violence to the genius or etymology of the Hebrew language. The Hebrew word ברא *bah-rah* which is translated into the English verb "create," or "created," does not, according to its etymological construction, teach the idea of any, much less all things, having been created from blank nonentity. It fitly represents a series of geologic formations, as well as to beautify the earth's surface—but nowhere in the Bible does it teach the production of something from nothing. Man and beast were created out of pre-existent dust, according to the inspired record, "Dust thou art and unto dust shalt thou return," God said to Adam. Again, the record of the creation of the man Adam affirms that he was formed out of dust. The wise man resolves man and beasts back to dust from which they originated. He says: "All are of the dust, and all turn to dust again." Thus teaching that to create is not to produce something from nothing, but to give forms to pre-existent matter. Still more, to create and to form are used interchangeably in the Divine record of the creation of man. The first chapter affirms that "God *created* man," the second that He "*formed* man." This removes all philological difficulties out of the way of understanding the creation days as denoting a long series of formations, and thus beautifully paves the way for harmonizing the two records of creation. If the original word rendered create signifies to form, when used with reference to the creation of man, the noblest work of God, it certainly should not be considered inadmissible to thus render it when used with reference to those series of successive formations by which this great globe was evolved from the broad sheet of unorganized matter, which, perhaps,

fills all space. The duration of time occupied in these wonderful evolutions is left for the science of Geology to demonstrate, if at all demonstrable.

Before leaving this interesting part of the subject, I would beg leave to add the testimony of one of the most gifted and accomplished geologists—one whose candor and whose eminent qualifications to testify on this branch of science will be questioned by no Geologist. Though dead he yet speaketh. I will give his testimony word for word.

When speaking of the unpopularity of his position in the eyes of man, he says: "I occupy exactly the position now, with respect to Geology, that the mere Christian geographer would have occupied with respect to Geography in the days of those doctors of Salamanca who deemed it unscriptural to hold with Columbus that the world is round, not flat. Waiving, however, the question as a philological one, and simply holding with Cuvier, Parkinson and Stillman, that each of the six days of the Mosaic narrative in the first chapter were, what is assuredly meant by the day referred to in the second—not natural days, but lengthened periods—I find myself called on, as a Geologist, to account for but three of the six: of the period during which light was created; of the period during which a firmament was made to separate the waters from the waters; or of the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface—we need expect to find no record in the rocks.

"The Geologist, in his attempts to collate the Divine with the geologic record, has, I repeat, only three of the six periods of creation to account for,—the period of plants; the period of great sea monsters and creeping things; and the period of cattle and beasts of the earth. He is called on to question his systems and formations regarding the remains of these three great periods, and of these only: and, the question once fairly stated, what, I ask, is the reply? All geologists agree in holding that the vast geological scale naturally divides into three great parts. There are many lesser divisions into systems, formations, deposits, beds, strata; but the master divisions, in each of which we find a type of life so unlike that of the others, that even the unpractised eye can detect the difference—are simply three."—*Testimony of the Rocks*, pp. 157, 158, 159.

But whether we travel back with geologists through the long aisles of ages to the primary formations of the earth, or, with Moses, take our stand upon the cloud-capped mountain, and look at the wonderful results of a long series of evolutions, the presence and power of Almighty God must be acknowledged at every successive step. An intelligent effect must have been produced by an intelligent cause. Like effect, like cause, is one of the simplest principles in philosophy.

Every cause must precede the effect produced by it. No one pretends that intelligence is an inherent quality in unorganized matter. If not, then intelligence must be the result of organization; and if the result of organization, then an intelligent organizer must have existed

anterior to all organization. Such is the immutable testimony of reason, logic, and sound philosophy. Reason and analogy unitedly demand a first cause for all things. That intelligent cause of all intelligent effects, the Bible calls GOD. The science of Geology investigates a long series of effects only, without being able to account for their great first cause. This science, with all its grand discoveries, leaves the prime cause of all these wonderful effects just where the great book of heathen mythology leaves them—lost amid the dim shadows of a vast eternity.

Aided by reason, we may avail ourselves of this long chain of successive effects; and travel back from effect to cause, until we shall have reached the great first Cause of all other causes and effects. There reason and analogy must pause and reflect. No cause could have ante-dated the *first* cause; for in that case it would not be the first but a *secondary* cause. We must therefore leave the platform of reason, or else admit that there is a great *first* Cause, and that, as a necessary sequence, that first Cause must itself be causeless; and if causeless, eternal; and if *eternal*, God. Thus, reason, analogy and the Bible all agree. All animated nature demonstrates a series of successive creations. Every page in the great book of geology bears united testimony to this fact. Nowhere, beneath or above the earth's surface, can be found one single transition from one distinct species of animals to another. When skeptics can find such an example, it will then be time to advocate a theory which brings man the last of this long series of creations, up through all the lower species of animals, insects and creeping things. You may go back through ten thousand generations, and yet there must have been a first man, bird, beast, fish, insect and creeping thing; and yet, these primogenitors could no more have created themselves, than could the present generations of their offspring have created themselves. The idea of an endless succession of generations is self contradictory. Equally absurd is the hypothesis of billions of unintelligent particles of matter so aggregating and organizing themselves as to produce intelligence. The idea of a combination of unintelligent causes having filled the world with intelligent beings, would require infinitely more credulity than to believe the simple Bible record of creation. When a blind man, with all the materials furnished, can paint a perfect duplicate of the humblest flower just opening its petals to the morning sun, or the minutest insect which floats upon the breeze, it will then be time to speculate on the theory of all created things, which inhabit earth, air and sea, having been produced by the simultaneous and concurrent movements of an infinite number of blind, unconscious particles of matter,—or, which is the same thing, by blind chance. The position that the laws of matter produced these intelligent effects, is only to shift the difficulty without removing it. Does not the term matter, or nature, include its laws? But are the *laws* of matter or nature any more intelligent than matter or nature? Why has not nature, or her laws, during the last six thousand years, repeated the operation, or furnished another example of creative power? Surely, a cause which devised and executed a

plan fraught with such wonderful wisdom and executed with such admirable skill, could easily repeat the grand work at pleasure. Indeed, the laws of nature being fixed and uniform, they could not avoid the everlasting repetition of the same phenomena. Nature must be clothed with all the infinite attributes which the Bible ascribes to the great Jehovah, to meet the imperative demands of all true science, philosophy, and enlightened reason. The Bible gives the only reasonable account of the creation of earth and man, four-footed beasts and creeping things. It is the only book, claiming a Divine origin, which ascribes the great work of creation to an adequate cause.

J. M. STEPHENSON.

### Conference Report—Indiana.

PURSUANT to previous notice in the *HERALD*, the brethren met at Cicero, Indiana, August 12, 1869. Brother Schafer, of Rochester was called to the chair, and the writer was chosen Secretary. The Chair appointed brethren J. S. Hatch, W. L. Winslow, and A. Mc Lellan a committee for the arrangement of business.

There was a goodly number of the brotherhood in attendance, but many of them did not arrive until Saturday. A few visiting brethren from without the State were gladly received by the brethren of Indiana, among whom were brother Thomas Wilson and wife of Chicago.

The object of the meeting, as set forth in the notice, was in most respects quite fully accomplished. The weather was rather unfavorable, raining quite heavily both on Saturday and Sunday. Notwithstanding there was a large attendance of people both on Saturday night and Sunday.

A considerable portion of the time was occupied in preaching the word, mostly by brethren Schafer, Hatch, Corbally, Wilson and Vore, the effect of which, on Sunday, was partially nullified by an unfortunate arrangement in the order of speakers (for which the Committee, not understanding the intent, should not be considered blameworthy). Brother Wilson lectured in the morning to a large concourse of people, on the subject of the reconstruction of society, showing, in a clear and concise manner, the utter impossibility of liberation from present ills, political or otherwise, by means of any or all forms of political governments, or by means of any other human organizations, benevolent, social, moral or otherwise, or by all combined; but that it was God's revealed purpose to reconstruct it on a permanent and enduring basis, by means of the re-establishment of the Kingdom of David, under the reign of His royal son, Jesus.

This lecture was followed by Brother Schafer, on "The signs of the times," in order to show that the approach of Him whose right it is to reign, draweth nigh.

Then followed a lecture by E. C. Andrus,\* who endeavored to

\* This individual, it seems, was formerly an active member of the body, but has recently withdrawn, renouncing the Faith (if he ever had it), and now preaches a mongrel sort of faith, which is, to all appearance, Adventism, believing in the final winding up of all probation for the nations of the earth at the

show that not only would there never be a restoration of blinded Israel, but that nothing awaited them, or any other nation, after the coming of the Son of Man, but hopeless and utter destruction.

The people, not understanding the relation he bore to the Conference, would, of course, look upon it as a confiction among ourselves; but it was fully developed that his object in being there was to overthrow the Conference as to its basis of co-operation, soliciting adherents to a re-organization on the basis of "Christian Character" (undefined), as set forth in a circular, which he was then and there representing, gotten up and sent forth by Dr. Field, of Jeffersonville. This drew forth but one response from all, so far as was made manifest, viz., that Christian character could only exist among obedient believers in the Gospel, which consists of glad tidings in relation to the Kingdom of God, as manifested through Prophets, Jesus and the Apostles.

The question "What is requisite to constitute a man or woman a child of God in Christ Jesus," was reviewed at some length during the Conference.

Words of cheer, encouragement and instruction in practical Godliness were spoken by many during our social interview. Two rendered obedience by immersion in water. No action was taken as to co-operation in Evangelical labor, further than the development of the basis of co-operation.

It was resolved, and unanimously agreed to, that we meet again next year, if permitted, at the same time and place, unless it should be thought best during the interim to change the place; and that the Secretary give due notice of the time and place in the HERALD OF THE COMING KINGDOM.

D. T. HALSTEAD, Secretary.

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JERUSALEM EXPLORATIONS.—Here we are in the confused heap of huge voussoirs or arch stones which, once high in the air, spanned gracefully the rocky vale between Zion and the Temple. At the siege of Jerusalem, Titus parleyed with the Jews across this gorge, and then these stones were hurled down here, and with what a crash! Upon them, hidden by their own ruin, new buildings arose and gardens flourished. The Jerusalem we see to-day is not the real Jerusalem. That is buried under fifty feet of wreck and confusion, but in the forced silence somehow it speaks eloquently, bidding the Christian and the Jew to heave its burden off, to open the dark to light and air, and to read in the covered relicts the story of past times.—*Rob Roy in Palestine.*

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coming of Christ, and the foolish notion that God's saints, who have the promise of "kingly power over the nations," are, after all, to be the subjects of God's Kingdom. Why he was permitted to scatter publicly his pernicious doctrine at the Conference, we do not know, unless it is that the brethren were not fully aware of the position he occupied. It would have been just as consistent, and quite as profitable, to have invited a Methodist to preach his immortal soul doctrine.—EDITOR.

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### Sunday Rain.

A week-day rain has no power to keep a single man from attending to his business. The exposure required, the distance to go in the storm may be twenty times as great, yet it never occurs to an active business man that the rain in this case furnishes any reasonable ground for neglect.

So glaring is the contrast between the effects of the Sunday and the week-day rain, that one might almost suppose that the former contained some peculiarly subtle and injurious qualities that were wanting in the latter—that it was laden with some peculiarly deleterious influences, capable of endangering health and constitution.

A Sunday rain! What is there of all the phenomena of nature so potent? It need come in no blaze and furious torrent, with the sound of thunder and the lurid glare of lightnings. Let it but drop from heaven in the gentlest distillations and hundreds of people stop in their purpose to go to the house of worship; the seats are empty; the songs of praise are feeble, and instead of the inspiration and power of a full congregation, there is presented the uninspiring spectacle of a meager band of worshippers struggling to carry on the service, to keep alive the dying devotion and languishing hymns of praise.

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**SILENT INFLUENCE OF CHARACTER ON LIFE.**—We can not, in our worldly work, be always consciously thinking of religion; yet insensibly we may be ever acting under its ever present control. As there are laws and powers in the natural world, of which without thinking of them we are availing ourselves, so, in the routine of daily life, though I seldom think of them, I may yet be constantly swayed by the motives, sustained by the principles, living, breathing, acting in the invisible atmosphere of true religion.

There are under currents in the ocean, which act independently of the movements of the waters on the surface; far down, too, in the depths there is a region where, even though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be under-currents beneath the surface movements of your life—these may dwell in the secret depths of your being, the abiding peace of God, the repose of the holy mind, even though, all the while, the restless stir and commotion of worldly business may work your outer history.

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A **MISSIONARY** writes that a Nestorian convert traveled sixty miles through deep snow and piercing cold in the month of Jauuary, in order to be present at the administration of the Lord's Supper. How many members of the church in Christian countries do not travel sixty rods to enjoy such an occasion? The ignorant heathen furnish many noble examples of zeal.

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He that cannot live well to-day, will be less prepared to live well to-morrow.



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## Poetry.

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[SELECTED.]

## COMETH A BLESSING DOWN.

Not to the man of dollars,  
 Not to the man of deeds,  
 Not to the man of cunning,  
 Not to the man of creeds;  
 Not to the one whose passion  
 Is in the world's renown,  
 Not in the form of fashion,  
 Cometh a blessing down.

Not unto land's expansion,  
 Not to the miser's chest,  
 Not to the princely mansion,  
 Not to the blazoned crest;  
 Not to the sordid worldling,  
 Not to the knavish clown,  
 Not to the haughty tyrant,  
 Cometh a blessing down.

Not to the folly blinded,  
 Not to the steeped in shame,  
 Not to the carnal minded,  
 Not to unholy fame;  
 Not in neglect of duty,  
 Not in the monarch's crown,  
 Not at the smile of beauty,  
 Cometh a blessing down.

But to the one whose spirit  
 Yearns for the great and good,  
 Unto the one whose store-house  
 Yielded the hungry food;  
 Unto the one who labors  
 Fearless of foe or frown;  
 Unto the kindly hearted,  
 Cometh a blessing down.

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## Obituary.

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Died, at Winneconne, Wis., July 3, 1869, John L. PERE, aged 23 years.

"Asleep in Jesus, blessed sleep,  
 From which none ever wake to weep."

Sleep on, dear boy, thy Lord will come  
 To gather all His people home.  
 To life His voice the dead will bring,  
 From dust His saints will rise and sing.

Sleep on, dear son, thy work is done,  
 Thy toils are o'er, thy race is run  
 But soon, we hope, the crown will be  
 Given to all asleep like thee.

Died, at his residence in Union township, Hardin county, Iowa, on the 10th day of August, 1869, our beloved Brother BARTON HARLAN, who sleeps in Jesus until the trump of God shall awake him to eternal life. He was a member of the Body of Christ, a good father, and a kind husband. He leaves a large family and numerous friends to mourn his loss.

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### Editorial.

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#### Is God a Liar?

"Let God be true, but every man a liar." Rom. III : 4.

We are truly living in strange times, when it becomes necessary to defend the character of God from the charge of lying. Yet so it is. A correspondent sends us the following article from Cedar Falls, Iowa, which he clipped from the "Gazette" of that place. He says it is a sample of the theology that is most popular in those parts.

#### THE LIVING SOUL.

George H. Grindon, in one of his masterly efforts, says of the death and burial of man: "As the soul is the man, and the material body only his house while upon the earth, a man is never really buried! No human being, since the beginning of the world, has ever yet been buried,—no, not even for a few minutes. Buried! How can a living soul be buried? Man is where his conscious being is,—his memory, his love, his imagination; and since that cannot be put in the grave, the man is never put there. So far from being our last home, the grave is not a home at all, for we are never laid in it, or go near it. Happy the day when all shall learn that corpses of the departed are no more than relinquished garments of living men and women—temples of God—in which Divine service is over and finished; the chanting hushed, the aisles deserted; and to be contemplated with as little terror and revolting as we gaze at the silent walls of some ruined cathedral.

The boldness of these perverters of God's truth, is amazing. Without any proof whatever, they openly declare as truth that which is opposed not only to the plainest declarations of God's Word, but also to the five senses of man, and our every day experience. If we were to hear these foolish talkers allege that black was white, or that darkness was light, it would be no more surprising than the statements they make concerning the nature and destiny of man.

Man has lived for near six thousand years on the earth, and has buried his dead friends and relatives out of his sight during all that time, and yet in the nineteenth century of our Lord, men arise and tell us that this is all a farce; that these friends and relatives never have died, they only *appeared* to die, they never have been buried, only their old clothes, or "relinquished garments" have been put in the coffin and hid away. And is it so, that a sea of tears has been shed for naught? Has the mother wept over the lifeless form of her dear child in mistake? Were the moanings of a heart-broken

wife offered in ignorance of the true state of the case? Did she err in supposing that her loving husband was dead? So it seems. These mourners, if they had understood the truth, would rather have rejoiced, knowing that the captive child or husband had been released from confinement; they had cast off their old garments, and left their earthly temple, only to bloom in eternal beauty and freedom in the presence of God and His mighty angels. Surely this must be a change for the better, and if so, it should be a cause of rejoicing rather than sorrow. Hereafter, then, let these modern interpreters act consistently with their teaching, and whenever a wife, child, or parent lies before them in the coldness of death, let them sing and rejoice, let them make melody in their hearts to the Lord; yea, let them play on the tabret and harp and make a joyful noise, seeing that He hath delivered their loved ones from earthly impediments, and translated them to heaven's delightful plains.

God said to Adam as he stood before him in all the consciousness of a responsible being, "Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." [margin, dying, thou shalt die]. Gen. ii: 16, 17. Query. Who was God talking to? The man Adam. But says Mr. Grindon, "the soul is the man, and the material body only his house while upon the earth." Very well. Let us accept this definition for a short time, and apply it to the case of Adam. God of course addressed man, and not the house the man inhabited. Consequently, when we read that the Lord God commanded *the man*," we must understand that the Lord commanded *the soul*, as that *only* is allowed to be *THE man*. The body is no part of the man, but simply a house. And what was the Lord's command to this man or soul? "Of every tree of the garden thou mayest freely eat." Can souls eat then? So it appears, seeing that God uttered these words to *THE man*, and the man is the soul. Farther. "Of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Can souls die? Yes. God so declares to this first soul, Adam. He threatened him with death in case of transgression. Did he transgress? He did. What was the consequence? God again approached him, and said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field; and in the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Gen. iii. 17-19.

In this sentence we find the pronouns "thou," "thy" and "thee" used fifteen times. To whom do they refer? Evidently to Adam, for we read at the commencement of the sentence as follows: "And unto Adam He said" etc. The fifteen pronouns that follow, then, refer to *the man* Adam. And which was the responsible party called Adam? The soul, of course, as that is *the man*; the house a man inhabits cannot share the responsibilities of its tenant. Consequently, the body of man being his house, cannot be reckoned as constituting any part of the individual styled Adam, or *the man* whom God addressed. Therefore, when God declared that this man Adam had eaten of the forbidden tree, he meant that the soul had eaten of it, and consequently as a punishment the soul should eat the herb of the field, and in the sweat of its face it (the soul) should eat bread, till it (the soul) returned to the ground, "for out of it" says God, "wast thou (the soul) taken, for dust thou (the soul) art, and unto dust shalt thou (the soul) return." Are our soul advocates prepared to admit this? No. If they do, then it is clear that souls are buried in the dust from whence they were taken. This, as we see they boldly deny. How will they escape this conclusion then? We presume they will seek to do it by claiming that the sentence was pronounced against the body. This was what came from dust and must be remanded to it again.

But can we admit such reasoning as sound? Not unless they also admit that "thou," "thy" and "thee," all refer to *the body only*, and have no relation whatever to what they term the soul. In that case they must admit that *the body* is the responsible party or the real man. Surely if the body is condemned to hard labor and ultimate death and dust on account of transgression, this must be the one held responsible. This must be the individual named Adam, and spoken of as *the man*. In that case, the body cannot be simply a house, or a passive instrument in the hands of another styled the soul. God could not in justice condemn to death and dust the unoffending body for sin committed by the soul. That would be contrary to all His plans. "The soul that *sinneth*, it shall die," says God. Ezek. xviii: 4. To be in harmony with the false teaching of G. H. Grindon and others, this text should read thus: "The body that contains a soul that sinneth, that body shall die." Yet all bodies die, whether inhabited by sinful or sinless souls. Therefore old orthodox reasons out a conclusion that God did not mean death when He threatened it to Adam. He only meant that he should die in sin, a sort of spiritual death. Does this foolish conclusion agree with the sentence of God? No. He then and there condemned Adam to a life of toil and ultimate death—a literal death, a cessation of life—resulting in a final restoration of his parts to the dust from whence they came. This is all the death threatened, all the death Adam knew anything about, and all the death that was executed. In harmony with the sentence, we read that "all the days that Adam lived were nine hundred and thirty years and HE DIED." Gen. v: 5. If the opponents of truth then will only be consistent, they must admit,

I. That if the soul is the real and only man, and the body is simply a house for the soul to inhabit, then this soul is the only responsible party. The soul in that case is the one that sins, and the one that must suffer the penalty. The only penalty threatened for sin is that of death. Then souls that sin must die, which agrees with the Word of God as already quoted—the soul that sinneth *it shall die*."

II. If the position is assumed that it is only the body that dies, and that the soul is immortal and cannot die, then it is clear that the body (an innocent party) is made to suffer the penalty threatened for transgression, whereas the soul is the transgressor.

The Bible plainly teaches that souls can not only die and be buried, but be born, and that they are often found in bitterness and affliction. They can be cut off and destroyed, killed and murdered, and we read of them eating and drinking. The soul is also spoken of as a creature, animal, and person, and as fainting and being cut off with the sword. David says, "Let them be ashamed and confounded together that seek after my soul to *destroy* it." Psa. xl: 4. "But those who seek after my soul to destroy it shall go into the lower parts of the earth." Psa. lxxiii: 9. Ezekiel testifies that there was a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have *devoured souls*," etc. Ezek. xvii: 25. We see then from this that souls can be sought after, in order to destroy them, and that souls can be devoured.

Job also understood nothing of this doctrine of the soul's immortality. Speaking for himself he says, "my soul chooseth strangling and death rather than life." Job vii: 15. He knew that souls could be strangled to death. David again says: "Deliver my soul from the sword." Psa. xxii: 20. Can the immortal soul be injured by the sword? Hezekiah, the King of Israel, when he was suffered to live beyond the period named for his death, said, "Thou hast in love to my soul delivered it from the pit of corruption." Isa. xxxviii: 17. Was Hezekiah's soul in danger of going to a pit of corruption? So it seems; hence he rejoiced, seeing that God had delivered it from the dread situation awhile longer. Yet our friend Grindon claims that souls never are buried in the pit of corruption. Only the cast off garments, the ruined temple goes there, whilst the soul soars off in freedom to heavenly mansions. There is an evident conflict here between the teaching of Grindon, and that of the Bible.

Speaking of souls never being buried, reminds us of David's testimony. Referring to the wicked he says, "like sheep *they* are laid in the grave, death shall feed on *them*, and the upright shall have dominion over *them* in the morning (of the resurrection) and *their* beauty shall consume in the grave from their dwelling." Here we find that certain individuals were laid away in the grave—not their "relinquished garments," only, but the personalities described by the pronoun "*they*." Now if the pronoun *they* be applied to the soul and not the house, then these souls were laid away in the grave. David expected to be laid there also, not the *house* of David, but his soul. "But," says he, "God will redeem *my soul* from the power of *the grave*, for He shall receive me." Psa. xlix: 14, 15.

David, then, expected his soul to be laid in the grave, but not to remain there forever. The Lord would redeem it from the grave's power, showing that up to the time of redemption, at least, the power of the grave would be exercised upon his buried soul.

Again, he says, "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. This question evidently implies an impossibility. Yet friend Grindon solves the question at once, by declaring that no man sees death, or is buried, and no soul ever comes within reach of the grave's power. Not a word of proof does he adduce. Not a single instance can he cite, whilst every second of time gives the lie to his statement by reaping one of earth's mortals for death's dark pit.

In conclusion, then, we affirm that God told the truth when He declared to Adam that if he transgressed His commandment, that *HE* should die. He did die. He did return to dust. His existence ceased. We know that the devil declared that he would not die, and we know too that friend Grindon and thousands of others declare that Adam never did die, but is still alive, thereby affirming the devil's words to be true, and God's false, but we believe that the devil was "a liar and the father of it," and we must say of all those who persistently agree with the devil as Jesus said of the Scribes and Pharisees, "ye are of your father the devil and the lusts of your father ye will do." John viii: 44.

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### Another Review Wanted.

Some one forwarded to our address a copy of the "Pittsburgh Christian Advocate," containing an article on "Greek Particles," by the Rev. L. E. Beardsley, with a request for us to review it in the HERALD. In reply we would say that the subject of baptism by immersion, which the "Rev." gentleman seeks to overthrow, is one that has been so thoroughly canvassed, over and over again, by the ablest scholars of the age, that we do not see any necessity for our spending time upon it. If any one doubts the mode of baptism, let him read what has already been written on the subject, pro and con., and satisfy himself by a comparison with the Word. It is a subject, however, that has been fully exhausted long ago.

If our friend desires a review of the Rev. Beardsley's article, however, we advise him to send it to some Baptist paper, seeing that is the only real issue they maintain with the sects around them. They can handle it quite as well as we can, and thus leave us time and space to devote to other issues wherein we differ from nearly all so-called Christendom.

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## Words for the Household of Faith.

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### A Few Words from Live Brethren.

We are occasionally rejoiced by the receipt of letters from brethren who are truly alive in the good work; and for the benefit of others who may be despairing or discouraged we will publish some of them. The first is from a young lady, a sister in the faith, whom we recently assisted in her obedience by immersion, and who now rejoices in hope of the glory set before her. O, how we yearn towards those who are yet but babes in the truth, for fear that some crafty one may approach them with enticing words, and turn them from the narrow path.

DEAR BROTHER WILSON: "The cause" is ever worthy of all our time, ambition and talent. I feel strong in the Faith; my earnest desire is to learn more of Christ, and of His wishes concerning my life spent in His service. I have determined to live and work for Him. My Bible is a source of great comfort: yes, I do love to read those blessed truths, and I rely on His promises, for He is faithful that hath promised, and I wish to be *dead to the world*—unspotted. As I think of the condescension of our Lord in calling us His brethren, I feel anxious to do all things in my power so as to be worthy of that love—love far greater than that of an earthly friend. I realize, in giving my time to the study of His word, more joy and comfort than days spent in the pleasures of this world. Ofttimes, when the tempter comes to lead my steps astray, faith turns my darkness into day. If my soul is cast down, I cry, hope in the Lord.

I desire to follow in the footsteps of Jesus, because He has loved me; and to serve Him because I love Him. I therefore pray to walk worthy of the vocation to which we are called. Oh! what a high and noble calling! to be Christ's; heirs of God, and joint heirs with Jesus Christ. I desire to be with the Church, doing my part as a member of the body. I expected to be in Chicago in a few weeks when I left, but I am somewhat disappointed. I feel that I must be with the Church, and I want to be a help and not a hindrance. I hope to be able to do more for the cause of Christ. I ask, therefore, your prayers in my behalf, that no one take my crown.

The following, from a brother in Albany, Oregon, gives us an insight into the state of affairs in that region. We are sorry that the cause should be occasionally cursed with men claiming to be Evangelists, who are nothing more than "fountains of water, and fogs driven along by a whirlwind, for whom the gloom of darkness is reserved; for, speaking extravagant words of vanity, they allure, by sensual lusts and impure practices, those who had scarcely fled away from those living in error, promising freedom to them, being themselves slaves of corruption." We hope, however, that by means of a godly example and untiring exertion, those who are rightminded may secure a few souls from the impending danger, and live to see them safely lodged in the Kingdom of God. But to the letter:

BROTHER WILSON: Dear sir, Enclosed find a money order for five dollars, for which send me the first volume of the HERALD, bound; the Herald of Messiah's reign; What is the Living Soul? The Bible Triumphant; the balance in the One Gospel, or God's blessing to Abraham, and The Soul of Man, its nature, etc., and The Kingdom of Messiah.

Seeing that I espoused the cause of Christ, and am trying to live so as to reap the promised reward in the Kingdom, I think I can do no better than to use all the means I can spare to further that noble cause by circulating such works as may open the eyes of the blind—those who see not the revealed Truth. There are but few who profess the Truth in this part of the world, and no Preacher that we can have any confidence in.

There seems to be a good field for labor here, and, perhaps, by a general circulation of books, etc., the cause may be built up, to the saving of a few souls for the Kingdom; and perhaps some one may be awakened to the light who will be able to expound the Word. There was a little church organized, but it is now nearly broken up on account of the conduct of the Preacher. It is lamentable that such is the case, as it occurred just at a time when much good was likely to be done. This proves to us, that as the responsibility of sending good men as Evangelists rests upon the Church, if they prove dissolute, wild, reckless, and not sober minded, but lustful disturbers of the peace of families, incalculable damage is done, and the greatest care and precaution should be taken in the matter of sending out these men.

The HERALD comes regularly, and is truly a welcome visitor. On perusing its contents we find that it is not only cheering, by reason of its enlightenment, but it enables us, as it were, to meet and hold sweet converse with many brethren of like precious faith.

One thing I would like, and that is, to know the address of more brethren. Perhaps more than we are aware of are in our region.

## Instruction for Unbelievers.

### A Synopsis, or Brief Statement of the Gospel.

The term *Gospel* signifies good news, or glad tidings. The angel of the Lord which appeared to the shepherds at the birth of Jesus Christ said: "I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And immediately "a multitude of the heavenly host" was heard "praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke ii: 10-14.

"Phillip (the Evangelist) went down to the city of Samaria, and preached Christ unto them."—Acts viii: 5. And verse 12 shows that in preaching Christ "he preached the things concerning the Kingdom of God, and the name of Jesus Christ."

When Jesus began his mission "he went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom." Matt. iv: 23. Mark i: 14. And in Matt. xxiv: 14, he says, "And *this* Gospel of the Kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." This shows that the Gospel which Jesus and the Disciples preached in Judea and Galilee was the same as he sent the twelve Apostles to preach in "all the world," after he rose from the dead. Phillip at Samaria, and Paul at Rome, and wherever he went, preached and "testified the Kingdom of God, persuading them concerning the Lord Jesus, both out of the Law of Moses and out of the Prophets, from morning till evening."

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii: 23, 30, 31. And in Acts xx: 25, he says, "And now, behold, I know that ye all among whom I have gone *preaching the Kingdom of God*, shall see my face no more."

After Jesus rose from the dead he was with his Disciples forty days, "speaking to them of the things pertaining to the Kingdom of God." Acts i: 3. And his commission to them, as recorded by Luke, is as follows: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Thus it is 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 xxiv: 44, 46, 47.

This commission clearly indicates that, since all the things which were written in the Old Testament Scriptures concerning Jesus were to receive fulfilment, it was necessary to refer to those writings for instruction as to the things written therein, which relate to Jesus the Christ as our Prophet, Priest, and the future King of the whole earth. It is from those Scriptures we learn what the Gospel is, and what its glad tidings consist of; and it must be obvious to every one that the things which constitute the Gospel must first be known and understood before they can be believed and obeyed; and that unless believed and obeyed, according to the directions of Jesus and the Apostles, there is no salvation. "He that believeth, and is baptized, shall be saved," said Jesus.

Now, the Almighty God, a long time ago, made certain promises to the Fathers of the Israelitish nation, Abraham, Isaac and Jacob, concerning a seed in whom "all the families of the earth should be blessed"; and to whom also he said, "Unto *thee*, and unto *thy seed* will I give all this land"—"all these countries," the land then in the possession of the Canaanitish nations. This, the *one seed*, indicated in the Hebrew by the singular number, the Apostle Paul says "is the Christ." Gal. iii: 16. These promises were reiterated again and again, and subsequently confirmed by a solemn covenant, and established by an oath; "so that," as the author of the epistle to the Hebrews says, "by two immutable things (the promise and the oath) it was impossible for God to lie." Hence, though to us apparently long delayed, it is as sure of fulfilment as there is certainty that God exists. There was also, accompanying these promises, another, concerning a numerous seed, which should be as the "stars of heaven for multitude." These promises can be seen in their amplitude in Genesis, chaps. xii., xiii., xv., xvii., xxii., xxvi., and xxviii. Now, notwithstanding these promises were made to Abraham, Isaac, Jacob, and Jesus, yet none of them have ever come into possession of the land, neither have all nations been blessed in Abraham and his seed. Hence, it is yet all



future—and properly so; for since the “promised seed,” Jesus, is named in the deed as a joint heir, both must come into possession at the same time.

True, the numerous seed did dwell in the land for a long time, yet it was only by sufferance, as tenants at will, subject to removal. Neither did the law which God gave them give them any title to it. One enquires, “Wherefore then serveth the Law?” The Apostle answers, “It was added because of transgressions, till the seed should come to whom the promise was made.” Gal. iii: 19. Well, the Seed “came to his own land, and his own people did not receive him.” John i: 11. (Campbell’s translation). They said, “This is the heir, come let us kill him, and seize on his inheritance;” and they cast him out and slew him. Thus his death was made a sin offering, available for the transgressors, for HE was sinless. “For the transgression of my people was he stricken.” Isaiah liii. “That he by the grace of God should taste death for every man.” Heb. ii: 9. “But God raised him from the dead, and set him at his own right hand in the heavens.” “And gave him a name which is above every name; That at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord.” Eph. i: 20, 21, 22. Phil. ii: 9, 10, 11. The Apostle Peter testifies that it was for *this purpose* God raised him up, viz. that he might sit upon the throne of his father David, according to his oath-confirmed promise to him. Acts ii: 24–30; 2 Saml., vii: 12–16; Psalm lxxxix: 24–29, 34–37.

Jesus told his disciples that he was going away, but wished them not to be troubled on that account, for he said “I will come again and receive you to myself,” John xiv: 1–3. When Jesus was taken up from them into heaven, it was said to them, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts i: 11. And Peter testifies that “the heavens must receive (retain) him, until the times of restitution (restoration) of all things which God has spoken by the mouth of all his holy prophets.” “Then he shall send Jesus Christ, which before was preached unto you.” Acts iii: 20, 21. Now, when he returns, he has a great work to accomplish, viz., to re-gather the nation of Israel from all countries whither God has scattered them, and to place them in the promised land, from which they shall never again be driven out, and they will be His people, and He their King; to raise from the dead all his saints who have died in this faith, and reward them with glory, honor, incorruptibility, and eternal life; to change the living saints into His own glorious likeness, and endow them with the same life and immortality, and share with them all the glory and honor which the Father has given to Him. On one occasion Jesus said to them, “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.” Luke xii: 32. And to the twelve disciples He said, in answer to their enquiry what they should have, “And ye which have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory; ye also shall sit upon twelve thrones, judging

(or ruling) the twelve tribes of Israel." Matt. xix : 28 ; Luke xxii : 28-30.

John, the revelator, had a glorious vision of the redeemed, and in the new song which they sung they said, "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." Rev. v : 9, 10. Then, with the aid of His immortalized saints in the government, His kingdom and Dominion shall extend until it has subjugated all nations to His righteous sway. Read, attentively, Daniel vii : 13 to end.

The foregoing is a brief statement of the elements of the Gospel ; that Gospel which Jesus and his Disciples preached in the cities and villages of Judea and Samaria, and which he sent the Apostles to proclaim to all nations for a witness ; that by it he might "take out from among men a people for his name."

Now let us look for a moment at the condition of man, and we shall better understand and appreciate the scheme unfolded in the Gospel proclamation as one worthy the benevolence and the wisdom of God. In the Book of Truth it is written as follows, and the experience of man in all ages proves its truth :

"The dark places of the earth are full of the habitations of cruelty." Psalm lxxiv : 20. "There is none righteous, no, not one." "They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one." "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 have they not known." "For all have sinned, and come short of the glory of God." Rom. iii : 10-23.

For a very graphic description of the present condition of man by nature, and how he became thus debased, see Rom. 1 : 18-32. Now, the inevitable doom of all such is death. For "the soul that sinneth it shall die." Ezk. xviii : 20. "The wages of sin is death." Rom. vi : 23.

To our first parents it was said, that of the fruit of every tree in the garden of Eden they might freely eat, except one, which was fully described and pointed out to them. "For in the day thou eatest thereof thou shalt surely die." (margin, dying thou shalt die.) Then came the tempter, "that old serpent who is called the Devil and Satan," and suggested that from improper motives they were forbidden to eat of it ; that the fruit was good for food ; that it would make them wise, and elevate them to the dignity of Gods ; and further said, "Ye shall NOT surely die." So the voice of the tempter was hearkened to, and the voice of God was disregarded. But that did not prevent the threatened punishment from being meted out to them. "In the sweat of thy brow shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return." Gen. iii : 19. Hence, says the Apostle Paul (Rom. v : 12), "Wherefore as by one man sin entered into the world, and death by sin ; and so death passed upon ALL men ; for that all have sinned."

Here, then, we see why men die; that it is the penalty due to transgression; and that not God, but man only is to blame, for he knew what the law said, and what its penalty was. It is to man, then, in this lost and perishing state,—to man, wholly mortal, and under sentence of eternal death, that the Gospel comes as a message of glad tidings; offering remission of sins,—a free pardon and *eternal life*, by a resurrection from the dead, to all who will accept it on the terms propounded in the message, viz., repentance, reformation of life, and obedience to the law of faith.

As has already been shown, Jesus, when he sent His Apostles to preach the glad tidings, told them “that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.” And in Mark xvi: 16 it is written, “Go ye into all the world, and preach the Gospel to every creature; he that *believeth* and is *baptized* shall be saved.” So they began in Jerusalem; and when the many thousands who heard Peter preach the Glad Tidings believed, and cried out, “Men and brethren, what shall we do?” he answered, “Repent and be baptized, every one of you, in the name of Jesus Christ, *for the remission of sins.*” Acts ii: 38. “Repent ye therefore, and be converted, that your sins may be blotted out.” Acts iii: 19. “And Phillip went down to the city of Samaria, and preached Christ unto them.” “And 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.” Acts viii: 5 and 12. And when Saul of Tarsus believed the instruction given him as to what he *must do*, Ananias said to him, “And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts xxii: 16. These examples show that when the Glad Tidings are preached, heard and understood, then those who are “disposed for eternal life” “become obedient to the faith;” as it is written: “Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls.” Acts ii: 41.

Such, dear reader, is a brief statement of the Gospel message, which unfolds the scheme of redemption, and exhibits the goodness and philanthropy of God, and proves the truth of His declaration by Ezekiel the Prophet: “For I have no pleasure in the death of him that dieth, saith the Lord God, wherefore turn yourselves and live ye.” Ezk. xviii: 23, 32. Again, he says, “As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye from your evil ways, for why will ye die?” Ezk. xxxiii: 11.

And Jesus, in the days of His flesh, said, I am the *Way*, the *Truth*, and the *Life*; no man cometh unto the Father but by me.” John xiv: 6. “Come unto me all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” Matt. xi: 28, 29, 30.

These expostulations and gracious invitations show that ample pro-

vision is made for man's salvation and restoration to the favor of God, and to the possession of eternal life through Jesus, and through Him only: "for there is no other name under heaven given among men, whereby we must be saved." Acts iv: 12. And it further shows that God is not the cruel and vindictive tyrant that some have represented him to be; but rather that He is "gracious and merciful, not willing that any should perish." Hence, "He was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us (the Apostles) the word of reconciliation: Now then, we pray you in Christ's stead, be ye reconciled to God." 2 Cor., v: 18, 19, 20.

Such, dear reader, is the message which unfolds the way of life, on the authority of God's word. Do you believe it? Then receive it, and love it, by rendering the obedience it requires of you, and remission of sins is yours. Then, "by continuing patiently in well doing, glory, honor, immortality, and eternal life" will be your portion for ever.

J. W.

[Communicated for the Herald.]

### A Few Reasons why Judah as a Nation will be Saved.

"And ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh. Then let them which are in Judea, flee to the mountains; and let not them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people.

And 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 shall be fulfilled. 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 the heavens shall be shaken. And then they shall 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. And He spoke unto them a parable; behold the fig tree, and all the trees. When they now shoot forth, ye see and know of yourselves that the summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Luke xxi: 20-33.

From the foregoing we would deduce the following legitimate conclusions:

I. The author of this sublime prophecy, is the Son of God, and Savior of the world.

II In its duration it spans the times of the Gentiles.

III The subjects of all the threatenings and promises in the foregoing extract from our Savior's discourse upon the Mount, are the literal descendants of Judah. These days of vengeance commence in Jerusalem and the land of Judea, not in Rome and Italy. And there was to be great distress in that land, and wrath upon that people, (the Jews) not the Gentiles. And this distress was to continue, and these days of vengeance roll on until all things which are written may be fulfilled, (or according to Campbell, "until all denunciations of the Scriptures should be fulfilled.") All the denunciations of the Scrip-

tures were not fulfilled during the siege and destruction of Jerusalem, nor even during the entire war of the Romans against the Jews, which was only about seven years. These were only "the beginning of sorrows." According to the things written, they were to be dispersed among all the nations of the earth; and they were to be sold in the human marts of the world until none would buy. They were to be a reproach and stigma, a hiss and a by-word, a scattered and peeled people during their entire dispersion. And so long should they be cast down and their hope of deliverance be deferred, that life with all its endearments, should become a burden too intolerable to be borne; so much so, that the Prophet represents them as saying, when it is morning, "would God that it were evening," and when it is evening, "would God that it were morning."

The last great cup of sorrow shall be meted out to them by the Gentiles, when "all nations shall be gathered against Jerusalem to battle; and the city shall be taken and the houses rifled, and the women ravished; and half the city shall go forth into captivity." Zech. xiv: 1, 9. That this prophecy did not receive its fulfillment at the siege and destruction of Jerusalem, is evident from the fact that "the Lord shall go forth and fight against those nations, as when He fought in the day of battle." Verse three. The Lord did not fight against Titus and the Romans at the destruction of Jerusalem, A. D. 70. If He did, He met with a signal defeat. This is further evident from the fact that in the midst of the great battle, the Lord shall come to the Mount of Olives, and all the Saints with Him to end the controversy of the nations for Zion. Verse four.

Thus, the literal Jews are the subjects of all the judgments written, and will continue to be until the last denunciation of the Scriptures shall be fulfilled, which will not be until Christ and all the Saints shall come to deliver them from the combined armies of earth which shall be arrayed against them. Or, according to Christ, they were to "fall by the edge of the sword" and to "be led away captive into all nations," and their beloved city "be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Here we find a measuring line, with which to determine the duration of this "great tribulation" of which Matthew speaks, the unprecedented "affliction" of which Mark speaks, or "these days of vengeance, or wrath upon this people" of which Luke speaks. These days of vengeance were to commence with the compassing of Jerusalem with armies, and leading the Jews captive into all nations, and to terminate with "the times of the Gentiles." And the subjects of these judgments during this entire period of time were the literal Jews. The Gentiles are the oppressors, and the Jews the oppressed. There is no transition or change of parties, nor interregnum in the long chain which binds all the judgments and promises to the same race of people.

IV. If, as has been shown, the judgments and thralldom relate to the Jews, then it follows, as a necessary sequence, that the deliverance belongs to them also. And if the deliverance belongs to them, then the signs which portend this deliverance must relate to them also.

According to the foregoing testimony, the Jews must be in the captivity of the Gentiles until the times of the Gentiles be fulfilled. And according to this immutable testimony, all the threatened judgments, extending over these days of vengeance, were to come upon that race of people. They were to extend over the times of the Gentiles. The coming of Christ and the emancipation of His people from the threldom of the Gentiles, is to be subsequently to these days of vengeance; therefore the deliverance of the Jews will not take place until after the times of the Gentiles shall have run out. Matthew, Mark and Luke, refer to the same judgments to fall upon the same people. They also use different phrases with which to represent the same unprecedented tribulation. The terms "tribulation," "affliction," and "days of vengeance" (in Matt. xiv: 21; Mark xiii: 19; Luke xxi: 22,) are used synonymously. According to Matt. xxiv: 29, the signs of Christ's coming and the deliverance of the Jews, will be subsequent to the tribulation of those days, or, in other words, subsequently to the times of the Gentiles. Christ said, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. xxiv: 29-31. The four verses following the last quotation, are the same in Matthew as in Luke, and relate unmistakably to the Jews. Please observe in the light of the foregoing:

I. That signs of Christ's coming, and the gathering of His elect from the four winds of heaven, will be subsequently to the tribulation of those days, this tribulation will extend over the times of the Gentiles; therefore, the coming of Christ, and deliverance of the Jews, will be subsequently to the times of the Gentiles.

II. By comparing Matthew and Luke, the people who were to be led captive into all nations, and to remain there until the termination of the times of the Gentiles, and Christ's elect are one and the same people. This view is confirmed by the following language of Christ as recorded in Matt. xxiv: 22. Speaking of this "tribulation" or "those days of vengeance" which should come upon this people," he says, "And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." The subjects of the whole tribulation during "those days of vengeance," or during "the times of the Gentiles," will be elect or chosen ones. That the literal Jews in their alienation and unbelief, are still the elect, or chosen people of God, will be seen by reference to the following quotations; Rom. ix: 4: xi: 28. Speaking of his brethren and kinsmen according to the flesh, Paul says, "who are Israelites, 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."

Again he says, "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." When speaking of the condition of Jacob when the deliverer comes to Zion, the Apostle says, "as concerning the Gospel, they are enemies for your sake, but as touching the election, they are beloved for the fathers' sakes." This is the very Israel to whom "blindness has happened until the fulness of the Gentiles be come in." See verse twenty-five.

The time is yet future when the rigor of the punishment of this people shall be so great, that should not God interpose and shorten those days, that race would become quite extinct. According to Dan. xi: 40-45; xii: 1; in the latter days of the times of the Gentiles, the King of the North with the armies of the world shall reduce Daniel's people to such an extent, that it will be necessary, to prevent their extermination, that Michael, the chief of the angelic host, should stand up for their deliverance. According to Zech. xiv: 1, 2, all the nations of the earth shall be gathered against Jerusalem, and will have carried half its inhabitants into captivity, and brought the remainder into such an extremity, that it will be necessary for the Lord to go forth and fight against those nations as He fought in the day of battle. But the signals of the overthrow of their enemies, will be the signs of their deliverance. That the signs in the sun, moon and stars, the sea and waves roaring, are political, and not literal, is evident,

I. From analogy. The thralldom of the Jews is national, therefore their deliverance must be national also. The downfall of their oppressors would be an unmistakable sign of their emancipation.

II. Like cause, like effect, is one of the simplest principles in philosophy. To place this point in a more striking light, I will give Campbell's translation of Luke xxi: 25-28. "And there shall be signs in the sun, and in the moon, and in the stars; and upon earth the anguish of desponding nations; and roarings in the seas and floods; men expiring with fear and apprehension of those things which are coming upon the world; for the powers of the heavens shall be shaken. Then they shall see the Son of Man coming in a cloud, with great glory and power. Now when these things begin to be fulfilled, look up, and lift up your heads; because your deliverance approaches."

The shaking of the powers of the heavens is the *cause*, the anguish of desponding nations the *effect*. This great national effect must be the result of political revolution, or a power before whom they shall quail, or they would not despond in the beginning of the conflict, and yet anticipate a more fearful and hopeless encounter. What analogy between a disturbance of the equipoise of the heavenly bodies, and the anguish of desponding nations? None. But when this oppressed people shall see the imminent peril of their oppressors, and behold their dreadful consternation, they may lift up their heads and rejoice in anticipation of speedy deliverance. Every battle the rebels lost during the recent war, was an evidence to the three millions of slaves that their deliverance was at hand. When they saw the wild consternation of their oppressors as Grant and Sherman were pressing

them on either side, and Sheridan was sweeping the valley of the Shenandoah, as the faces of the oppressors gathered blackness, the faces of the oppressed were radiant with hope. I will now give a prophetic fulfillment of the nature of the signs foretold by our Savior, and the nature and subjects of the deliverance they portend. God is His own interpreter, and He will make it plain. The following prophecy of Joel covers the whole ground, in *time, place, people, symbols*, etc.

“For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land. Put ye in the sickle, for the harvest is ripe; come, get ye down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of His people, and the strength of the children of Israel.” Joel iii: 1, 2, 13-16. The analogy and fulfillment of all the material points in our Savior’s prophecy, in Luke xxi: 25-28, are so perfect, that further comment would be superfluous. If, as all expositors agree, the darkening of the third part of the sun, moon and stars, (in Rev. viii: 12,) denoted the overthrow of the third part of the empire of the world, surely the overthrow of all emperors, kings, cabinets, and rulers of the world, may be fitly represented by the darkening of the whole sun, moon and stars. But, if these luminaries be understood in a literal sense, then the literal heavens and earth must pass literally away, leaving no literal locality for the Kingdom of God.

Those who shall see the signs of Christ’s coming will be the subjects of the deliverance they portend. The bursting buds of their own fig-tree, is a beautiful symbol of their national deliverance. Christ cursed the fig-tree, and it withered and died. Again, He will bless it, and opening buds, and green foliage, shall presage a bright summer day for that afflicted people, after a long dreary winter of sorrow, and oppression. Verses 29, 30, 31.

The generation that shall behold all these signs, will be living witnesses of the apocalypse of the Son of God. Verse thirty-two. Dr. Cummings and others have rendered the Greek word *γενεα*, *genea*—*race*, in order to avoid the conclusion that Christ actually came the second time during the lives of the generation living contemporaneous with His first advent. But this rendering involves as great a difficulty as the one they seek to avoid. To say that this race shall not pass *until* a certain thing shall transpire, implies that having survived said epoch, it will pass away: whereas of Christ’s Kingdom—that race—(Luke i: 33) there shall be no end.



Christ had traced the history of the Jews through the times of the Gentiles, and had just narrated the subsequent signs of His coming; and then, without reversing the order of events, having for His standpoint the last generation of that people, and not the first, He says *this*, not *that* generation shall not pass, etc. The demonstrative adjective *this* points out the event nearest by, and *that* most remote. From the closing history of Gentile power the last generation of the race of Jews, would be nearest by, and the first generation most remote. Hence from this point, Christ would naturally designate the generation living at the time these last events should occur, the same as Daniel when speaking of the kings living coterminously with the establishment of His Kingdom he says, "In the days of *these* (not those) kings, shall the God of Heaven set up a Kingdom. Thus, the generation living when the first of these signs shall appear, will survive all the mighty revolutions and stupendous events connected with the coming of Christ, and the setting up of His Kingdom.

J. M. STEPHENSON.

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## Miscellaneous.

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[Communicated for the Herald.]

### Behold the Man!

CONSIDER the glorified Son of God,—the victorious conqueror of death and hades, as he leaves this mundane sphere; as he mounts the ethereal heavens, ascending to His Father and our Father, to His God and our God; within the veil, to appear in the presence of God for us; into the most holy place, as our Advocate and Intercessor,—made a High Priest for ever, after the order of Melchizedec, after the power of an endless life. With what emotions of joy, with what gratitude and thanksgiving, yea, with what adoration and loud hallelujahs does the humble, devoted child of God contemplate the MAN—the glorified Son of God, as He enters into the Most Holy Place, even heaven itself, to finish the work of atonement; the antitype of the Aaronic priesthood. The order is changed, and is made an unchangeable priesthood after the power of an Endless Life. Consider how great the MAN is to whom the Father has given power and ability to give eternal or unending life to the sons and daughters of apostate Adam. As in the type, so in the antitype; the blessing cannot be given until the High Priest comes out of the Holy of Holies. In the type the congregation waited for him without.

Dearly beloved in the Lord, the present is our waiting time. Are we ready? Are our garments pure? Are our lamps trimmed, and brightly burning, and we like men who wait for their Lord when he shall come from the wedding? It is God's order and arrangement to have a tried people. As with the Head so with the body. "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." The present is the time for the called-out ones to un-

dergo a thorough course of discipline, which is clearly taught in the precepts, commands and examples of Christ and his holy Apostles. Such a course is absolutely necessary to perfect the body, and prepare it for the high position which God in His wisdom has arranged for it to occupy,—to be kings and priests, and reign with Jesus on the earth. A high and holy calling. What a weight of responsibility rests upon the called-out, and chosen, and faithful. Entrusted with the weighty responsibility of exhuming and bringing out of the rubbish of the sects and denominations the ancient Abrahamic faith, so highly prized and so clearly taught by the Apostles: "One faith, one hope, and one baptism." This truly is a noble work. The Master expects every man to do his duty. The Gospel of the Kingdom must be preached. Men must be instructed. The world must be warned. "Sound an alarm in my holy mountain; let all the inhabitants tremble; for the day of the Lord is near, and hasteth greatly." Soon our High Priest will come out of the Most Holy Place to bless His people, and reward every man as his work shall be. "Unto them that look for Him will He appear the second time without sin unto salvation." How very small the number, if only those who look for and love the appearing of Christ will be gathered into the everlasting kingdom. Yet such is the teaching of the unerring word of truth. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Christ rejoiced in spirit, and said, "I thank thee, O, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; for so, Father, it seemed good in thy sight." God is an exact time keeper. When the number of the called out and chosen is completed, who are to be associated with the Man, in His rule over the world, then will He leave the Most Holy Place, and return to claim His purchased inheritance. All hail the Man! made immortal, crowned with glory now; not the babe of Bethlehem; not the persecuted and despised Nazarene; not now the crucified, the suffering and the dead; but the glorified Son of God, the Anointed King of Israel. What a day of glory and renown for the called-out, chosen and faithful. Earth was the scene of His humiliation, degradation, and ignominy. Earth is to be the scene of His exaltation and glorification. But the body (the Church) will be glorified with the head. This necessitates the living again of the sleeping dead. It will not be simply the calling back to the life of Lazarus, or the widow's son, but the myriads of His jewels who lie entombed in sea and earth, will then come forth all immortal, like their ever living glorified Head. What shouts of victory over death and the grave; what songs of praise, yea the new song will be sung, "Worthy the Lamb that once was slain and hath redeemed us, and made us unto our God kings and priests, and we shall reign with Him on the earth." Amen.

The manner of His coming, and the work of restitution, must be reserved for other articles.

N. BOND.

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If ye be reproached for the name of Christ, happy are you.

[SELECTED.]

A Man Translated!

Do you ask who and where? It was in the City of Brooklyn, N. Y. His name was STARIN. The fact is vouched for by an eminent Methodist Minister, Rev. ABEL STEVENS, D. D., so there ought to be no doubt in the case. The essential points are thus stated by Dr. Stevens:

CHARLES M. STARIN was born at Fultonville, N. Y., November 17th, 1799, and went to Heaven from Brooklyn, N. Y., March 23d, aged 69.

\* \* He has lately been manifestly ripening for Heaven. He expected a sudden departure, and prepared his affairs for it. In his last family prayer, on the evening of his death, he invoked a blessing on each member of his family by name. In the night he was suddenly attacked with illness, and before morning was not, for the Lord had taken him.

Is not that a genuine case of translation? True, Dr. Stevens incidentally speaks of "his death," but that manifestly was a slip of the pen: it is the only intimation that death was so much as thought of; for though Mr. Starin was "suddenly attacked with illness, in the night, before morning he was not, for the Lord had taken him." No one can fail to see that these words refer to what was said of Enoch, who "walked with God; and he was not; for God took him." Gen. v: 24. And Paul saith, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." Heb. xi: 5.

Whether our neighbor in Brooklyn was found after he "was not, for the Lord had taken him," we are not told. If the statement concerning him is strictly correct, the friends were saved the cost of a funeral, and the Doctor of Divinity the labor of officiating at a burial. God, according to the statement in the case, made these ceremonies unnecessary. But that slip of the pen—"his death"—is a little stumbling as to the fact that "the Lord had taken him." The Bible way of the Lord's taking His saints is, to translate them, that they shall "not see death;" that they "shall not sleep," but "be changed in a moment, in the twinkling of an eye," or if they are dead, to "raise them up at the last day."

But a theological invention has been patented, it seems, to go a shorter and quicker route than was known to the ancient prophets, to Jesus Christ or His Apostles; for none of them use such language as that found in relation to Mr. Starin. Whether this new patented way from this present state to another is quieting to those who seek some other way into the kingdom than the Bible way of a resurrection from the dead, or a translation at the last trump, we do not know; but we do know that its foundation is as baseless as the Romish purgatory, and just as anti-scriptural; "born of the will of man," and not of God. Inherent immortality is the womb out of which they have both come forth.

If a man would keep his integrity and his independence free from temptation, let him keep out of debt. Dr. Franklin says, "it is hard for an empty bag to stand upright."

[Communicated for the Herald.]

**Motive.**

Motive is the mainspring of action. The human mind is so constructed that it is most easily moved by motive. Coercion is not motive. It destroys the freedom of the will. In all ages, and in every clime, men are moved by motive, and motive only, where the will is left free. A tyrant may use coercion or threatenings to accomplish his purpose, but a good man never. That which acts as a motive upon men must be of such a character as to present inducements. A laboring man is induced by the reward offered; and this principle is illustrated everywhere, in all departments of life—even in matters of religion. Peter was anxious to know what he should have for following the Master. Said he, "behold, we have left all and followed thee, what shall we have therefore?" He was concerned about the reward. A throne in the Kingdom was held up as an inducement. This principle actuated even the Son of God. He suffered the calumny of the world, was mocked, was tried, and condemned for a pretended crime, and suffered the death of the cross "for the joy that was set before him." Heb. xii: 2. Motive and reward are inseparable, as there exists no motive where there is no reward promised. Promises must offer good before they can act as motive. The Gospel comes to men upon this principle. It is made up of great promises—"exceeding great and precious promises"; and if ever man attains to the Divine nature, it will be through these promises as a motive. The Gospel, being good news, must offer promises and not threatenings. Paul declares the Gospel to be the *power* of God unto salvation. It must be a motive power; because God will compel no one to be saved against his or her will. If compulsion was the character of this power of God, it would lose the element of goodness and destroy all choice, and place salvation not within the power of the will. If, now, the Gospel is good news, and this good news consists of promises, it necessarily follows that no threatenings should be preached as a part of the Gospel. To preach, therefore, eternal torment, non-resurrection of the wicked, *aionion* judicial assize, and kindred themes, as a part of the Gospel, has no foundation in the word of God. To preach the destruction of the Sodomites and God's judgment upon the antedeluvians, although true in themselves, are not necessarily a part of the Gospel, and should not be made a test of fellowship.

Yours, for the Truth,

A. J. EYCHNER.

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POPE wrote to Swift: "I am now rich enough, and can afford to give away five hundred dollars a year. I would not crawl upon the earth without doing a little for truth. I will enjoy the pleasure of what I give, by giving it alive, and seeing another enjoy it. When I die, I should be ashamed to leave enough for a monument, if there was a wanting friend above ground."

[Communicated for the Herald.]

**Afternoon Reflections.**

Write! write! What shall I write? So many subjects come crowding into my mind; so many lessons I would gladly teach. But then comes the thought, shall I, who need so much to be taught myself, presume to teach others? If it were not for the desire we have to be a "laborer in the Master's vineyard," we would gladly leave the task to more able pens. Sometimes when a professor, with all his logic, has failed to present the principles of a problem in a manner comprehensible to his students, we have seen an awkward school boy get up, and, in a blundering manner, bring out the principles so clear and so plain, that each one in the class would readily understand them. So, if we, in the meagreness of our opportunities, shall present a truth or teach a lesson, in a manner unworthy of a mind of larger caliber or wider experience, we shall at least have fulfilled the Apostle's injunction, "Do good as ye have opportunity."

So much has been said and written by preachers and teachers, and so little good accomplished, that there is little encouragement to hope that the present generation will make any very rapid strides of improvement either in morals or religion. The moral and religious world have become stagnant from inaction; its waters exhibit a green scum, and emit a foul, unpleasant odor, creating a miasma that is breeding disease and death to a fearful extent.

And is there no remedy? no channel through which the impurities may pass off, and by means of which the pure waters of the Word of Life may come gushing in to heal the pool, and flow out like a river of life to gladden and fertilize the earth? Some may ask, are not the press and pulpit the channels through which this may be accomplished? We have gorged ourselves with the spicy meats and drinks they have poured out to us, until we have become moral and intellectual dyspeptics, and turn with disgust from plain, wholesome diet. We have cried, "give, give," until preachers and printers alike have hunted the market to cull choice bits with which to tickle our delicate and capricious appetites. What we need is food, less in quantity, but of better quality. The standard of religion and morality must be elevated; our ideal Christians must reach the stature of "perfect men and women in Christ Jesus."

We took up our pen with the intention of writing on another subject, but these thoughts were on our mind, and came out at our finger's ends. The subject we had in contemplation will be given to the reader in another paper.

HELEN B. WARREN.

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A MAN'S reputation has been very aptly compared to a sheet of white paper, which, if it be once blotted, can hardly be made to look as spotless as before. Apologists of youthful immoralities, should think of this.

### Filthiness of the Flesh.

We clip the following from the "Voice of the West.":

"Bro. E. D. Kentfield, writes from Brandon, Vt.:

Bro. Himes: I am glad to see you bring out the tobacco question. I do not see how anyone can ask God to cleanse them from all filthiness of the flesh and spirit and perfect them in holiness, while they are polluting themselves with its use. Brethren and sisters, can you ask God's blessing on it as you use it? A gentleman of this place experienced religion this spring. He used tobacco, and had for thirty-five years. One morning as he arose from his knees, after family prayers, he thought of his tobacco. He took his box. Just then he happened to think, can I ask God's blessing on this? It gave him such a shock he came near falling, and he commenced to weep. He said it went over him like a shock of electricity. He took his box and all his tobacco and started on a run for his hog sty, not daring to stop lest he should be tempted to take some. He is entirely cured; not the least hankering for it; is gaining strength, and has not felt so well for twenty-five years."

Now while we approve of *the decision* of "the gentleman" referred to, relative to the disuse of the "filthy weed," yet we think he needs a word of enlightenment as to another unclean creature that it seems he keeps on his premises. We refer to the inmates of the hog-sty. It seems he decided that the tobacco was too filthy a product for his own consumption, hence he ran for the hog-sty, and fed it to the hogs. We doubt whether they would eat the stuff however, but the "gentleman's" course illustrates a point, viz. that what is not fit for any other use is good food for hogs. Then in turn, the hogs are consumed by man, as good food for him. This is a mistake. Good healthy flesh cannot be produced on any animal existing only so far as it is brought into harmony with natural laws. Animals contract diseases from neglect and inattention to these laws, as well as man.

Our conviction is, that the hog, as fed and kept by people now-a-days is about as filthy and unhealthy an animal as can be found. Scrofula is entailed on thousands by means of its use as food. Sore eyes, salt rheum, pimpled faces and scabby diseases of all kinds owe their origin, in many instances, to its use. It was a creature that God saw fit to prohibit to his chosen people as food, and we have no liking for it as food for the people of his choice to-day. We believe that they would preserve themselves from many fleshly ills and ailments if they would forego its use in any shape whatever.—EDITOR.

**PERFECTION.**—The discussion of differences is often greatly facilitated by accurate definitions. Speaking of the doctrine of sinless perfection, as attained upon earth, a Methodist preacher of some celebrity proposed to make it very clear. "Christian perfection, my brethren," said he, "is not angelic perfection, nor Adamic perfection; but it is to be as perfect—to be as perfect—to be as perfect—as—the nature of the case will permit." How perfectly now we can all agree in that!

[SELECTED.]

**The Power of Forgiveness.**

A SOLDIER, whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offence. He was an old offender, and had often been punished. "Here he is again," said the officer on his name being mentioned; "everything—flogging, disgrace, imprisonment—has been tried upon him." Whereupon the Sergeant stepped forward, and apologizing for the liberty he took, said:

"There is one thing which has never been done with him yet, sir."

"What is that?" was the inquiry.

"Well, sir," said the Sergeant, "he has never been forgiven."

"Forgiven!" said the Colonel, surprised at the suggestion.

He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge.

"Nothing, sir," was the reply; "only I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offence, the Colonel addressed him, saying, "well, we have resolved to forgive you!"

The soldier was struck dumb with astonishment; the tears started in his eyes, and he wept like a child. He was humbled to the dust; he thanked his officer and retired—to the old refractory, incorrigible man? No; he was another man from that day forward. He who tells the story, had him for years under his eye, and a better contented man never wore the Queen's colors. In him kindness bent one whom harshness could not break; he was conquered by mercy, and forgiven, ever afterward feared to offend.

**ON PATIENCE.**—When troubles come, it is no use to fly in the face of God by hard thoughts of Providence,—that is kicking against the pricks, and hurting your feet. The trees bow in the wind, and so must we. Every time the sheep bleats it loses a mouthful, and every time we complain we miss a blessing. Grumbling is a bad trade, and yields no profit, but patience has a golden hand. Our evils will soon be over. After rain comes clear shining. Black crows have wings. Every winter turns to spring; every night breaks into morning.

Blow the wind never so fast  
It will lower at last.

If one door should be shut, God will open another; if the peas do not yield well, the beans may; if one hen leaves her eggs, another will bring out all her brood; there's a bright side to all things, and good God everywhere. Somewhere or other, in the worst flood of trouble, there always is a dry spot for contentment to get its foot on, and if there were not it would learn to swim.

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Gleanings.

**HYPERBOLICAL.**—The “Rev.” J. Bonner was one day preaching at Kettle, in Fife, for his friend, the relief minister thereof. It was a very warm day; the church closely packed; the occasion, the Monday following communion. He observed, with some annoyance, many of the congregation nodding and sleeping in their pews whilst he was preaching. He took measures accordingly, and introduced the word “Hyperbolic” into his sermon. But he paused, and said: “Now, my friends, some of you may not understand this word *Hyperbolic*. I’ll explain it. Suppose that I were to say that this congregation were all asleep in the church at the present time, I should be speaking hyperbolically; because (looking around) I don’t believe more than one-half of you are sleeping.” The effect was instantaneous, and those who were nodding recovered themselves and nudged their sleeping neighbors, and the preacher went on as if nothing had happened.

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**LAZY** boys and girls make lazy men and women, just as surely as crooked saplings make crooked trees. The great mass of paupers in our almshouses and criminals in our prisons, have come to what they are by being brought up in idleness. Those who constitute the business and virtuous part of our community, those who make our great and useful men and women, were trained up in their early days to habits of methodical industry.

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**WE** are apt to make our vocation in looking out of the way for occasions to exercise great and rare virtues, and by stepping over the ordinary ones which lie directly in the road before us. When we read, we fancy we could be martyrs; and when we come to act, we cannot bear a provoking word.

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If the spring put forth no blossoms, in the summer there will be no beauty, and in autumn no fruit. So, if youth be thrown away without any improvement, riper years will be contemptible, and old age miserable.

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**KNOWLEDGE** is not wisdom; it is only the raw material from which the beautiful fabric of wisdom is produced. Therefore, let us not spend our days in gathering material, and live and die without a shelter.

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**REGRET** not a golden age that is behind. There is one before, and it beckons you. Its rewards are not for the idle, but for the brave hearts disciplined to toil.

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**WHAT** thou darest not to think, thy fellow servant looking on thee, that dare not to think, thy Heavenly Master looking into thee.

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**PRACTICE** flows from principle; for as a man thinks, so will he act.



## Book Notices.

"**AUTOBIOGRAPHY OF A SHAKER.**"—A neatly printed bound book of 162 pages, sent to us from Charles Van Benthuysen and Sons, 407 Broadway, Albany, N. Y. Its author, F. W. Evans, is a Shaker of thirty-eight years experience, who now writes out the same for public use. We have been not a little amused, and somewhat disgusted with the nonsensical claims of this sect, as here given. They claim to be the church of Christ's second appearing. Ann Lee, who was born in Toad Lane, Manchester, England, is regarded as the wife of Jesus Christ. This woman is said to have been visited whilst in prison, by Jesus, in the year 1790. She is represented as the mother, and Jesus as the father of the church. As an illustration of their faith in her, we will quote a paraphrase of a portion of the forty-fifth Psalm. "The King's daughter of God—Ann—is all glorious within; her clothing is of wrought gold. She shall be brought unto the King, Jesus, in raiment of needle work; the virgins, men and women together, 'her companions' Christians—Shakers—that follow her, shall be brought unto thee, with gladness and rejoicing, worshipping God in the dances of them that make merry." "I will make thy name"—Ann—as is that of Jesus—"to be remembered in all generations. Therefore shall the people praise thee"—Ann Lee—"for ever and ever."

Shaker communities are nothing more nor less than Spiritualists in organized capacity. They claim to be of spiritual origin, to have spiritual direction, and to receive spiritual protection. They utterly ignore the literal coming of Christ, and claim that His second coming took place ninety-nine years ago. They also deny a literal resurrection of the dead, and teach that the body of man is but the shell of the chrysalis to be thrown off at death. Death is a spiritual birth, and is said to be beautiful, affording increased facilities to the spirit for manifestation and perfection. Such is the product of the Devil's first lie—"ye shall not surely die." God grant that the Lord may soon come, and put an end to the terrible tide of infidelity that is sweeping over the land.

"**THE FINAL DESTINY OF MAN.**"—This is the title of an eight page pamphlet sent us by mail. Its author is Irvin Moore, of Ann Arbor, Mich.

We have no disposition to recommend it as sound, after perusing it, but rather declare that its reasoning and conclusions are untenable, and absurd. He claims France as the modern Babylon, and the great city that is to be overthrown is Paris. The people of God, he says, will receive a call to come out of France, before her downfall. This great overthrow is to take place in the year 1870. He also believes in the conscious existence of spirits, and denies the resurrection of the body. The first death he says is that of the body, and the second death that of the spirit. The wicked spirits are reserved on earth until the end of the millennium, when God gathers them together for destruction. The Kingdom of God is to be set up between 1870 and 1873. The times of the Gentiles now being fulfilled, he recommends all noble knights and nations to resort to arms for the protection of the right of settlement of Palestine's lawful heirs.

He says also that he anticipates that the people of God will expect to receive the articles of Faith from his hands that will be necessary in order to secure them an inheritance in the Kingdom of God, therefore he enumerates seven articles for this purpose. He speaks as one having authority, and says that "as a whole it is necessary to believe in all the principles and doctrines laid down in his book in order to secure a possession in that good land." His second article is as follows: "I have no commandment to give either for baptism or immersions. The Lord will be our light when we return to His own land."

We have quoted sufficient to show the character of the work, and dismiss it with an exhortation to spend no time in reading it, but read God's Word instead.

# THE HERALD

OF

## The Coming Kingdom.

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### Editorial.

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#### **"My Kingdom is not of this World."**

THERE is no subject perhaps, that has awakened a greater spirit of inquiry for some years past, than the one we are about to examine, viz: the locality of Christ's Kingdom, as designated in God's Word. The reason for the present investigation, will be discovered on perusing the following letter:

AURORA, Kane Co., Ills., August 8, 1869.

DEAR BROTHER WILSON: A friend of mine has had considerable discussion with me upon the subject of Christ's Kingdom, the time of its establishment, and its locality at the time of its fulfillment. He affirms that Christ's Kingdom will not be a literal Kingdom on the earth, and takes John xviii: 36, for his stand-point, where Jesus says, "My Kingdom is not of this world." He says he would like to read your comments on this passage. I hope you will respond.

Yours, In Hope of the Kingdom,

J. E. LESLIE.

We are glad to know that the friend alluded to, is not so bigoted but that he can express a desire to read the comments of others on the point in dispute. Neither are we surprised that he should, like many others, cling to the words of Jesus, as quoted from John's testimony, relative to the Kingdom. We can readily see that if the Lord said, "My Kingdom is not of this world," and meant what is generally understood by the words, then it would be useless to contend for a literal establishment of His Kingdom on the earth. We presume, however, that God's Word does not contradict itself, else it would be powerless as a revelation for man's salvation. We believe that a perfect harmony exists in all its parts, from Genesis to Revelation. What God has communicated to us through His prophets, is not contradicted by Christ or His Apostles. Hence, if we find the burden of all Scripture writers teaching the literal establishment of Christ's Kingdom on this earth, we may rest assured that Jesus did not intend to contradict them when He said "My Kingdom is not of this world." Before proceeding to show what the Scripture teaching is concerning this Kingdom, we shall endeavor to remove the difficulty that seems to exist in the passage referred to.

#### **"MY KINGDOM IS NOT OF THIS WORLD."**

These words stand as an obstacle in the minds of many to the reception of the great truth of the literal establishment of the Kingdom of Christ on the earth. It is argued that if our Lord positively declared that His Kingdom was not of THIS world, it must be located elsewhere; hence, those who contend that it will be established on the earth are in error.

It will be seen that the whole argument turns upon the meaning of the words "THIS WORLD." Did the Savior mean the planet called earth, when He said "this world?" Again, does the word "world" always mean the globe on which we live and move? These are important points to determine, inasmuch as on a correct solution of them turns the argument in question. We believe in the plan of allowing the Bible to interpret itself, and shall proceed therefore to introduce other testimony where the word "world" is found, so as to learn, if possible, whether inspired men always meant the earth when using it.

Speaking to His disciples, our Lord says: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love its 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: 18, 19. In order to determine whether our Lord meant the planet on which we live, when He used the word "world" in the verses quoted, our readers will please substitute the word "globe" for "world," and see what sense they can get out of it. In order to make the theory good, that the planet was meant by the word world, in this instance, we should be compelled to admit that the globe possesses the faculty of hating the Lord's disciples, and loving those styled "its own," that the disciples were not of the earth, and yet they were living on it; that the Lord had chosen them *out* of the earth, and yet suffered them to live and die *in* it. What did our Lord mean then? The verses following furnish a key that opens up clearly what He meant by "the world." After declaring that *the world* would hate them even as it had hated Him, He says, "if they have persecuted me, they will also persecute you." "But all these things will they do unto you for my name's sake, because they know not Him that sent me. If I had not come and spoken unto them they had not had sin, but now they have no cloke for their sin." "If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father." v: 20-24. It is clear then that the world that hated our Lord and His disciples was composed of *individuals*, and not of seas, rivers, and solid earth. This world was one that had contracted *sin*, and their sin had no cloke, because Jesus had done works in their midst that demonstrated the truth of His claims, and yet they rejected Him. It is obvious, then, that the word "world" cannot always mean the solid globe on which we stand, but refers to the mass of inhabitants on the globe. This vast concourse of human beings, are termed the "world" in God's Word, and those among them who listen to the Gospel message and obey it, are said to "come out of the world," or separate themselves from it. That is, they are no longer a component part of the world in its mode of thought, or line of action, but have cut loose from it and joined themselves to another company styled "the ecclesias (called out) of God."

The Pharisees, perceiving how the multitude pressed after Jesus, and honored Him as a King, "said among themselves, perceive ye how ye prevail nothing? behold, *the whole world is gone after Him.*" John xii: 19. Did they mean that the globe itself had gone after Jesus, or was it not a forcible expression showing that the world of inhabitants had gone after Him. At that time the multitudes gathered round Him and would have made Him a King if Jesus had consented, hence the remark of the Pharisees that the world had gone after Him.

John, on seeing Jesus approach him said, "Behold the Lamb of God who taketh away the sin of the world." John i: 29. Query. Does the globe itself sin? Does Jesus take away the sin of the globe? No; He takes away the sin of its wicked inhabitants, as many as come unto Him.

Again, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John iii: 16. Did God so love the globe that He sent His Son to save it?

Or was it not His love for the perishing millions of earth, denominated "the world," that led Him to send a Savior to them? Clearly the latter, as appears from John vi: 33, where Jesus is represented as the bread of God coming down from Heaven to give "life unto the world." The world that receives this life from God's Son, is not the globe, but the people on it, because it is only given on condition of *believing on Christ* which is a condition the earth itself cannot comply with.

Jesus speaking of Himself said, "I am the light of the world," John viii: 12. And in addressing His disciples He said, "Ye are the light of the world." Matt. v: 14. The Apostle Paul addressing the Philippian says "ye shine as lights in the world." Phil. x: 15. The lights of the globe are the heavenly bodies, consequently Jesus and His disciples could not mean that they were lights to this planet when they declared that they were the lights of the world. It is clear then that the world of people was meant, whose minds were darkened by the traditions of the elders. In the midst of this thick darkness, the Lord and His disciples held up the light of life which entitled them to be reckoned as "lights of the world."

The Apostle Peter speaks of some who had "escaped the *pollutions* of the world through the knowledge of the Lord and Savior Jesus Christ." 2 Pet. ii: 20. James also, conscious of this pollution, informs His brethren that a trait of pure religion is to keep themselves "unspotted from the world." James i: 27. Is it possible that Christ's brethren are to look out for pollutions of the globe, and keep themselves unspotted from the contamination of the very planet—the solid earth they inhabit? No. They evidently referred to the festering sores on the body politic, the corrupt practices of men with whom they were surrounded. These men who in their aggregate were known as "the world," were the ones who manifested the corruption and pollution from which His disciples were to keep themselves unspotted.

Jesus said, "I have overcome the world." John xvi: 33. Had Jesus been fighting with the globe? Preposterous! He had, however, fought many a battle with His enemies, men of the world, but He invariably overcame them. So His disciples, those who are born of God, overcome the world also, and "this is the victory that overcometh the world, even our faith." 1 John v: 4.

Peter, referring to the deluge of antediluvian times, says that "the world that then was, being overflowed with water perished." 2 Pet. iii: 6. Now what are the facts as narrated in Genesis? What was it that perished by water—the solid globe—the planet on which men lived? or the inhabitants themselves? Clearly the latter. As soon as the waters subsided, evidence was afforded that the planet earth still existed, but the world of inhabitants had perished.

We have quoted sufficient testimony to prove to the satisfaction of any unprejudiced mind that the word "world" cannot always mean the globe we inhabit. Before dismissing this part of our subject, however, we will refer to the meaning of the original word. It is a translation of the Greek word *κοσμος* *kosmos*, which signifies order or arrangement, hence it is applied sometimes to the universe, on account of its perfect arrangement, and in Liddell and Scott's Lexicon, we are told that it is also applied to the inhabitants of earth—mankind.

With this explanation, from an undoubted source, we can have no difficulty in ascertaining what our Lord meant when He said, "My kingdom is not of this world." Jesus was arraigned at Pilate's bar, charged with the crime of claiming to be a King; hence Pilate said unto Him, art thou the King of the Jews? Jesus did not deny the truth, but said, "To this end was I born." Why did He not ascend the throne, then, and put down His enemies? Because the time appointed had not arrived, His Kingdom did not pertain to that order of things. Gentile times were in full blast. Their

times must first expire before Messiah's reign could begin. The world or *kosmos* that then flourished, was one in which Gentile powers had the ascendancy. The Romans were masters of that world, or order of things. Hence Jesus could with propriety say, "My Kingdom is not of this world"—this *kosmos*, or arrangement of things. It belongs to a future world, called "the world to come." Heb. ii: 5. He did not deny His expectation of reigning as King, but simply informed them that His Kingdom could not exist as a part and parcel of the world then in existence, not that it would not be established in the earth, when the time came for it to be set up, for that would have been to deny what the Prophets had testified to for ages previous. Jesus did not speak a word contrary to the Prophets, but always in harmony.

In concluding this part of our subject, then, we think it must be clear to all that the world Jesus had reference to was the same world that He alluded to when He said that it would hate His disciples, the same world that He said His disciples were the lights of, the same that the Pharisees said had gone after Him, and that John said that the Lord had come to save by His death. It is the same world that Peter said was polluted, and that James warned the disciples to keep unspotted from, the same that Jesus overcame, and the same that John says the disciples overcame by faith. That sin cursed, polluted and darkened world then was not the one that the Kingdom of Jesus pertained to. It was not of that world, but belonged to a future world when righteousness would cover the earth as the waters cover the face of the great deep.

Having produced sufficient evidence from God's Word on this point, we think it will not be out of place to introduce some of the teachings of inspired penmen as to the locality of Christ's kingdom. This we will do in our next issue.

### Mortal Resurrection Discarded as a Test.

A SHORT time since, we forwarded a copy of our recent tract entitled, "Are Christadelphians Consistent," to the Editors of the "Marturion," with a view of drawing from them an open acknowledgment of their inconsistency as therein manifested, but we see by a recent notice of the same, that they are not inclined to humble themselves in that manner. Rather than do this, they seek to justify their course, thereby subjecting themselves to severe criticism from every impartial reader. We propose now to show up the position they occupy and let our brethren and others draw their own conclusions.

It must be acknowledged by every one who has read the tract alluded to that we demonstrated beyond contradiction, that when Dr. Thomas was immersed, he believed that the resurrection was divided into two epochs, viz: that of the righteous at the Lord's advent, and that of the unrighteous one thousand years after; also that the just would arise from their dusty beds clothed with incorruptible bodies, and powerful as the Elohim. The Editors of the "Marturion" do not attempt to deny this, but openly acknowledge it. Not only so, but they also admit that "they taught the same things." They claim, however, that this belief does not invalidate a persons baptism, providing he only admitted, when baptized, that "he would be held accountable at the judgment seat for deeds done, whether good or bad."

We quote from the reply as follows:

"The principle reasons given are that Dr. Thomas, in 1848, was in fellowship with Campbellites, and at that time taught an interval of 1000 years

between the resurrection of the just and unjust, and also, the immortal emergence of the just.

Well, so did we then believe and teach the same things. We were also in fellowship, one with Campbellites, and the other with Congregationalists. But we have all been progressing in the knowledge of the truth since that time. Among other things, we have been able to see the inconsistency of future accountability with an immortal emergence from the grave. But we have never made the abstract question of mortal or immortal emergence a test; though we believe some of our brethren have. The point at issue is, are we all held accountable at the judgment seat for deeds done, whether good or bad? If the Doctor at his immersion denied this, then we say we could not fellowship him without a re-immersion. But such we are persuaded was not the case. So we don't refuse to fellowship any, simply because they did not then see what was necessarily involved in the belief of rising directly from the grave in a state of glory, honor, and incorruptibility."

Now if there is any use in language, it is to convey ideas. Bible language rightly comprehended, conveys Bible ideas—that is, God speaks to men with a view of being understood. Hence, when He tells them of a kingdom that they may inherit, if obedient, He does not leave them in a labyrinth of ignorance as to what the kingdom is, nor where it is to be located. He defines the kingdom by naming the dynasty He has selected, viz: that of David, the son of Jesse. He names the land, or territory the kingdom is to occupy, and even names the city where the King shall reside, and from whence the laws shall emanate. He clearly reveals also the relationship that will exist between the ruler and ruled, and the effects that will be produced.

Query. Supposing a man claiming to have believed at baptism that God would give him an inheritance in His incorruptible kingdom, if obedient, but acknowledged that he had not a correct understanding of the details, in fact that he believed that the kingdom would be located in heaven, and that the earth would be burnt up, would "W. H. H." receive him as a brother? Supposing he had "progressed in the knowledge of the truth," and now believed as "W. H. H." does as to the details, and had been able to see the "inconsistency" of believing in a sky kingdom, seeing that God said "the meek should inherit the earth," would this progress in knowledge be all-sufficient without re-immersion? We think the "Marturion" is not prepared to admit this. Then apply the same conclusion to the case in hand. This we see has already been done by a writer in the "Marturion," whose conclusions we will quote. The writer represents in dialogue form two characters, one "W." who is an instructor, and another "F. V." who is being instructed. With this explanation we quote as follows:

"W.—Among these principles are 'resurrection of the dead and eternal judgment.' Do you suppose it is enough to believe simply that there will be a resurrection and judgment? Or do you think it necessary to know accurately and believe the truth concerning these *as the Deity hath revealed it?*

"F. V.—I believe it to be important to know and believe what God has said about these things, just as it is important to know what He has said about the Kingdom. If it be enough to believe that there will be a resurrection and a judgment *without knowing the details* of these important doctrines, then it is enough to believe that there will be a kingdom without

knowing *where* it is to be established, and what is its *character*. All Christendom has a faith of a kingdom, but they locate it above the starry region, and make the co-heirs of Jesus the subjects of it, and a great deal more foolishness they believe concerning it, which manifestly shows that they are not believing the good news of THE KINGDOM OF GOD. Now apply this principle to resurrection and judgment. If we believe that the brethren of Christ will rise immortal from the grave, such a resurrection would give them their reward before they were judged, and the judgment would be a mere farce, consequently such a resurrection and judgment are not that spoken of in the Scriptures, which testify that the 'corruptible must put on incorruption, and the mortal put on immortality,' (1 Cor. xv: 53,) and that it is after men are judged and found worthy that they 'go away into eternal life.'

According to the foregoing, we are plainly told that it is just as important to know *the details* of RESURRECTION and judgment, as it is to know where the Kingdom of God is to be established, and what its character will be.

In harmony with the foregoing, we will add another quotation in a previous number of the "Marturion." The writer says:

"The real question with you is, how am I to be baptised into Christ. Paul, in Gal. iii: 26, says, 'ye are all the children of God *by faith* in Christ Jesus.' In Rom. vi: 17, 18, ye are made *free* from sin. Ye were the *servants* of sin, but ye have obeyed from the heart *that form of doctrine* which was delivered you. Obedience to a *part* of the form will not make a man free from sin. \* \* \* *Knowledge of the whole form* is absolutely necessary, ere one can be obedient to it, and have remission of past sins.

An error which makes null and void, or destroys the *precise order* of a principle, *destroys the validity of the baptism*.

This being understood, we are prepared to deal with the question, 'is it necessary to believe in a mortal resurrection prior to baptism?' We unhesitatingly answer yes.

You will, I trust, now see the consequences of a belief in immortal resurrection. If it subverts one principle, or destroys the Divine arrangement of another, the Faith is overthrown; and *baptism is useless in such a case*. We must then reject it and believe in a mortal resurrection."

A knowledge of the "precise form" of doctrine is essential before baptism, according to these writers. This knowledge, it is also claimed is incompatible with a belief in immortal emergence. That is, a person who holds "the perverse theory of immortal emergence," as the "Marturion" styles it, has not got a correct form of doctrine, therefore he has no more chance of salvation than the man who is deficient in "the form" in another direction, viz: the location of Christ's Kingdom. Both stand or fall together according to their own teaching.

In order to make the point as plain as possible, we will illustrate it by a short dialogue.

A.—What is necessary to be believed concerning judgment and resurrection in order to a valid immersion?

B.—Well my friend, this is a disputed question. Some of our brethren (Christadelphians) believe that it is necessary to understand that you will be raised from the dead mortal, then to appear before the judgment seat of Christ and "tell the story of your life." If the story is pleasing to the Judge, He will assign you a place on His right hand, and after the trial of the Saints is all over, He will transform you into His own likeness, that is, He will change you from mortal to

immortal. As for us (Editors of the "Marturion,") "we do not make the abstract question of mortal or immortal emergence a test." If you only believe that you will be held accountable at the judgment seat for deeds done, whether good or bad," that is sufficient.

A.—Ah, I am glad to learn that, because I always believed that I should appear at the judgment seat, to receive the reward of my works. I was taught this from childhood. All the ministers of orthodoxy teach this, and I am glad to know that I need not be baptized on account of a lack in my knowledge of details.

B.—You are fortunate 'tis true. The teaching of orthodoxy is right on some points, and this is one. Of the details, however, they are ignorant "We would not refuse to fellowship any, simply because they did not at baptism, see what was involved in the belief of rising directly from the grave in a state of glory, honor and incorruptibility."

A.—I must confess, however, that there is a seeming inconsistency in believing that we are to appear at the judgment seat to receive eternal life after account-giving, and yet teach that we are raised from the dead incorruptible. If a person believes that he will be immortal when raised from the dead, will not that nullify the very first principles of aionian judgment? Does it not make a farce of the judgment? It appears to me that a man might with equal propriety believe that he had an immortal soul, and yet claim that he was seeking life through Christ. Seeking that he had already in possession. So the Saints are going to the judgment seat to receive as a reward for their works, that which they have already in possession. I cannot conceive how a person teaching that the Saints are raised "from their graves incorruptible, glorious and powerful," can be said to have a saving knowledge of the Bible teaching concerning judgment. The more I dwell on this thought, the more apparent it becomes, that I must be re-immersed upon "a correct knowledge of the form" of this great doctrine.

B.—We admit that there is an inconsistency in such a faith. But you err in making a test of mortal emergence. If you do this you will be compelled to dis-fellowship Dr. Thomas and a host of others. He taught an immortal emergence of the Saints after baptism, and a thousand years interval between the resurrection of the righteous and unrighteous dead.

A.—I have nothing to do with results. If the Doctor taught that the Saints would rise clothed with immortality, it is clear that he had no knowledge of *account giving* at the judgment seat as a means to an end, if we say that end was eternal life. He could not have believed that they were *there* "held accountable for deeds done, whether good or bad," because he taught they received their reward before going there, consequently the account must have been examined and rewarded *previously*. The accountability, therefore, must have ceased before their arraignment at the bar of Christ. In what sense then can he be said to have believed in their accountability *AT* that tribunal? Again, he taught, you say, that Jesus would raise the righteous only at His coming. In that case would it not be manifest who were His



without an examination at the tribunal? What a farce it would be to arraign the righteous only, for the purpose of determining whether or not they were entitled to eternal life. The very fact of His raising only one class would be evidence sufficient as to who were His. Does not this make a second point of nullification as to what we understand the Scriptures to teach relative to resurrection and judgment.

*B.*—You are very pointed in your conclusions. Every man must stand for himself. If you see that it is essential to understand that the dead are raised mortal, and that the righteous and unrighteous appear in a mixed multitude at Christ's tribunal; I say if you deem it essential to understand these points in order to render your baptism valid, of course you will be re-immersed. For our part, we do not feel like going into the water again on those points, inconsistencies though they are, neither can we refuse to fellowship the Doctor, or any one else who taught an immortal resurrection and kindred errors since his baptism. Our present position must be treated as "advanced knowledge" merely.

*A.*—But you are not willing to allow the same degree of leniency to the unfortunate man who believed Christ would give him life, and yet held the inconsistent doctrine of an immortal soul, nor the other man who believed "that the meek should inherit the earth," and yet taught that the earth would be burnt up. For myself, I must be consistent let the consequences be what they may.

*B.*—Consistency is a rare trait of character. By submitting to a re-immersion, however, on these points, you by that act condemn all those who do not make these points a test. It is a serious step to take, and we trust you will reflect upon it before you act.

*A.*—I am not ignorant of the results that must follow such action, yet I am impelled to proceed from an inward conviction of right. I cannot suffer myself to remain under the truthful charge of inconsistency any longer, neither can I longer fellowship those who say that a person must believe that "he will be held accountable at the judgment seat for deeds done, whether good or bad," and yet admit that he can at the same time teach that the account is taken, and the reward given previous to his appearing at the tribunal, or in other words, that he is raised immortal. The belief of one *denies* the other. What is the use therefore, of trying to patch up such a manifest inconsistency, for the sake of saving the Doctor or ourselves from the consequences that must follow. Let us be consistent. For my part, I am determined to be re-immersed.

*B.*—Well all we can say is, we think you will perform a work of supererogation. But of course you will act as your conscience dictates. We must therefore part. We shall cling to the Doctor however, awhile longer, although we may be reckoned as inconsistent.

In conclusion, then, we ask the "Marturion" to answer the following questions:

I. You assert that it is necessary to believe before immersion, that we shall all be "held accountable at the judgment seat for deeds done, whether good or bad." You must consider this as an element of the Gospel, therefore. Do you not?

II. Is not resurrection from the dead necessary for a personal appearance at the judgment seat?

III. If a person believes that he will be raised with an *incorruptible* nature, how can such a one be said to have an understanding of *accountability* at the judgment seat, where *life and death* are involved, unless he believes that the death he may experience is eternal life in misery?

IV. If a person could be saved twenty years ago, believing in immortal emergence of the Saints; and a thousand years interval between the resurrection of the just and unjust, cannot such a person be saved to-day?

V. If you do not make an issue of mortal or immortal emergence, but narrow it down to a vague and indistinct idea of a future accountability at the judgment seat, without even a correct knowledge of the issues growing out of the account giving and still claim that salvation depends on a person possessing this vague idea, although he may at the same time hold ideas utterly subversive of the all-important doctrine, are you not narrowing the point down so fine as to simply make the issue ridiculous in the eyes of all intelligent thinkers? We wait a reply.

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### Our Position Questioned as to who are Brethren.

MR. EDITOR: In the HERALD of September first is an editorial under the caption, "Are they Brethren?" on which I wish to make a few friendly remarks.

If I apprehend your meaning, you cannot call any man brother who does not believe in the literal restoration of Israel. The people professing the "One Faith" present, to my mind, a melancholy picture at this time; new tests are being made, divisions are springing up, and, as a people, we are becoming proscriptive.

Antioch, to which you referred as being the place where "these parties" appointed a Conference to be held in October next, is situated five miles south of Plymouth, has been built about four years, and Conferences have been held there in June and October of each year, since its completion. There are probably not three members of the Antioch Church who dissent from your views in relation to the return of the Jews. E. C. Andrus has attended all, or nearly all, the Conferences which have been held at Antioch; was there last June, and may have had it in his mind to bring the subject to which you referred before the Conference to be held next month, but I heard nothing said on the subject. Dr. Field was not there at that time, nor has he ever been in the county to my knowledge. His name was not mentioned in connection with the October Conference, hence I conclude that had the Doctor and E. C. Andrus been long since "gathered to their fathers," the appointment would have been made just the same.

The brethren in this part of the country generally differ with the Doctor and E. C. Andrus in reference to the return of the Jews; but they do not on that account, regard them as being in the "gall of bitterness, and the bonds of iniquity." If the Doctor and E. C. Andrus have been the means of persuading hundreds of men and women to "cease to do evil, and learn to do well," to put on the Lord Jesus by being baptised in His name, and have sustained so well the character of true Christians, are they to be refused admittance into the Kingdom because of their belief on the Jew question?

T. McDONALD.

In reply to the foregoing, we would say that so far as the call for the meeting at Antioch is concerned, we spoke of it in connection with E. C. Andrus and Dr. Field, because they named that as the place, and October 14, as the time, when those who were favorable to the plan of union they suggested, should come together, in order to perfect it. No one else was invited so far as the reading of the circular indicated. We concluded, therefore, that it was a meeting of their own calling, in order to accomplish their own ends.

As to the position taken by us in the article referred to, we have nothing to retract. It is not a new test, but one we have applied for many years past. We can conceive of no such anomaly as a man professing to be a believer in the Kingdom of God, and yet denying the restoration of Jacob's house. If the Bible teaching concerning this subject is capable of being frittered away by a spiritualizing process, then we may as well burn the book, and utterly despair of ever attaining to a knowledge of what God means by reading what He says.

David's throne and kingdom was the one that God promised to Jesus, and David's rule was over God's chosen people—the literal descendants of Abraham, Isaac and Jacob. This people, on account of their sins, have gone into captivity, but, if God's Word is true, they are not gone there forever, but for a limited period. That period is limited by "the times of the Gentiles." When Gentile times cease, and Jewish times begin, it will be under the benign and powerful reign of Jesus, the heir to David's throne and kingdom. Then will the scattered house of Jacob be brought back like sheep to their fold, and Jesus will rebuke with a strong arm, those who have oppressed them. He will then use them as instruments for the accomplishment of His mighty purposes in the earth, and finally bring them health and prosperity in the place of the sickness and adversity that has followed them for ages past.

That David's kingdom can be said to be restored, and yet David's people, the very nation that constituted David's Kingdom—be left out, is preposterous to assert. It manifests a degree of ignorance on the part of those who declare it, that is truly lamentable, especially if they claim to be Gospel believers.

Our correspondent says, "if the Doctor and E. C. Andrus have been the means of persuading hundreds of men and women to 'cease to do evil and learn to do well,' to 'put on the Lord Jesus' by being baptized in His name, and have sustained so well the character of true Christians, are they to be refused admittance into the Kingdom, because of their belief on the Jew question?" In replying to this, we say, that if the Doctor and E. C. Andrus have done what our correspondent claims for them, then we would gladly extend the right hand of fellowship, but we have no knowledge that such is the case. We doubt not but that they have succeeded in converting many to what they term Christianity, but if present positions are an index of the past, we do not hesitate to say, that the teachers themselves are not on a Gospel foundation, but actually oppose the plainest teaching of the Bible on an essential doctrine. If the leaders are blind,

then, how can we expect them to lead other blind people aright? If they know not what it takes to constitute a Christian, but erect a standard of their own, how can we expect that those who flock to their standard will know more than the standard-bearers themselves? They may afterwards progress beyond their teachers in a knowledge of Divine things, but we refer now to their first step.

As to refusing the parties named an admittance into the Kingdom, we have nothing to say in the matter, that work belongs to Jesus. But as to meeting them as brethren of the Lord Jesus, and calling them Gospel believers, when they are opponents of the Gospel, we cannot do it. It is our province to be consistent with the Faith we have espoused. This consistency then prevents any fellowship with Calvinists, Catholics, Methodists or Adventists, because they all pervert the Gospel of our Lord Jesus Christ, or rather preach *another Gospel*, and consequently earn the condemnation pronounced by Paul on all such. From these we have long since separated, and we do not now propose to go back again into the shades of darkness from which our Father in heaven has kindly delivered us.

We know that it has been customary with men to speak of the fulfillment of God's promises concerning Israel's restoration, as "the Jew question." They speak of it as a question to be believed or not, as people choose—a non-essential. It is looked upon as a sort of side issue, having nothing to do with the Gospel. This may be proper enough among Adventists and others who make a "pious life" without regard to the Faith, the only test of Christianity, but for those who profess to believe in the accomplishment of this great future event, and who claim to be Gospel believers, to make use of such expressions is lamentable. It is truly a "Jew question," but is not the whole plan of salvation, individual and national, a "Jew question?" Jesus Himself declared that "salvation is of the Jews." He was a Jew, and so were all His disciples, and we furthermore declare, that no man living can be saved only by adoption into the Abrahamic stock. The Kingdom of God will be a Jewish Kingdom, the rulers will also be Jewish, and the subjects the same. The nations of earth will never experience any permanent blessings until they reap them through Jewish instrumentalities. What is the use of speaking so sneeringly then, as many do, of these great Bible truths, as "the Jew question?"

In conclusion, we will add a word as to the Brethren of the One Faith "making new tests, dividing and becoming proscriptive." As a single member of that body, we plead not guilty to any of these charges. Further, as an observer of the actions of the body, we declare that we do not know of their making new tests, dividing or becoming proscriptive. The truth is, that the body occupies the same position it has ever since we joined it, over sixteen years ago. No new tests have been made that we know of. It is true that this, like every other organization, is subject at times to depletion as well as accession, from various causes. We do not deny but that men have arisen who have sought to erect other standards than that of the simple Gospel of the Kingdom of God as a bond of union. Some have gone to one

extreme, and some to another. One claims that a simple belief in the facts of Christ's birth, death and resurrection, and a baptism in water with a change of life, is all sufficient, whilst another imposes more stringent tests than God Himself requires. But as a body we remain firmly united on the Gospel platform, and do not propose to be driven from it by Adventists, Christadelphians, or any other class. No cry of proscriptiveness on the one hand, nor of looseness on the other, will have any effect upon us. Wishing that all may see the simplicity, beauty and harmony of our position, and act with us in our efforts to save men and women according to God's own plan, we respectfully decline any co-operation with those who not only deceive themselves, but also those who are led by them.

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### New Tracts.

TRACT distribution is one of the most effectual aids in the dissemination of Bible truths, that we can employ. They are the silent visitants which sometimes work when we are asleep. Many a one has snuggled a tract to his bed room and read in the still hours of night, secluded and alone, who would not have dared to be seen by friends or relatives engaged in so dangerous an experiment. Others who oppose our views have been caught, at times, greedily devouring the contents of a tract which advocated the very views they had condemned. Time is effectual, in many such cases, in working wonderful changes, and we have seen many converted by these apparently insignificant agencies. Shall we not labor then in this field? Yes. They ought to be scattered like leaves of Autumn in every spot where there is a prospect of doing good.

With this short exhortation we leave the matter in the hands of our brethren, with the simple announcement that we have added to our previous list, the following new tracts. For prices see the cover. "The Law of God," by J. M. Stephenson; "Immortality of the Soul—What is it?" "Life and Death;" "Elements of the Gospel;" "Unconscious Cerebration;" "Can You Believe?" "Forty Questions on Immortality;" "The Two Advents;" "The Restitution Age is a Bible Doctrine;" "A Looking Glass for the Clergy." More new tracts soon.

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In a union of hand and brain lies the true strength of human achievement. Either, without the other, is powerless. The brain to plan, the hand to execute. Combined in the same individual, we have a directness of effort, and a momentum of action next to irresistible. Hence, education, if true to its mission, will aim not only to intensify and refine the intellect, and the moral perceptions, but will give due heed to the physical demands of the individual. "A sound mind in a sound body" is not only a happy contingency, but a natural and reasonable conjunction, founded not less in science than in beneficence.

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## Words for the Household of Faith.

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### An Explanation Called for and Given.

*To the Financial Committee of the Northwestern Christian Association at Chicago.*

DEAR BRETHREN: We received your circular a few days since and have carefully considered the subject matter contained therein. We do not fully understand the nature of the Association organized in July last. If the brethren there assembled designed the disbanding of the various Conferences now at work in the different States and the merging of them all in one with its head quarters at Chicago, we must express our opinion that such an act would be very unwise, and much to the injury to the cause of Truth. The field is much too large to be efficiently cultivated under the direction and control of *one* Central Committee, and the labor of *one* man extended over so large a country would result in very little good.

The Truth needs the labor of all the Evangelists the brethren can support, and we think that it would be unwise to require any *one* committee to take upon themselves the responsibility and labor of caring for all these men or directing their labors. We think the responsibility had better be divided among the Brethren of the different States as at present. We are averse therefore to breaking up the present organizations; they had better be maintained, and let the Brethren composing them keep as many men in the field as possible. We are in favor, however, of uniting the Conferences now in this State, believing that it would be for the best good of the cause.

If it is contemplated in the organization of this new Association, only to form a union of all the churches without disturbing the present arrangement, we are willing to cooperate to that end. It would doubtless be for the general good of the Ecclesias of God to meet by their delegates once a year in some central locality for consultation and mutual edification and encouragement. We are in favor also of employing one or more *General* Evangelists, who shall stand as minute men, and go where the cause in the hands of the State or local Evangelists most require their aid. And we are willing to contribute our portion to the support of Brother Stephenson the present year on this plan. It seems to us that the trifle of a dollar each or such a matter contributed by all the brethren in the different States would give Brother S. one thousand or fifteen hundred dollars easily. And being thus supported by the entire body he should hold himself in readiness to go everywhere from Maine to California if the good of the cause demands it. But we wish to be understood as insisting that for the general work of spreading the Gospel, a more systematic and concentrated plan of labor than that hitherto employed should be adopted. We are fully aware that "The harvest is great and the laborers few" but the greater the need therefore that "the few" should concentrate their efforts at one point till something is

accomplished. We would not consider a farmer very wise who, *because* "the harvest is great and the laborers few" should insist on cutting his entire crop down before proceeding to bind up and secure any of it in his barn. He had better *secure* what he cuts, and *as fast as he cuts it*. So we think much labor has been thrown away by our preaching brethren pursuing this unwise course. A few men have undertaken to cultivate an immense field, and their labor by being so diffused has been weakened and principally come to naught. The result is as if one man should attempt to farm all Illinois: there would be now and then a good hill of corn, but his crop would be choked by weeds and principally come to nothing. We are therefore unwilling to pay Brother Stephenson or any other man a single cent unless this *diffusive* policy is abandoned.

An Evangelist should never leave a place when he meets with success, until he has established a church, and they are able to stand alone. *A mother does not abandon her babe to its fate as soon as born.* If he *must* go, let him leave some one else in his place. Let him stay a year if need be, or two years, no matter how long, if it be that the cause in that locality needs him and his labor meets with a reward. And we in Dixon are just as ready and willing to pay our money as if he were laboring here with us; and more so if the result for good is greater. God knows our hearts, brethren, that we sigh and groan for the success of the word of the Gospel to which we are indebted for the good of life which we enjoy. And we are willing to spend and be spent for it to the utmost of our ability. *We have* been disheartened in view of the little good resulting from all our labors; but we are ready to work now and ever for the good cause and feel deeply desirous that the word of life shall be imparted to those who sit in darkness. We are not sticklers for any particular plan, but are willing to cooperate with any other plan if it shall seem to be better; but let us have *some* plan and not work any longer at hap-hazard.

Brethren, let us arouse to the work. Let us have no more of this reclining at ease in the enjoyment of the abundance which God has given us, while the cause of truth lies bleeding at every pore. Let us work while it is day, for "behold the night cometh in which no man can work."

Affectionately, your brethren in the One Hope.  
 For the Ecclesia of God } J. W. ANDERSON, J. W. BECKER,  
 in Dixon, Lee Co., Ill. } J. B. ANDERSON, A. D. DREW,  
 C. A. SAYLOR.

#### AN EXPLANATION.

Having been chosen temporary Secretary and Treasurer of the Association, during the absence of Brother Knowles to the Pacific Coast, we are requested by the committee to reply to the foregoing. We shall do so briefly.

I. As to the design of the organization. It is not for the purpose of breaking up the different organizations now in existence in the several States. We wish them to labor as before. It is simply a

General Conference in which all other Conferences may be represented by delegates from the several churches. It may almost be reckoned as a Conference of Conferences.

II. As to the union of the two Conferences of this State. One has been known as the Northern Illinois and Southern Wisconsin Conference, and the other the Conference of the Chicago District. Two separate organizations existed, but by the recent action of the former, in a meeting at Plum River, a union has been effected.

III. As to the labor of the Evangelist. This will be directed by the Committee at Chicago. All cases where labor is needed being brought to their notice, will be taken into consideration, and those cases which present the most urgent claims will receive the earliest attention. The diffusive policy alluded to is regarded as altogether unprofitable and unwise, and will therefore not be the rule of action under the present organization.

Everywhere, so far as heard from, there is an expression of co-operation, and we anticipate a great deal of good ultimately to flow from the effort. With the explanations given, we trust that the brethren at Dixon and elsewhere will be enabled to act at once in the matter, and send on a response to the Treasurer as to the amount they will subscribe towards the Evangelist Fund. Some of our churches have subscribed liberally, and we trust that others will imitate their example. Remember, brethren, the funds will be judiciously expended, and nothing wasted. It is undoubtedly the best arrangement that has ever been submitted to the body, and one that we trust will meet with entire approval.—EDITOR.

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### Conference Report.

On Friday evening, September 17th, the annual meeting of the Brethren of Northern Illinois and Southern Wisconsin, convened at East Plum River, Illinois. Preaching by Brother A. J. Eychaner.

Saturday morning met and organized by re-electing the same officers. The minutes of the last meeting were read, adjusted, and approved. (Here we correct a mistake that happened in the last report; where it reads "local Elders" it should read local Preachers in their respective congregations.) One of the questions that was proposed at the last meeting, viz: The nature and object of prayer, was then investigated, many taking an active part in its discussion. Adjourned for dinner. In the afternoon session the question of co-operation with the Chicago Northwestern Christian Association formed on July 5th, was presented to the Conference, and the following resolutions adopted:

*Resolved*, That we unite and co-operate with the Northwestern Christian Association formed at Chicago.

*Resolved*, That this Association known heretofore as the Northern Illinois and Southern Wisconsin Conference, unite with the Conference meeting in the Chicago district, and that the meetings of the united Conferences be limited to four each year.

*Resolved*, That we appoint a Committee of four whose business it shall be, in connection with the Chicago Committee, to appoint the time and place of



our next meeting, and to act as Financial Committee for us in conjunction with the Financial Committee of Chicago.

*Resolved*, That we suggest that the name of the Association formed at Chicago, be changed to The Western Association of the Brethren of the Abrahamic Faith.

*Resolved*, That we suggest that the future meetings of this union be published under the name of the Northern Illinois and Southern Wisconsin Division of the Western Association; and that the Indiana Conference be known as the Indiana Division; Iowa—Iowa Division, etc.

*Resolved*, That we co-operate in sustaining the Evangelist chosen at Chicago.

*Resolved*, That we express a desire that the papers known as the "Banner" and HERALD, be united, and published weekly at Chicago.

It was then moved and seconded, that the third resolution in the circular sent to the churches be adopted, viz: "That the associations, in their future gatherings, shall be composed of delegates who shall have been duly appointed by the respective churches co-operating in this work." Carried. Adjourned till seven o'clock P. M.

In the evening Brother Thomas Wilson of Chicago, spoke to a large congregation upon God's purpose to bless all the families of the earth through Abraham. The subject was set forth in a clear and forcible manner and listened to with marked attention.

Sunday, met at nine o'clock and proceeded to business, when the following resolution was adopted:

*Resolved*, That a committee of one be appointed in each of the churches to collect money for the Evangelist fund, and that said committee forward the same to Brother D. Gans of Lanark, Ill., who was appointed Treasurer, and he to forward the same to the Treasurer at Chicago.

Brother J. M. Stephenson then spoke upon the authenticity of the Scriptures, doing ample justice to the subject, bringing out truths both new and old. In the afternoon Brother Thomas Wilson spoke on the subject of salvation, showing that God did not propose to save immortal souls, but dying men and women. After this we repaired to the water, where five became obedient to the Gospel. May they walk worthy of their high calling in Christ Jesus.

In the evening Brother Eychaner spoke from the text, "what must I do to be saved," showing that faith, repentance, and baptism, were essential to salvation. He is truly "a laborer that need not be ashamed, rightly dividing the word of truth." After singing, the Conference adjourned *sine die*. S. D. FAURNEY, Secretary.

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[Communicated for the Herald.]

#### Conference Report.

ON the 22d, 23d and 24th of August, the Church at Jamestown, Ottawa Co., Mich., convened with quite a goodly number of brethren and sisters from abroad, many of whom had formerly lived here, and were warm-hearted, intelligent, truth-loving believers of the One Faith. The warm, cordial greeting of old neighbors and brethren, was a sweet foretaste of the happy meeting of all the faithful ones ere long to take place in mid-air. The weather was quite unfavorable at the com-

mencement of the Conference. Notwithstanding we had a very pleasant, and we trust profitable time. Brethren L. H. Chase, Hoyt and Crosier were present. Brother Chase was called upon to expound the Word. On Sunday morning, after many willing hearts had testified concerning "the Faith once delivered to the Saints," Brother Chase gave us a discourse on the "Gospel of the Kingdom." It was one of the clearest, plainest, and most convincing discourses we have ever had the pleasure of listening to. A large and respectable audience listened to the discourse with marked attention, and it is believed that much good will result from listening to the blessed truths of the Word, so ably expounded by our beloved Brother Chase. Two persons were re-baptized, believing their former baptism, like their former faith, of none effect. Two others did likewise on the following Thursday. We never had a better Conference in this place, and when the time came to take the parting hand, and give the farewell blessing, all felt how sweet the fellowship of kindred minds, and how warm the attachment of those who love the "One Faith," and love to speak the same thing.

D. D. STILLWELL, Sec'y.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Abrahamic Faith.

*Being the substance of a lecture delivered in Chicago, on Sunday August 22, 1869, by James M. Stephenson.*

"But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. xi: 6.

Faith is the mainspring of all intelligent action. The farmer would not prepare his ground and sow his seed unless he believed that his efforts would be blessed with a harvest of ripe grain. The mechanic would not remove the rubbish and lay the foundation, unless he had faith to believe that he would rear the superstructure. Wise men will engage in no enterprise unless they have faith in its feasibility, and reasonable confidence in its final success. This is equally true in all the pursuits of life, Christianity not excepted. All the great sacrifices and wonderful achievements of the greatest moral heroes whose names have been enrolled upon the sacred scroll, were nerved to action by faith in the glorious rewards promised.

Faith sustains the same relation to every other virtue that the foundation does to the superstructure. Remove the foundation, and the whole superstructure must fall. It sustains the same relation to all the other graces which adorn the Christian's character, that the first unit does to every other unit in the great book of mathematics. You may add hundreds, and thousands, and millions and billions, and to the utmost bounds of enumeration, and yet the first unit lies at the base of this vast pyramid of figures. Just so in regard to faith, all the noble virtues which shine like sparkling diamonds in the good man's

character, are added to faith as the first unit of all the Christian graces.

When Peter would sum up all the duties and virtues which shall qualify the Christian man for an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ, he commences with faith, and climaxes with love. 2 Pet. i: 5-11.

The great central idea of all religion is the acknowledged existence of a God. The great prompting cause of all intelligent action, is proffered reward. The love of reward is inwrought with the constitution of every man's mind. Closely allied, therefore, with all intelligent worship, is not only the acknowledged existence of a God, but the correlative idea that "He is a rewarder of them that dilligently seek Him." Abstract from proffered reward, there can be no incentive to action. Abstract from goodness there can be no moral obligation. Power, untempered with love, and kindness, may cause the trembling vassal to quail before the tyrant's frown, but can never win his confidence or affection. That King has the strongest government who reigns in the hearts of his subjects. The armies and navies of the world are weak and impotent when compared with the golden chain of reciprocal love which bind the whole family of God to His throne. The Great God does not command the children of men to serve Him through disinterested benevolence, or because He possesses power to dash them to atoms in a moment, but He holds out the most glorious rewards that His infinite wisdom could provide, or the mind of man conceive. He does not appeal to the dastardly passion of fear, but calls upon men to serve Him, because such service will result in their own everlasting good. Deep, therefore, in the everlasting interests of man, are laid the foundations of his obligations to love and serve the living and true God. Rewards and obligation go hand in hand. If one man should offer one thousand dollars, and another two thousand, for the performance of the same work, the latter offer would contain twice the moral power of the former. If Christianity does not offer the richest and most glorious rewards of any other system of religion, it does not devolve the greatest obligation upon man to accept it. But the rewards it promises excell by a whole infinitude those offered by all other systems of worship. It therefore brings man under paramount obligations to love and serve God. We must therefore "believe that He is, and that He is a rewarder of all them that dilligently seek Him." These are the two main pillars upon which rests the great superstructure of faith and hope.

The necessity of faith is enforced in the first clause of my text. "Without faith it is impossible to please Him." Christ says in the great commission, "he that believeth and is baptised shall be saved; but he that believeth not shall be damned." There is no way of escape, no alternative, we must believe or be damned. He is not a man that he should repent. Hath He promised and will He not fulfill? Hath He threatened and will He not execute? Sooner far shall heaven and earth pass away, and the whole realm of nature be dissolved, than that one jot or tittle should pass from His word without being fulfilled. His plan is as immutably fixed and changeless as His own eternal

throne. We must come up to it, it will not come down to us. We may belong to the church, we may have been immersed in water for the remission of sins, we may partake of the emblematical representatives of the broken body and shed blood of the Son of God—we may go through the whole routine of other Christian duties, and yet “without faith it is impossible to please God.”

Power and obligation are indissolubly joined together, so much so that the mention of one presupposes the existence of the other. Since God has commanded men to believe, we conclude that man possesses the inherent power to believe. If he have not that power, as an inherent quality of his own mind, he is no more responsible for its exercise than the unconscious dust he tramples beneath his feet. Every promise, from the first promised access to the tree life in the blooming Garden of Eden, down to the last promised ingress to the tree and river of life, in the closing up of the Apocalypse, presupposes man's intellectual power to believe evidence, and just condemnation in case he should refuse. Every threatening from the first penalty thundered forth against the first guilty pair, down to the closing plagues in the Amen of the Apocalypse, presupposes the free agency of man to believe, or not to believe at the peril of his salvation or condemnation. Faith is not the gift of God in any other sense than that of the power to walk, to talk, to think, to reason, to love, to hate, to taste, to smell, or to exercise any organ or faculty of body or mind is the gift of God. God is the author of these faculties and organs, but not their development, (except by His word) nor exercise. It does not follow because God made my eyes, that therefore He sees for me, or because He made my brain that therefore He thinks for me, or because He made the organ of faith, that therefore He believes for me. God is only the author of faith in that He made the brain with which man thinks, and is the author of the Word, by which faith is developed. Man possesses a distinct intellectual faculty of faith. If he had not this faculty, evidence would no more affect his mind than if it were a stone.

Speaking, hearing, and believing are so closely connected together that either one implies the other two. Why should one man have the power of speech if another had not the power of hearing; and why should one man have the power of hearing, if he had not the power of reason, to compare the evidences pro and con, and the powers of discrimination, to weigh in the scales of judgment the relative merits of evidence, and the power of faith to decide accordingly? It is the province of reason to equipoise two scales, placing all the evidences in favor of the proposition in one scale, and all the evidences against it in the other, and which ever preponderates, having a just standard of evidence, will decide his mind as to which is true and which is false. This power to discriminate between right and wrong, lies at the foundation of all responsibility. It is an essential element of free agency. Man has but one faculty of faith. This he exercises upon every class of evidence which is brought in contact with his mind. All responsible men, and all men whom the truth can make responsible,

possess this faculty. It is not peculiar to the Christian. If the sinner does not possess this faculty, how could the Gospel devolve responsibility upon him to believe and obey it, before having thus believed and obeyed? Man exercises the same faculty in believing the Koran that he does in believing the Bible—in believing the life of Socrates, that he does in believing the life of Christ—in believing bad news that he does in believing good news. The difference does not consist in the use of a different faculty, but in the different classes of evidence believed. Paul reasoned logically when he said "Faith cometh by hearing, and hearing by the word of God." Thus good news, if believed, will make us feel good, and bad news will make us feel bad. Man exercises the same faculty in either case, but these antithetical causes will produce opposite effects. This brings us to a philosophical conclusion that faith is an effect whose exclusive, and only cause, is evidence—so much so that no evidence, no faith, strong evidence, strong faith; weak evidence, weak faith; clear evidence, clear faith; cloudy evidence, cloudy faith;—in all cases the faith will be the exact counterpart of the evidence which produced it. We might as well suppose fruit without a tree, a stream without a fountain, or an effect without a cause, as to suppose faith without evidence. And in all cases faith will partake of the nature of the evidence which produced it. We may have any amount of credulity without evidence, but faith is absolutely dependant upon evidence for its origin. We can only have stronger faith in the teachings of the Bible than in the teachings of any other book upon the strongest, clearest and most consistent evidence.

The Apostle Paul teaches that there is only one faith; (Eph. iv: 5) and Christ and all the Apostles show that this one faith is an effect whose cause is the one Gospel. We find the Apostle's definition of the nature of faith in the first verse of the eleventh chapter of Hebrews. He says that "faith is the substance" (confidence, margin) of things hoped for and the evidence of things not seen. Paul evidently uses the cause for the effect.

That hope is confidence in the promises of God will appear by reference to Tit. i: 2. "In hope of eternal life which God that cannot lie promised before the world began." Faith believes the promises and hope expects to receive them. That faith upon which the approbation of God can rest is of the Abrahamic type. No other kind of faith will be approved of God. A class of philosophers have risen in these last days who will believe nothing except what they can demonstrate. Rationalism is fast supplanting true faith. What we can demonstrate is not faith, but knowledge. The simplicity of Abraham's faith was to trust God for what he did not understand. When God commanded Abraham to leave his native land, the homes and graves of his fathers, he obeyed and went out not knowing whither he went. Had Abraham not had the most implicit faith in God, he would have asked a variety of questions in regard to the latitude and longitude, its soil and climate, &c., &c., but perfect faith without a doubt or question would move right forward in obedience. Again, God commanded

Abraham to sacrifice his son, his only son of promise, after having assured him that he should have a numerous seed in him. Abraham, without a murmuring word, or a moment's parley, moved forward in obedience to this commandment, not knowing how God could fulfill His promise, and yet require him to kill the only medium through whom he could fulfill it. This is true faith, and nothing less. If my boy should be lost in the woods the day long, and just as gray twilight should be gathering around him he should descry his father in search of him, and his father should take him by the hand and promise to lead him to his home, would that child, if he had perfect confidence in his father's word, and ability to fulfill his promise, doubt or hesitate, or ask a question, as to whether he knew the way, or could take him home? Certainly not. Just so in regard to confidence in God. Doubts imply skepticism, and skepticism, if indulged in, will lead to open infidelity.

There are no failures with God, and no impossibilities with Omnipotence. Abraham knew that if he had killed his son that God could raise him from the dead; he therefore resolved to do his duty and leave the consequences with God. When God commands and man obeys, He will take care of the consequences. When God suspends promises on certain conditions, and we comply with the conditions on our part, He will fulfill on His part, though the whole world may oppose.

For one I am willing to trust God for what I do not understand. He has promised to raise the dead and I believe He has power to fulfil His word, but the process by which He shall accomplish this grand and glorious work, I have no means of knowing, nor do I care to know. How God so combined the dust as to make man in the first place I do not know, but I nevertheless believe the fact. By what fine process he will so reorganize the same dust as to retain man's identity, and yet make him incorruptible and immortal, I do not know; but I am sure that the same power that made man in the first place can re-make him out of the same material; and the same power that can make the brilliant diamond out of the dark gross material of charcoal, can make an incorruptible body out of corruptible dust. He has promised to do this very thing and faith of the Abrahamic stamp says it can and will be done.

We are dependent on the veracity of God for all our knowledge of the revealed will of God in the past or future. Firmer than a munition of rocks, firm as the throne Eternal, is that man's faith which has the unerring word of God for its foundation. Earthquakes may shake the foundations of the world, revolutions may hurl from their thrones the crowned tyrants of earth, and dissolve in dust the great kingdoms and dynasties of the world, the last winds and floods and warring elements mingling with hailstones and fire, may sweep away the last refuge of lies; and yet firm as the everlasting hills shall abide that barque, though frail it may appear, which has for its rock foundation the immutable word of the Lord. Heaven and earth may pass, but His word will not pass away.

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## Miscellaneous.

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[Communicated for the Herald.]  
**The Two Resurrections.**

It is very evident to any reader of those journals and papers which are heralding forth the coming of the Son of Man to restore all things, and to give life to the dead, that many labored and well executed articles have been written concerning resurrection and judgment. One writer is advocating the theory of "no life out of Christ," with present investigating judgment, and future executive judgment to give reward to God's servants the "Prophets, and to the Saints, and to them that fear His name, small and great." Rev. xi: 18. While another writer is heralding the idea of a resurrection of those "that are Christ's at His coming," and the resurrection of the wicked and unholy dead at the end of the "thousand years." Other writers herald forth the news in these last days, of a resurrection of the just and the unjust, at the coming of Christ, to appear before the judgment seat of Christ, to give a verbal account of the "deeds done in the body," which, in order to be consistent, it is said, they (the dead) must come forth from their graves mortal beings, to be judged worthy of life or death, that those who shall be accounted good, may receive eternal life, while those who have done evil, will undergo the "second death." Mortal emergence, say they, must be true, because if the dead are raised immortal they cannot die.

But to me it certainly is very evident, that but one of those theories is right. Moses, the Prophets, and the New Testament writers, all agree with the Revelation made to John in the Isle of Patmos, saying, "blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." Rev. xx: 6. But why have no power on them? Because, I understand the second death does not take place until the end of the thousand years, when the last enemy, which is death and hell, (hades) are said to be cast into "the lake of fire and brimstone, which is the second death." Rev. xx: 14. After which "there will be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away," then God will be all in all. Glory to God in the highest for His goodness. But to the subject.

"They which are 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." Why? For, or because, "they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx: 35, 36. It is claimed by "Christadelphians," that all that have any knowledge of God's truth, or all those who ever have "put on Christ," although they have turned again to the "beggary elements of the world," or have "wandered from the way of understanding," must be brought to life again, and "give

account," be ashamed, and then put to death the second time. Ah! consistency, thou art a jewel. I would prefer to believe Solomon, who says, "the man that wandereth out of the way of understanding, shall remain in the congregation of the dead."\* Prov. xxi: 16. "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." 1 Pet. iv: 18.

I have believed the promises made unto the Fathers, Abraham, Isaac and Jacob, which in order to be fulfilled, necessitates a resurrection to life of God's chosen people, with the Fathers and all they "that are Christ's at His coming," (1 Cor. xv: 23,) in order "to execute judgment upon all, and to convince them that are ungodly," (Jude 15) and to bring in "the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began." Acts iii: 21.

Now I must of necessity believe that Jesus Christ made the atonement at the cross, when He said, "it is finished;" (John xix: 30,) "and this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do." John xvii: 3, 4. The work for which He came into the world was to save them which were lost; to make an atonement; to offer Himself as "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John ii: 1, 2.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. xx: 5. Now a first resurrection implies a second resurrection, if language conveys ideas to be understood. Having shown from the Scriptures, as we think, who are resurrected when Jesus comes, the "second time without sin unto salvation," we will see if we cannot find who are they which are resurrected at the end of the thousand years, or the second resurrection.

In Rev. xix: 1, we read, "And I looked, and lo, a Lamb stood on the Mount Zion," which certainly indicates that the King of kings will have commenced His reign in Mount Zion, which is when "the kingdoms of this world are become the Kingdom of our Lord and His Christ." Then goes forth the message, by the angel flying in the midst of heaven, declaring that Jesus reigns in Jerusalem. Or, having the everlasting (age lasting †) Gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, "fear God, and give glory to Him; for the hour of His judgment is come." Verses six and seven. Then will men begin to be brought into subjection to the law which goes forth from Zion,

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\* That the unjust, or "those who have done evil" will ultimately "come forth" from the graves, in order to receive the "deeds done in the body" is a doctrine, clearly taught in the Scriptures, hence we receive it.—EDITOR.

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† The word "αἰώνιον" rendered everlasting, does not signify age-lasting, in the sense of lasting through the age, but simply means pertaining to the age or age, without reference to the duration of the Gospel message.—EDITOR.



and the word of the Lord from Jerusalem, and John says, "and I heard a voice from heaven saying unto me, write, blessed are the dead which die in the Lord, from henceforth." From what time? Evidently from the time the Lamb stands on Mount Zion, as indicated in the first verse. "Yea, saith the Spirit, that they may rest from their labors, and their (the dead who die in the Lord) works do follow after them." Verse thirteen. Now kind readers, this speaks plainly of a class of people who will be subject to a resurrection at the end of the thousand years. For "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle; the number of whom is as the sand of the sea. And they (the nations) went up on the breadth of the earth, and encompassed the camp of the Saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them (the nations) was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever, and I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I 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 were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works, and death and hell were cast into the lake of fire." Rev. xx: 7-15. Now it is true, that the world which was in the time of Noah, was destroyed by water, and "perished, but the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii: 6, 7. So it is evident the first destruction or perishing of the world by water, was the first death, (or world death,) and when the world will be destroyed the second time, by fire, it will be the "second death" of the world, † after which there will be no more wickedness, nor death, but God will be all in all. Oh! may we gain eternal life, and be partakers of the glory of God. Come, Lord Jesus.

Yours, in hope of a "better resurrection." JOSIAH M. FIKE.

A CLERGYMAN remarked from the pulpit while preaching on faith, that faith was "God's magnetic telegraph." One of his hearers, who was perhaps more inquisitive than thoughtful, was desirous of knowing "where the office was" to which the admirable answer was given, "in every lowly heart of prayer."

† The first world that was destroyed was the "kosmos" or world of inhabitants, and the second great destruction will be by fire, but not of the globe itself, as many teach, but of the refuse on the globe, in the shape of ungodly men.—ED.

# THE HERALD

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## The Coming Kingdom.

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### Editorial.

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#### The Nature and Locality of Christ's Kingdom.

In our last, we endeavored to show that although Jesus said, "My Kingdom is not of this world," yet He did not therefore mean to teach that His Kingdom would not be located on the earth. That men who claim this interpretation of our Lord's words, bring themselves into conflict with the entire teaching of God's Prophets, Christ and His Apostles.

In continuation of the subject we will now ascertain

#### THE NATURE OF CHRIST'S KINGDOM.

That it is a literal, visible kingdom to be established on this earth, we do not hesitate to affirm. That it is in fact, the Kingdom of Israel restored, we shall try to show. In relation to the first point then we must conclude that such a kingdom must have been proclaimed by Jesus during His entire ministry, and that it was this very fact that brought Him into collision with the Roman power. He claimed to be the King of Israel, a nation that was tributary to the Romans. If His claims were established, it was natural to expect an uprising of the nation in order to throw off the yoke that oppressed them. Consequently, Pilate was bound to listen to the charges brought against Him by the Chief Priests and others. And when He sought to release Him, they immediately said, "If thou let this man go thou art not Cæsar's friend." The question might arise, why? The answer of these accusers is that "whosoever maketh himself a king speaketh against Cæsar." John xix: 12. It is evident, then, that the crime with which they charged Jesus, was, that He made Himself a king, and therefore, was a dangerous man in the eyes of the Roman law. No King but Cæsar could be tolerated. Jesus must therefore be destroyed out of the way. But suppose Jesus had preached during His three years ministry, that His kingdom was not to be established on the earth, but in heaven, or some far off planet, think you that Pilate or Cæsar would have cared a straw about such a kingdom? Nay, verily. It is evident, therefore, that the kingdom that Jesus preached, was one that should be set up on the earth.

It must not be overlooked in our investigation, that the Jews were fully expecting the appearance of a long-promised Messiah, who should be their king, and deliver them from the hands of their enemies. Hence, at the

birth of Jesus, in harmony with this national expectation, we find "wise men from the East," bending their steps towards Jerusalem, inquiring, "where is He which is born King of the Jews?" Herod, who was their King at that time, was not ignorant of this national hope, for we read that "he was troubled, and all Jerusalem with him" when he had heard these things. Consequently he took steps to ascertain the particulars about the birth of this rival king, with a view of putting an end to his claims by destroying Him. He called together all the Chief Priests and Scribes of the people, and "demanded of them where Christ should be born." They replied by quoting the testimony of the Prophet Micah, saying, "Thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel." Matt. ii: 1-6. Herod, with the intent of destroying this rival king, finally "slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under," but failed to slay the King of the Jews. This embryo King was protected from danger, and grew up to manhood, being "full of wisdom and strong in spirit," Matt. ii: 16; Luke ii: 40.

Having entered upon his mission of proclaiming the Gospel of the Kingdom of God, he met "an Israelite indeed"—Nathanael, who on approaching Jesus for the first time exclaimed "Rabbi, thou art the son of God; thou art the King of Israel." John i: 49. The people, on another occasion, hearing "that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet him; and cried Hosannah: Blessed is the King of Israel." John xii: 12, 13. Again, we learn that when Jesus had performed a miracle in the presence of the people they were convinced that he was "of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come to take Him by force, to make Him a King, He departed again into the mountain Himself alone." John vi: 14, 15.

That the teaching of our Lord for three years had inspired in the breasts of His disciples a hope of redemption for the nation of Israel, and a restoration of their Kingdom, is evident, for after He was put to death, their hopes were blasted. Giving expression to these hopes at that time two of them exclaimed "we trusted that it had been He which should have redeemed Israel." Luke xxix: 21. And when they saw Him again after His resurrection, their former hopes were warmed into life, and they eagerly enquired of Him, saying, "Lord wilt thou at this time restore again the Kingdom to Israel." Acts i: 6.

Surely, with this evidence before us, we cannot be mistaken, in concluding that Jesus was truly the King of the Jews; that he was the King of Israel—the one promised who should redeem Israel, and reign over them as their rightful King. The Israelitish Kingdom once had an existence. It was composed of the twelve tribes of Israel. David ruled over this Kingdom for forty years. 2 Sam. v: 4, 5. During this prosperous reign of David as King of Israel, God made a covenant with him, saying, "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 an house for my name, and I will establish the throne of his Kingdom for ever. \* \* \* And thine house and thy Kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. vii: 12, 13, 16. Here, then, a descendant of David was covenanted to sit on David's throne, which throne and Kingdom, when so set up, should be established forever. It was to be an everlasting Kingdom. But this would not take place at once. David must first fill his days and sleep with his fathers in the dark grave. Those who claim this covenant for Solomon, err greatly, inasmuch as Solomon sat on the throne before David slept with his fathers. 1 Kings i: 43, 46, 48.

None of David's successors down to Zedekiah the last king of the royal line, filled the requirements of this everlasting King, consequently all passed away. But God has declared that "He will not break His covenant, nor

alter the thing that has gone out of His lips, for once has He sworn by His holiness, that He will not lie unto David, but his seed shall endure forever, and his throne as the sun before Him. It shall be established forever as the moon, and as a faithful witness in heaven." *Psa. lxxxix: 34-37.*

In view of this, then, it is certain that the covenant will be kept, and one of David's successors will certainly reign over the Kingdom of Israel forever. That the one meant in the covenant is Jesus of Nazareth, the King of the Jews, is equally certain. In proof, we refer to the prophecy that *Isaiah* made years before Jesus was born. He said, "For unto us (Israel) a child (Jesus) is born, unto us a son is given, and the government (of Israel) shall be upon His (Jesus) shoulder, \* \* \* 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.*" *Isa. ix: 6, 7.*

Again, when the child was about to be born, God sent a message from heaven's court to communicate with Mary, and inform her that her son "would be great, and would be called the Son of the Highest, and the Lord God would give unto Him the *throne of his father David*, and He would reign over the house of Jacob (the Kingdom of Israel) forever; and of His Kingdom there would be *no end.*" *Luke i: 30-33.* Could we desire anything plainer or more positive to convince us that this Jesus is truly the one covenanted to David, who should sit on His throne, and re-establish his Kingdom forever? Nay, verily.

The Apostle Peter, also testifies that David, being a Prophet, knew 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 (David's) throne," *Acts ii: 30.* This settles the point beyond controversy, that Christ is the one who was mentioned in the covenant as the seed who should sit upon David's throne.

The question now remaining to be settled is

#### WHERE WILL THE KINGDOM OF CHRIST BE LOCATED?

Reason, aside from Scripture, answers, that if an heir *succeeds* to the rule of a Kingdom, of course the Kingdom must be one that had a previous existence and locality. For instance, the Kingdom of Hungary once had an independent existence, but it has been overthrown. Suppose we read that a legal heir to the throne is about to re-establish the Kingdom as in former days, should we have any difficulty in locating the Kingdom spoken of? Not at all. Just as simple and literal is the locality of David's Kingdom, of which Christ is the covenant heir. It never had any existence, but in Israel's land—the land of Palestine. Who can dispute then, the assertion that Jesus, the royal successor to David's throne and Kingdom, will re-establish it in splendor and glory upon the very territory it always occupied? It cannot be otherwise, as the Prophets abundantly testify. *Isaiah*, looking forward to that day, declares that the "Redeemer shall come to Zion (David's city) and unto them that turn from transgression in Jacob." *Isa. lix: 20.* Referring also to the resplendent glory of Christ's reign, as well as the locality of His throne, he adds, "then the moon shall be confounded, and the sun ashamed when the Lord of Hosts (Jesus) shall reign in Mount Zion, and in *Jerusalem*, and before His ancients gloriously." *Isa. xxiv: 23.* Thus we see that Jerusalem, the royal city of David's Kingdom in the past, will occupy the same position in the future. The gates of this glorious city we are told, "shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces (wealth) of the Gentiles, and that *their Kings may be brought.* For the nation and kingdom that will not serve thee shall perish, yea those nations shall be utterly wasted." *lx: 11, 12.* How beautifully the Prophet presents to us the supremacy of this Kingdom over all others. Complete submission of all earthly kingdoms will be required and enforced. At that time "the law shall go forth from Zion, and the word of the Lord from Jeru-

salcm." Micah iv: 2. This law will be universal; all nations will bow in obedience to its mandates. Jerusalem will be the metropolitan city of the world, and thither shall all nations bend their steps year by year, to honor the King, for at that time "the Lord shall be King over *all the earth*, in that day shall there be one Lord, and His name one." "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, and to keep the feast of tabernacles." Zech. xiv: 9, 16.

The nations now are engaged in preparations for war in order to maintain the balance of power, and if possible that the strong may prey upon the weak. Blood flows like water, and human life is destroyed recklessly in order to satisfy the ambition of oppressive governments. But in beautiful contrast with this dreadful state of affairs, the Prophet Micah presents us a scene in the future, when the King of Kings, even our Lord Jesus Christ, shall reign over all the earth. Introducing us first to the mountain of the Lord, upon whose brow, gleaming in the sunlight of heaven, we can discern the Lord's house, even the beautiful temple of God, he declares that "many nations shall come, and say 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of His ways, and we will walk in His paths.'" As a result of the Lord's teaching and the humble obedience of these nations, brought about by the Lord's judgments, we find that the strong nations of the earth will "beat their swords into plow shares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree, and none shall make them afraid." Micah iv: 1, 4. What perfect security and peace is here predicted, to both of which the nations have heretofore been strangers. In view of this happy state we may well cry out, "Even so, come Lord Jesus."

The city of Zion, for ages past in ruins, will then be rebuilt in splendor, and become the habitation of the King of Kings. Then will it be called "The city of the Lord, the Zion of the Holy One of Israel." Isa. lx: 14. Then will the people exclaim with the Psalmist David "Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the Great King." Not only will the cities of Israel be restored, but the land itself, which has been a desolate wilderness ever since God withdrew from it the early and latter rain, and suffered the unholy feet of the invader to tread it down: this very land shall "be tilled, whereas it lay desolate in the sight of all that passed by, and they shall say, this land that was desolate is become *like the Garden of Eden*, and the waste and desolate and ruined cities are become fenced and are inhabited." Ezek. xxxvi: 34, 35.

The people of Israel, who have been in captivity on account of their sins, will be brought back to their own land, and flourish nationally as never before. In proof, we quote the word of the Lord. He says "I will take you from among the heathen, and gather you out of all the countries, and will bring you into your own land." Ezek. xxxvi: 24. Again, he says, "Behold I will take the children of Israel from among the heathen (or nations, as the word heathen signifies,) whither they be gone, I 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 (Jesus) shall be King to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms; (Israel and Judah, as they have been ever since the days of Rehoboam) any more at all. \* \* \* My tabernacle shall be with them, yea, I will be their God, and they shall be my people." Ezek. xxxvii: 21, 22, 27. "When I have brought them again from the people, and gathered them out of the enemies lands, and am sanctified in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen, but I have gathered them into their own land, and I have left none of them any more there." Ezek. xxxix: 27, 28.

We might multiply testimony on this point sufficient to convince a thousand juries of the truth of the proposition stated, that this down-trodden and oppressed people shall be brought back from their long captivity, and shall flourish again upon the mountains of Israel as never before. We content ourself however with what has been produced, and proceed to give additional testimony in proof of our statement, that the earth is the place where the Kingdom of God will be established.

The Prophet Daniel declares that "In the days of these Kings shall the God of heaven set up a Kingdom which shall never be destroyed, and the Kingdoms shall not be left to other people but it shall break in pieces and consume all these (earthly) Kingdoms, and it shall stand forever." ii: 44.

Again, in a vision he saw one like the Son of Man [Jesus] coming with the clouds of heaven to the Ancient of Days, "and they brought him near before him, and there was given him [Jesus] 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." Dan. vii: 14. That this Kingdom will not be located in heaven is certain, for he declares 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." Verse 27.

In harmony with this testimony as to the locality of Christ's Kingdom under the heavens and on the earth, we refer to our Lord's words, "blessed are the meek for they shall inherit the earth." Those meek disciples who overcome the world will share the honors with Jesus, for He says, "to him that overcometh will I grant to sit with me on my throne." Rev. iii: 21. Further, He declares that He will "give them power over the nations, and they shall rule them with a rod of iron." Rev. ii: 26. This rule over the nations will be on the earth, as is evident from the song of the redeemed, who, in praising the Lamb of God, say, "thou hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v: 9, 10. The Psalmist also testifies that they shall "execute vengeance upon the heathen, and punishments upon the people, and bind their kings with chains, and their nobles with fetters of iron, they shall execute upon them the judgment written. This honor have all the Saints." Psa. cxlix: 5-9. John also heard great voices in heaven shouting with gladness after the seventh angel sounded, saying, "the kingdoms of this world are become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever." Rev. xi: 15.

In conclusion, then, we must agree that the Word of God quoted proves.

I. That the God of Heaven has sworn to perpetuate David's Kingdom forever.

II. That Jesus is the heir of David to whom the Kingdom will be given.

III. That He will come again to earth, and restore the Kingdom to Israel, and sit on David's throne in Zion and Jerusalem; that He will send forth His laws to the ends of the earth, bringing peace and security to all, and receive worship year by year from every nation on earth in their pilgrimages to the Holy City.

IV. That the land of Israel will bloom like Eden, and her waste cities be rebuilt, while the nation will be brought back from its long captivity and rejoice in God forever more.

V. That this Kingdom will be established under the whole heavens, and not in heaven above, and the Saints of God will rule the nations in the capacity of kings and priests.

We now leave the reader to determine, in view of the explanation given, and the testimony adduced, what our Lord meant when He said, "My Kingdom is not of this world." For our part we are certain that He did not mean, as some vainly imagine, that His Kingdom would not be located on the earth; for if it is not located here, then the Word of God will fail of accomplishment.

### What is the Perfect Thing?

A correspondent writes as follows :

"Please give your views on 1 Cor. xiii: 8-11, inclusive. What is the perfect thing spoken of in the tenth verse?"

The text referred to reads as follows : "Charity never faileth ; but whether there be prophecies they shall fail ; whether there be tongues, they shall cease ; whether there be knowledge, it shall vanish away. For we know in part, and we prophecy in part. But when that which is perfect is come, then that which is in part shall be done away." In the twelfth, thirteenth, and fourteenth chapters we have a connected argument concerning spiritual gifts. It is well known that after our Lord ascended, and His personal ministry was thus brought to an end, He gave gifts unto men, (Eph. iv : 8,) that is, He sent them the Comforter, or Helper, according to promise. Luke xxiv : 49 ; John xiv : 16, 26 ; xv : 26 ; xvi : 7, 13. The object for which these gifts of the Spirit were given, was various. For instance, the gift of tongues was for "a sign, not to them that believe, but to them that believe not," but the gift of prophesying was "not for them that believe not, but for them that believe." 1 Cor. xiv : 22. The gifts varied. Some were qualified by them to fill the Apostle's office. These were the chief among all, and hence we find them classified as *first* by Paul. 1 Cor. xii : 28 ; Eph. iv : 11. Next came Prophets, then teachers, "after that miracles, then gifts of healing, helps, governments, and diversities of tongues." By means of these gifts the disciples were to be "taught all things, and be reminded of all things the Lord had said to them." By means thereof they should "be guided into all truth, and be shown things to come." John xvi : 13.

In order to arrive at a correct conclusion concerning the question under consideration, we must remember that the season when these gifts existed was one of transition. The Mosaic economy with its types and shadows, its sacrifices and purifications, was being removed for the new order of things introduced by Jesus and His Apostles. It was necessary, therefore, that extraordinary means be introduced in order to effect so great a change, and to convince men of the truth of the new system, and of its advocates. God sent forth His Spirit, then, with power, to effect this great end. Men, seeing the wonders worked by this means, were convinced by thousands, and cried out, "men and brethren, what shall we do?"

While Jesus was with His disciples, He enlightened them concerning the Kingdom of God, as well as their duties towards God and man. But when He left them, He sent the Helper, according to promise, on the day of Pentecost. This Helper, the Spirit of God, continued the work of enlightenment during the transition period, by means of the spiritual gifts. Spiritual men were thus developed, who performed the work assigned them. First, as we have seen, among these great gifts stood the Apostles themselves. According to the Diaglott rendering, we read that "He gave indeed the Apostles, and the Prophets and the Evangelists, and Shepherds and Teachers." Eph.

iv : 11. But what were these spiritually endowed men given for? Let the Apostle Paul answer, "for the complete qualification of the Saints for the work of service, in order to the building up of the body of the Anointed One, till we all attain to the unity of the faith, and the knowledge of the Son of God, to the full measure of the stature of the Anointed One, so that we may be infants no longer, tossed and whirled about with every wind of that teaching which is in the trickery of men, by cunning craftiness in systematic deception, but being truthful in love, we may grow up in all things into Him who is the Head—the Anointed One." Eph. iv : 12–14. (Diaglott). It is clear, therefore, that the mission of these spiritual men was for the qualification of the Saints for the work of service, by completing their knowledge in those matters which were necessary for the development of a unit faith. In other words, "they were to be thus led into all truth, and shown things to come." In this way a unit body would be developed, with a unit faith, and a unit hope. After the knowledge necessary for this great work had been imparted by the means provided, it must be manifest that the end for which these gifts were instituted, having been attained, the gifts would cease. Their use was no longer necessary. That the Apostle so understood it, is manifest, as appears from the text we are examining. Quoting from the Diaglott version we read that "love fails not at any time, but if there be prophesyings, *they shall be done away*, or if languages, *they will cease*, or if knowledge, *it shall be made useless*." 1 Cor. xiv : 8. These much coveted and useful gifts, would all pass away and be rendered useless. When? Just as soon as the spiritual men were all dead. This is evident from the fact that none but the Apostles had the power of communicating the gifts to others. When death had removed the Apostles, and those to whom they communicated the gifts of the Spirit, the manifestations ceased, and have had no existence since. The gifts of "knowledge," "languages," and "prophesyings," were "done away," "ceased," and "made useless," just as the Apostle had testified should be the case. Their mission was completed. They were instrumentalities in God's hands for the time being, for the purpose of introducing the new system, known as the Christian system in contrast with the old or Mosaic order. This complete state of things Paul speaks of as "the perfect thing," which was being evolved by the imperfect or transitory condition then in operation. The gift period, if we may so term it, was the "partitive state." While that existed, the Apostles "knew in part, and prophesied in part," or as the Diaglott renders Paul's words, "partitively we know, and partitively we prophecy." But when these parts were all completed, and gathered into a whole as we now have them in the inspired writings of the New Testament, then "the perfect thing" had come, and Paul says, "when the perfect thing comes, that which is partitive will be done away." Verse ten. So it was. Hence, when we hear men claiming to have the gifts of the Spirit in these days, we do not hesitate to pronounce them deluded, or else unmitigated humbugs.



In view of the speedy ending of the "partitive" state, and the ushering in of that which would be "perfect," the Apostle exhorted his brethren to the cultivation of that crowning grace of the Christian's character—love. He pointed out this as "more excellent" than the possession of "eminent gifts," because they would perish, but love, never. Hence he says, "ardently pursue love." If we would possess that which far surpasses the wonderful gifts of the partitive state, brethren, let us heed the advice here given, and pursue ardently after love.

### A Circular, and what we Think of it.

In the last number of the "Gospel Banner" we find a circular, with a postscript at the close requesting its insertion in the HERALD. We accordingly publish it.

*The Brethren and Sisters of the "called out of God," assembled at Wolf River, Doniphan Co., Kansas, Aug. 12, 1869, send greeting:*

We appreciate the press as the best medium to disseminate truth; and highly prize the "Herald of Life," "The Gospel Banner," THE HERALD OF THE COMING KINGDOM, "The World's Crisis," and "The Marturion."

I. Therefore, we earnestly request all those editors and scribes to write in a plain, fair, and forbearing disposition.

II. Upon all subjects that are controvertible to publish all the writer has written in the article criticised; so that the reader may know what sentiment is being opposed as well as the writer. By no means can it be just to quote detached portions of a writer, and follow it with many columns of review. If it ought to be exposed, then it all ought to be heard.

III. We earnestly recommend that the following subjects be fairly discussed by you:

I. Will the literal Israelites be restored to the land of Canaan, and organized into the Kingdom of God?

II. Will the nations of the earth be conquered, and the *left of them* be inherited by literal Israel, then all possessed by the immortal Saints, and the left of mortal men enjoy the state like Eden for 1000 years on this earth?

III. Will the Saints be organized mortal flesh and bones in their resurrection, and then changed to immortality in a moment and twinkling of an eye?

IV. Will the wicked ever live or rise again; or will they remain in the tomb; and will there be a class called unjust raised from the dead at any time?

V. Does the Bible teach that the devil and demons are spirit *entities* of a different order of beings from man?

VI. Does the Bible teach that when men believe the things concerning the Kingdom of God and the name of Jesus Christ, and repent, they should be immersed in water in the name of the Lord?

VII. Does it teach that the disciples should eat the Lord's supper annually, weekly, or promiscuously, as circumstances indicate to them?

VIII. Does it teach that the believers should ordain, with or without fasting, prayer and imposition of hands, Evangelists, Bishops or Elders, Pastors and Deacons, till the Lord returns?

IX. Do the Holy Scriptures teach that the judgment is an investigation and execution; the former being done now, as all live and die, the latter to be done after Christ comes to judge the living and the dead?

WM. P. SHOCKEY, Chairman.

T. E. ADAMS,

J. P. BITNER, Committee.

The originators, of the foregoing, we suppose are the three whose names appear at its close. We have no personal acquaintance with either of them, neither do we know from whose brain the subject matter of the circular emanated, but this we do know, that a more perfect conglomeration of conflicting ideas does not exist, than is represented by the papers named. If the parties signing the circular really prize all these papers as mediums for disseminating truth, then we must confess that we have a very poor opinion of their knowledge of what the truth consists of. We say this in all sincerity and kindness.

Our Savior said, "out of the abundance of the heart the mouth speaketh," also "by their fruits ye shall know them." If we are to judge by this circular, then, we must conclude that whatever they may believe relative to the Gospel of the Kingdom of God, and the great truths which compose its foundation principles, they do not hold them as essential for salvation. If they did, would they propose such questions as those named for discussion in the HERALD? Is it possible that the literal restoration of Israel, and the reign of immortal Saints over mortal men for 1000 years are questions for discussion amongst Gospel believers?

How is it that the "Voice of the West," the "Israelite Indeed," the "Advent Review," the "Advent Herald," the "Hope of Israel," and other papers were not included in the list? Why this distinction? "The Hope of Israel" is certainly as clear an advocate of truth as the "Herald of Life," or the "World's Crisis." Why do you thus discriminate? Is it because the writers look upon the papers named in their circular as on an equal footing so far as the advocacy of essential truth is concerned? They *highly prize* the "Herald of Life," a paper which denies the future resurrection of the wicked, and the essentiality of water baptism, but teaches a baptism of the Spirit instead? It also ignores any test of union other than that of character, without reference to a definite faith. They also *highly prize* the "World's Crisis," a paper that believes in conversion by direct influence of the Spirit of God independent of the Word, and whose only test is like the one last named. Its editor consequently declares that there are Christians to be found in all the orthodox denominations of the day. But strange to say, their appreciation also reaches out to the "Marturion," whose editors would scorn to be reckoned as associates of those last named. What it is they "highly prize" about this paper, we know not, unless it is that it directly opposes all the other papers named, and claims to be "the only paper in America that advocates the truth." Where there is any similarity in faith existing it is impossible to tell, hence we cannot see how it is that W. P. Shockey and others can highly prize that which opposes the other objects of their admiration. Not only do they express a liking for these contrarities, but they highly prize the HERALD OF THE COMING KINGDOM also. If they truly prize our paper, we should be pleased to know why. As a general thing we dislike that which opposes what we like. If we love the Gospel, and love those who boldly advocate its principles, then we cannot love the opponents of the Gospel with the same love. If we love the right we

must hate the wrong. The HERALD advocates the Gospel as a test of union, and not what is termed a pious life without regard to a person's faith. Consequently we have no fellowship with the "Herald of Life," the "World's Crisis," nor any other paper or class of men who erect man-made tests in place of tests required by God Himself. If W. P. Shockey, and others who endorse the circular, can associate with the Editors of these Advent papers as brethren, and believe that they are obedient believers of the Gospel, then we say we can have no fellowship with them. God's test is our test, and we are not disposed to lower the standard for the accommodation of any. If we stand aloof from ninety-nine out of every hundred who have claimed us as brethren, in our advocacy of God's essential truth, we will still proclaim it. Numbers are nothing, but the purity of the Gospel everything. Think you that Jesus, Paul, or Peter, would endorse these perverters of the Gospel by signing such a circular? Would they declare that they "highly prized" papers that were proclaiming another Gospel to the people, and whose editors declare that men could be saved without believing the Gospel that Christ preached? Nay, verily. Neither can we.

We wish, then, in conclusion, to be distinctly understood as having no Christian fellowship with the "Herald of Life," the "World's Crisis," or any other paper occupying the same ground, nor any person or persons who endorse their editors as obedient believers of the Gospel of our Lord Jesus Christ. If W. P. Shockey, or those who met at the Wolf River Conference, occupy a platform that will accommodate everything from Spiritual Adventists down to rigid Christadelphians, then we must beg to be excused from occupying a place on such a platform. But we will work shoulder to shoulder with all who have obeyed the Gospel, and make Christian character based upon this their test of fellowship.

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No vice more easily than lying, stupefies a man's conscience. He who tells lies frequently will soon become an habitual liar, and will soon lose the power of readily distinguishing between the conceptions of the imagination, and the recollections of his memory.

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PREFER solid sense to wit; never study to be diverting without being useful; let no jest intrude upon your good manners, nor say anything that may offend modesty, or heedlessly hurt the feelings of another.

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PURE truth, like pure gold, has been found unfit for circulation because men have discovered that it is more convenient to adulterate the truth than to refine themselves.

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LEISURE is sweet to those who have earned it, but burdensome to those who get it for nothing.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Conditions of the Remission of Sins.

"Now when they had 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 of the Kingdom of God, because he had the evidence before him that they already believed that. He had just preached the Gospel of the Kingdom or the fulfillment of the oath and covenant of God in raising up Christ from the dead for the specific purpose of sitting upon David's throne. Acts ii: 30. That they believed that is evident from the fact that they were pricked in their hearts, that is, conviction was fastened upon their minds, and they realized that they were lost, and must do something to be saved. Peter told those convicted thousands just what remained to be done, after having heard and believed the Gospel, in order to the remission of their sins. The burden of the great commission was upon him, and he was filled with spirit power, and this was his first sermon under the solemn commandment to "go into all the world and preach the Gospel to every creature, with assurance that he who should believe and obey it should be saved, and he who should reject it should be condemned. His answer to this question will establish a precedent for all future time. "Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Verse thirty-eight. From this answer of Peter's, we see that all that remained to be done, after having heard and believed the Gospel, was to repent and be baptized in order to the remission of sins.

That repentance is an essential pre-requisite to the remission of sins all will admit. The necessity of repentance is enforced by all the Bible writers. There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, "suppose ye that these Galileans were sinners above all the Galileans because they suffered these things? I tell you nay, but except ye repent, ye shall all likewise perish." Luke xiii: 1-5.

From the foregoing, we may learn that repentance is so necessary, that there can be no hope of salvation without it; that all who do not repent will just as certainly perish as those unfortunate men whose blood Pilate mingled with their sacrifices, or those upon whom the tower of Siloam fell and slew them.

John baptized in Jordan for the remission of sins. Mark i: 4; Luke iii: 3. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance; and think not to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham. And

now also the axe is laid unto the root of the trees; therefore, every tree which bringeth not forth good fruit, is hewn down and cast into the fire." Matt. iii: 7-10. This simile teaches that every sinner who does not repent will as certainly be destroyed as a tree is when dis-severed from its root and committed to the burning flames. From the midst of Mars Hill, the supreme court of Athens, Paul proclaimed to the world the necessity of repentance. He said, "but the times of this ignorance God winked at; but now commandeth men everywhere to repent." Acts xvii: 22, 30.

Wherever this commandment is proclaimed, it devolves responsibility of men to repent. In regard to the nature of repentance, it is not conviction of sin, nor contrition on account of sin, nor confession, nor reformation from sin, nor restitution for sin. The first two are the cause of repentance, and the last three the effects of repentance. A person will never be contrite on account of his sins unless he shall be convinced that he has sinned, any more than a sick man will send for a physician to heal him unless he shall first be convinced that he is sick. A man will not sincerely confess his sins unless he shall be sorry that he has committed them. But thousands have been convinced that they have sinned, and have been contrite on account of their sins; and yet have never repented. Judas was very sorry that he had betrayed his Lord, and yet Judas did not repent. A godly sorrow is not repentance according to Paul, but it "worketh repentance to salvation not to be repented of." 2 Cor. vii: 10. That which produces repentance is not itself repentance. Godly sorrow produces repentance, therefore, godly sorrow is not repentance. Repentance is a change of mind or purpose. All virtue and all vice have their origin in the mind. The hand or tongue only executes the decisions of the mind. Christ taught that the mind is the centre of all responsibility. Hear him. "But I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (mind). The beloved disciple teaches the same sentiment. He says: "Whosoever hateth his brother is a murderer." The same principle is involved in hatred which is in murder. -If a person obtains the consent of his mind to commit a crime, the guilt is the same as though the crime had been committed. He who shall point a dagger at my heart and demand my purse or my life, is a murderer, no matter which I may choose to give. The same is true of virtue. Abraham intended to kill his son in obedience to the commandment of God, but God accepted the will for the deed and spared his son. The same is true of repentance before baptism, God accepts a fixed determination to reform, the first evidence of which is baptism. Repentance does not require a long period of time. Peter commenced preaching at nine o'clock in the morning, and after his sermon three thousand had ample time to repent and be added to the church the same day. If ever there were examples which required a long time of sorrow and mourning over their sins, it was those who were converted that day. The jailor and his house heard Paul's sermon, repented, and were baptized the same hour of the night. Acts

xvi: 32, 33. This definition of repentance will apply to God or man. A standing statute of God's government is, that if He threatens a city or nation, and they repent, He will repent also. He made known His purpose to Jonah to destroy Nineveh. Jonah understood this article of clemency in the administration of God's will, and fearing that the inhabitants of Nineveh would comply with the condition of pardon on their part, and that God would not execute the judgments He should proclaim, he attempted to flee to Tarshish to avert the derision of the people. But God taught him a lesson of humility which he never afterwards forgot. After the terrible calamity which had befallen him, he fulfilled faithfully his mission, and the inhabitants of Nineveh from the King to the poorest peasant repented, and God repented also, and turned aside the judgments He had threatened. God purposed to destroy them if they did not repent, but they changed their purpose from that of disobedience, to that of obedience, and God changed His purpose as enunciated by the Prophet.

Reformation is the fruit of repentance. A man resolves to reform, and this resolve is carried out in reformation. This was exemplified by the Ninevites. "And Jonah began to enter into the city a day's journey, and he cried and said, "yet forty days, and Nineveh shall be overthrown." So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, "let neither man nor beast, herd nor flock, taste anything, let them not feed, nor drink water. But let man and beast be covered with sackcloth and cry mightily unto God, yea let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent." Jonah iii: 4-9. Here is an example of the genuine fruit of repentance well worthy of imitation. This is the kind of fruit that grows on every genuine tree of repentance. The Prophet Isaiah describes the fruits of that repentance which God will accept. He says, "let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Isa. lv: 7. The unrighteous must forsake their thoughts before they will forsake their way. Change of mind must precede change of conduct, as cause must precede its effect.

Not only will genuine repentance always produce reformation, but it will also produce confession of all our sins, be they many or few, without reservation or palliation. If against God, we will confess them to God, and if against man we will confess them to man. In all cases the confession will be as ample as the crime. An indisposition to confess our sins to the party whom we have wronged, is an infalible evidence to ourselves and to all who may be acquainted with our conduct, that our repentance is not an effect whose cause is a godly sorrow. It is a sure evidence of pride, want of

humility, or sinister motives. This fruit of repentance is beautifully exemplified in the parable of the prodigal son. And when he came to himself he said, "how many hired servants of my father's house have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, I have sinned against heaven and before thee and am no more worthy to be called thy son; so make me as one of thy hired servants. And he arose and came to his father." Luke xv: 17-19. The father accepted this repentance according to the parable; and He will accept all such, if it shall be followed with corresponding obedience.

Another fruit of genuine repentance is restitution. A repentance which will not make restitution as far as possible, cannot be acceptable to God. No matter what the sacrifice may be, it must be made, no matter how dear the idol may be, it must be immolated upon the altar of repentance. Though dear as a right arm, it must be torn from its socket, though tender as a right eye, it must be plucked out, or we cannot expect forgiveness. God will not grant an indulgence to wrong, nor sacrifice the eternal principles of justice, to save any man. If a possible thing, we must restore every dollar of ill-gotten gain, and heal every wound our crimes may have inflicted, always remembering that God does not require impossibilities; that he who does the best he can does well. Angels can do no more. Zaccheus set a splendid example in this respect. "And when Jesus came to the place, He looked up and saw him, and said unto him, Zaccheus, make haste, and come down, for to-day I must abide at thy house. And he made haste and came down, and received him joyfully. And Zaccheus stood and said unto the Lord; behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him four fold." Listen to our Savior's response to these noble traits of character. "And Jesus said unto him, this day is salvation come to this house." Luke xix: 5-9. A repentance which will not produce the three fold fruit of confession, reformation and restitution, is not of a godly kind, and will not be approved of God. Life may not be spared for the accomplishment of this work, but there must be the disposition of mind to do so, together with a fixed and unswerving determination to obey all the commandments of Christ as long as we shall live. With such a decision of mind, having been preceded by a Gospel faith, and being followed by baptism for the remission of sins, we may claim the promise of pardon, and if we should die the next moment, having gone to sleep in Jesus, we shall awake to a glorious immortality at the resurrection of the just. But if permitted to live, we must go forward in the execution of the good resolutions formed, when we repented, adding all the Christian graces to our faith, repentance, and baptism; and if we should be overtaken in a fault, and sin in the future, we must continue to repent, and as often as we sin, and our Heavenly Father has promised to "forgive our sins, and to cleanse us from all unrighteousness." 1 John i: 9. J. M. STEPHENSON.

HEAR instruction, and be wise, and refuse it not.

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## Miscellaneous.

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### Notes by the Way.

I fulfilled my appointment at Sweetwater as announced in the HERALD for the last of August. We had an interesting meeting. I remained over two Sundays, having delivered thirteen discourses. I found the cause of truth in a much better condition than I had expected. There are about an equal number of Christadelphians, and Brethren of the One Faith, being about a dozen each. The Christadelphians have none of them been immersed since embracing those views, but they have virtually made these views a test of fellowship; that is three or four have done so. The rest I do not think will. A number seceded from the Disciple Church who have not been baptized since believing the Gospel of the Kingdom, some of whom we think will be. When united, they built a neat little church, where they assembled for worship, and the breaking of bread. We entertain strong hopes that they will again be united in the bonds of love, and fellowship.

Brother Payne and I spent the intervening week in visiting from house to house; J. K. Speer has moved to Iowa.

I next visited Antioch, where I always find warm hearted brethren. They are united in the Abrahamic faith, and punctual in their attendance upon every first day. A good congregation attended the three meetings we had on Sunday. Outside of the brotherhood there is a margin where much good could be done by a series of meetings. I next attended the conference at East Plum River, which was one of the best and most harmonious meetings I have ever attended. There was a large gathering of brethren from all parts. For particulars I would refer the reader to the report of the meeting in the last issue of the HERALD. I spent three evenings, subsequently to the conference, with the brethren at Lanark, lecturing each evening in the Winnebeganian meeting house. The congregations were not large but appreciative.

Mr. Sweeney of Chicago, and a Methodist preacher of Lanark, had discussed the questions at issue between their respective denominations, the week previously.

I reviewed the positions of both parties, so far as contrary to the teachings of the Holy Scriptures; leaving an invitation for Mr. Sweeney to buckle on his armor and meet me in defense of their position on the nature of man and the Kingdom. On yesterday, I received a line from Lanark informing me that the Disciples were quite warm on the subject of discussion. Next I attended the Iowa State Conference which commenced at Ontario on the twenty-third of August. The attendance of brethren from a distance was not large, owing in part to the heavy rains on Friday. The reader will see the notice of the meeting in the present issue of the HERALD. Ontario is a small village in a new section of the country. We have only two brethren there—



Brother Johnson and Fahrney. The house was filled to overflowing at nearly all the appointments. Better attention and interest I have never seen manifested anywhere. Many are interested in the cause of truth, and doubtless would obey if they could have two or three weeks efficient labor. Brother Hill commenced a good work there a year or two ago, and could he have continued his labors, it is believed that many would have become obedient to the faith. It is to be deeply regretted that laborers are so few; and that among those who are willing to devote their entire time to the work so few should be supported. I know of no better field for labor than that. I wish Brother Eychaner could spend a fortnight there. Two intelligent believers put on Christ by baptism.

I commenced a series of meetings one week ago last evening near Avon, Iowa, which were concluded on last Tuesday evening. The congregations were not large on account of a general convention of the United Brethren Faith.

We have an Ecclesia of a dozen or fifteen of faithful brethren and sisters, strong in the faith and all united on the Abrahamic Gospel. On Monday morning four were added to their number by immersion in water for the remission of sins. The Macedonian cry is coming from all parts, "come over and help us." Brethren let us nerve ourselves for the conflict. The enemies of the truth are rallying their forces. They are numerous, popular and strong. What we do, we must do soon. Time is passing with rapid strides. Soon we shall be called upon to give an account of our stewardship. Shall we all hear the welcome approval "well done good and faithful servant enter into the joys of your Lord." I have never realized the necessity of a more complete and unreserved consecration of the will of my Heavenly Father. It does seem to me that as a people we must be more wholly consecrated to God—more holy in all manner of conversation and conduct, that we may be blameless, and without spot on the white robes of our character, when our long absent Lord shall return. O may we all have on the wedding garment, our lamps trimmed and brightly burning, that we may be prepared to meet the Bridegroom at his coming.

Your Brother,

J. M. STEPHENSON.

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[Communicated for the Herald.]

### Ten Sermons in one Day.

**BROTHER WILSON:** Quite recently I heard ten sermons in one day, from ten to thirty minutes each, all of which were supposed to be orthodox, judging from the spirit manifested by the congregation. These discourses were delivered by ten different speakers, all claiming to be "called and sent to preach Jesus Christ and Him crucified." The object of these discourses was for the purpose of saving a never-dying soul from the death that never dies, and to qualify an immaterial ghost for an immaterial heaven, to receive an immaterial crown, and play upon an immaterial harp, in the presence of an immaterial God, without body, parts, or passions; a God that fills immensity of space,

whose circumference is everywhere, and His centre no place. He sees everything we do, yet without eyes; He hears everything, though He possesses no ears; and this deluded people worship just such a God as is here described.

I will next give you a sample of their preaching, or their views of God's Word, and in so doing, will give their own language, which is as follows:

"There is nothing in the Bible to teach us that our sins are forgiven.

"There is nothing in the Bible to teach us that we shall receive an immortal crown.

"There is as much sense in reading the spelling book, or first reader, as there is in reading the Bible without the direct influence of the Holy Spirit.

"If you put your trust in the teaching of the Bible, alone, it will be an abomination to you."

At the close of the meeting, I presented the above statements to one of their leading preachers, who remarked that this was just what he believed, and that it was the faith of the Church. Here we have infidelity unmasked. These people cannot, or do not believe God's Word. They are willing to believe what God says, upon certain conditions. They must have good security that He intends to do as He has promised. His words must be backed up by the direct influence of the Holy Spirit, otherwise it is worthless trash; hence it is plain to all, that these people are skeptical. They are unwilling to believe what God says without a *voucher*. They demand security of our Heavenly Father, and will not take His word without it. With them God's Word is a dead letter. It will take men to perdition, to an endless hell there to remain through the countless ages of eternity. There the soul must remain forever, in a lake of burning lava. God Almighty will hold them over the fire of hell until they spit venom in the face of Jehovah, and after the soul has been there for millions of years, and heated through like a red hot iron wedge, the punishment will then only have just commenced. So say these spiritualizers, who claim to speak as the Spirit gives them utterance.

Sometimes the Spirit calls these people to speak at certain points. The preachers come, the people assemble, but not one word is uttered. The Spirit did not influence the speaker, after sending him to preach. God will call them to a certain work, and then will not let them do it; hence there must be a mistake somewhere. Again, God will call one minister to preach, and before he finishes his sermon, call some one else to tell the first speaker to take his seat, as it is time to attend to other business. Number one takes his seat, evidently feeling very bad, while number two puts on a long face, and requests Friends to be as brief in their remarks as possible. One preacher is called to preach some peculiar doctrine. When done, some one else is moved to say a word to the Friends, and he proceeds slowly, but finally contradicts all that has been said, yet both were moved by the Spirit. Hence it is plain to be seen that when men depart from the Bible, all is confusion.

W. L. WINSLOW.

[Communicated for the Herald.]  
**Report of a Discussion.**

*Held in Lanark, Ill., between Elder Luckuck of the Methodist denomination, and Elder Sweeney, of Chicago, of the Campbellite denomination.*

The following questions were discussed :

I. Sprinkling or pouring water upon a proper subject in the name of the Deity, is Christian baptism.

II. Infant children are proper subjects of Christian baptism.

III. Baptism in water according to the Scriptures, is to sinners a condition of pardon, or remission of sins.

The two first propositions Elder Luckuck affirmed, and Elder Sweeney denied. The last Elder Sweeney affirmed, and Luckuck denied.

I was present during the entire debate, being one of the Moderators. Upon the discussion of the two first questions, I failed to see that Elder Luckuck produced any evidence from the Scriptures to prove his positions. Any and all his proof texts were fairly met by his opponent. The reason why he did not produce any was doubtless because there were none to be found.

Upon the discussion of the last proposition, Elder Sweeney came boldly to the work, and spoke in an eloquent manner, and produced testimony after testimony to prove his position, which, to use his own expression, floated upon the surface of the Bible. There was only one objection brought against his position which he failed to clear up, and that was the case of Cornelius, which Elder Luckuck introduced for the purpose of showing that the Holy Spirit was received before baptism, and he being the first Gentile convert was a sample of all the rest; hence, the Holy Spirit was for the purpose of converting men. I think the fault did not lie in Elder Sweeney's not having the power to clear this matter up, but it was doubtless an oversight. But before the debate closed on this question, Elder Sweeney made one fatal admission, viz: that all unenlightened and honest persons would be saved without baptism. I thought at the time, if this be true, why all this controversy about something that would be of no benefit, but might result in a great deal of harm, for some might become enlightened, and neglect to attend to this duty, and be lost, while if they had not been so instructed they would have been saved. I thought that if this were true, the proposition should have read, that baptism to *enlightened* persons is a condition of pardon or remission of sins.

Elder Sweeney took several positions that I would like to see him prove. I will only name a few.

I. That the term church and kingdom are synonymous, and used interchangeably in the Scriptures.

II. That Simeon's declaration in Acts xv: concerning the re-building of the tabernacle of David, applied to the church, and was fulfilled on the day of Pentecost.

In the course of the debate, I noticed that each charged the other with baptizing those who were ignorant of the Gospel, and there is no doubt but that both were right. The blessed Gospel of our Lord and Savior Jesus Christ is a proposition of which both were ignorant, consequently it would be impossible for either of them to baptize believers of the Gospel, if they were educated by such teachers. It is true both pretend to teach the Gospel, but it is not the Gospel Paul preached; it is spurious, and will save no one. If Paul should hear the Gospel they preached, he would not be able to detect any similarity between it and the ancient Gospel of which he was a minister.

P. B. STOFFER.

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[Communicated for the Herald.]

"To-Day."

BROTHER THOMAS WILSON: I have taken the liberty of writing a few lines on that much controverted term, "to-day." Much has been said and written on the saying of Christ to the malefactor, on the cross, and the point of dispute turns on the words "to-day." The favor that he asked of Christ is entirely overlooked, and the term "to-day" seems not to be understood. He asked Christ to be remembered when He came into His Kingdom. It is evident that the term "to-day" and the time when the Kingdom is to be established are one; and it is very evident that the Kingdom is not established until after the resurrection, and it is also evident that the resurrection is one of the closing scenes of this "to-day," in order that the resurrected ones may take part in establishing the Kingdom. We find by examining the Scriptures that it is a time of rest for the people of God, and also that "to-day" includes the time from Christ to the close of this age, the saying of Christ to the malefactors, is the same as Paul to the Hebrews, "take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin." Heb. iii: 12, 13. Paul also uses the term as applied to the forty years that Israel wandered in the wilderness. "Wherefore as the Holy Ghost saith, to-day, if ye will hear His voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years." Heb. iii: 7-9. "But those to whom it was first preached could not enter into rest because of unbelief." Verse nineteen. Paul also applies it to a time yet future. "Seeing therefore, that some must enter therein, and they to whom it was first preached entered not in because of unbelief. Again he limiteth a certain day, saying in David, *to-day, after so long a time*, as it is said, to-day if ye will hear His voice, harden not your hearts. Heb. iv: 6, 7. From this testimony we find that Paul limits David's to-day to a time yet future. We will see what time David represents in the ninety-fifth Psalm. "O come, let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation. Let us come before His

presence with thanksgiving, and make a joyful noise unto Him with Psalms, for the Lord is a great God, and a great King above all the gods. *For He is our God*, and we are the people of His pasture, and the sheep of His hands. To-day if ye will hear His voice," etc. This can represent no other time in the world's history, than that in which the Kingdom has been established, and the righteous remnant of Israel are praising God for His goodness unto them. We find from this testimony that the term "to-day," is applied to three different epochs; the first to the children of Israel when they came out of Egypt, and entered not into the land because of unbelief; the second, the time from Christ until the close of this age, which closes with the resurrection, for Paul tells us to "exhort one another daily while it is called to-day, that we may lay hold on eternal life;" the third, the righteous praising God in the time when the law shall go forth from Zion, and the word of the Lord from Jerusalem, and in each case, a limited time is spoken of, and each one ending in a rest for the people of God, according to the promises of each epoch, and that the promise made to the malefactor, will be fulfilled "to-day," is just as certain as that the promise will be fulfilled to Abraham; and as sure as Christ will come in His Kingdom "to-day" just so sure will the malefactor be there. This seems to my mind to be the Scriptural idea, and I shall submit it to the judgment of the brethren, that they may show a better way if they find this is not right.

Your Brother in Christ,

W. P. BEERS.

[Communicated for the Herald.]

#### An Invitation.

**BROTHER WILSON:** I am requested by Brother Thomas Henning and wife, of Fond-du-lac, Wis., to write to you, and request you, that through the medium of the HERALD, or otherwise, you would extend a cordial invitation to Brethren J. M. Stephenson, Reed, Moyer, or any of the brethren who preach the glorious Gospel of the coming Kingdom, to call on them at their house, and preach the Word there, or at some other place which they may select for that purpose. They are the only family now residing in the city, (the population of which I believe to be about 15,000 inhabitants) who have survived the desolating shock of the Adventists, as they are termed, and also the exclusive Christadelphians, the latter, in causing divisions and subdivisions, in the Household of Faith, have exerted a more deleterious influence in a moral point of view, than does the sirocco, or the deadly uphas to animal or vegetable life; if the first fruits of their division is an earnest or index of their future harvest, I would say in the language of the Episcopal liturgy, "good Lord deliver us."

Although the city of Fond-du-lac is full of churches with the spires pointing heaven-ward, yet like most modern cities, in a religious point of view, it is the counterpart (in all probability) of the city of Athens in Paul's day—"wholly given to idolatry," and worshipping "the unknown God," yet Brother Henning thinks, that if some skill-

ful workman, who need not be ashamed, who can rightly divide (classify) THE WORD, and duly assign to each his or her portion of meat "in due season," and give a systematic course of lectures adapted to their wants, unfurl the banner of the cross, that some, whom he has in his mind's eye, would slip their handcuffs, and at once rally around this standard.

About eighteen months ago, Brother Henning was prostrated by sickness, unfitting him for work at his trade, which was the same as our Lord followed, viz: carpenter, and having but little to fall back upon, he incurred something of a debt, but by getting a good berth in the car shop since he resumed his labors, he has been enabled to nearly cancel his debts. I had a very agreeable interview with him and his family at his house on Sunday last, when he made the request before named. He said that the evenings would soon be long enough to enable some talented brother to give a course of lectures on the Kingdom, the heirship of the Saints, or those who have the Abrahamic Faith. He and his wife take a deep interest in these things, and will afford all the facilities within their power, to accomplish the object. Who will respond to the call? If any other Brother than those above named, should respond, his residence may be found on West Division street, about fifty or sixty rods due west from the Railroad station, (Chicago and Northwestern) the first yellow house on the right hand side going from the station. "Banner" will please copy.

M. I. LEWIS.

NOTE.—We have recently seen Brother Stephenson, and learn that he will shortly visit Fon-du-lac, in answer to the above invitation. That success may attend his efforts we humbly pray.—EDITOR.

[Communicated for the Herald.]

### Are Warnings to the Wicked a Motive?

A BROTHER writes, in substance, that warnings to the wicked are no motive, no part of the Gospel, and should not be preached as a part of the Gospel. That warnings or threatenings are in the nature of "coercion or compulsion, and destroy all choice." While I admit the Gospel consists of promises, and is "the power of God unto salvation," and is the *chief* motive for repentance, yet I am equally certain,

I. That the warnings of the Bible *compel* no man, do *not* destroy the power of choice, or interrupt free agency in the least. This is so self-evident, that it needs no argument. Every man is just as free in receiving and rejecting a warning as an invitation.

II. Warning of danger is a motive as really as promised reward. Motive is *any* moral consideration which moves an intelligent agent in the right or wrong direction. All the recorded motive that God used with our first parents was the threatening of death, while the tempter used the motive of promise—that they should be as Gods, and not surely die. When Noah *moved with fear* to prepare an ark to save himself and family, was not that fear motive? Motive is that

which moves the mind and will of man. Paul declares (Rom. vi: 23) "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." All the Apostles, and our Savior too, set eternal life and death before the world as motives to obedience. So Moses said to the children of Israel, (Deut. xxx: 19,) "I have set before you life and death, therefore choose life." God is not a tyrant because He has faithfully warned the wicked man, that if he continues in his wickedness he will surely die, any more than He was when He warned Adam and Eve of the same calamity. The warnings of the Bible are just as benevolent as the promises. In the twenty-first chapter of Revelations, God declares that those "who overcome shall inherit all things" when made new—new earth and new Jerusalem, while the wicked of every kind, "have their part in the lake of fire and brimstone which is the *second death*." The second death and the new earth inheritance are equally motives, and are designed to be a moral power on all who believe them. Paul "warned every man night and day, with tears"—became "pure from the blood of all men" by not shunning to declare the *whole counsel of God*. In Phil. iii: 18, he says, "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose *end is destruction*."

The fable of endless misery is not to be spoken of in connection with God's righteous sentence of eternal death. He is merciful in warning men of this danger, and offering to save them, as a man would be who should warn his fellow man of unseen danger, and offer to save him in the only possible way. The promise of salvation, on reasonable conditions, is an important part of the Gospel. But salvation *implies* the death from which Christ saves by resurrection power. Hence, when salvation is preached, the death from which He saves, must also be preached. The conclusion of the whole matter is, "fear God and keep His commandments." "Fear Him who is able to destroy soul (life) and body in Gehenna." E. HOYT.

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[Communicated for the Herald.]

#### Conference Report.

THE annual Conference of the Brethren of the Church of God met at Ontario, Story Co., Iowa, September 23d, 24th, 25th and 26th, 1869. On Thursday evening, a few of the brethren met and adjourned until Friday, at half-past nine o'clock A. M.

Met as per adjournment. Brother J. M. Stephenson preached from Heb. xi: 6. Adjourned until two o'clock P. M. Preaching by Brother J. M. Stephenson, after which the meeting organized by appointing Brother John Cramer, Chairman, and A. Hipsher, Secretary. On motion the Chair appointed a Committee of Arrangements, as follows: Brethren James Johnson, J. T. Prime, and Joseph Fish. The following resolutions were unanimously adopted:

*Resolved*, That we endorse the action of the Conference which convened at Chicago, on the 4th and 5th of July last, and would recommend our

Ecclesias in the State of Iowa to send delegates to the next meeting to be held at Chicago.

We would also recommend that the name of the Northwestern Association be changed to the Western Association of the Brethren of the Abrahamic Faith.

That we endorse the Evangelist appointed by the Northwestern Christian Association, and would recommend that the Ecclesias in this State do their part towards keeping him in the field.

We would further endorse the vote of the above named Association, that we as a body have but one paper, and that paper be published in the city of Chicago.

Adjourned until six o'clock P. M. Meeting called to order by the Chairman.

On motion it was agreed that the next semi-annual Conference be held near Colo, Story Co., Iowa, commencing on Thursday evening before the fourth Sunday in May, 1870.

On motion, Brother J. T. Prime was appointed Evangelist for the ensuing year.

On motion, a Committee of three was appointed to solicit subscriptions to the Evangelist fund, as follows: A. Hipsher, James Johnson, and Joseph Fish.

On motion, A. Hipsher was appointed to receive the funds, and pay out on order of the Committee.

*Resolved*, That John Cramer act as President, and A. Hipsher of Ames, Story Co., as Secretary for the ensuing year.

*Resolved*, That the minutes of this Conference be published in the HERALD OF THE COMING KINGDOM. Adjourned.

JOHN CRAMER, President.

A. HIPSHER, Secretary.

LUCK lies in bed, and wishes the postmaster would bring him news of a legacy. Labor turns out at six o'clock, and, with busy pen or ringing hammer, lays the foundation of a competence.

THE heart softened by the fire of affliction, is like the iron when heated in the furnace; capable of receiving impressions and being fashioned at will.

WE are always complaining that our days are few, but acting as though we thought there would be no end to them.

NOTHING so adorns the face as cheerfulness. When the heart is in flower, its bloom and beauty pass to features.

INSTEAD of complaining that roses have thorns, be glad that the thorns are surmounted by roses.



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 Editorial Notices of Publications.
 

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**THE SUNDAY MAGAZINE.**—A monthly of recreation and instruction. Profusely illustrated. Edited by Thomas Guthrie, D. D.

This magazine has reached a circulation in England, of 140,000 copies per month, and stands at the head of all rivals. It claims to be of no class, sect, or party, but aims to be profitable, and entertaining to all. Its articles are said to be high toned, and such as will prove interesting to cultivated minds, without being unintelligible to men of ordinary education.

In these days of degeneracy, when the country is flooded with literature of a pernicious order, in fact, calculated to taint, if not completely corrupt, the morals of all who read it, but especially the young, we cannot be too careful in our selection of reading matter. Let parents see to it that their sons and daughters are supplied with those periodicals that will tend to elevate their moral standing and cultivate right tastes. If we may judge, the "Sunday Magazine" is one of that class. That we could agree with everything that appears in its pages, would be saying too much, but we must do with this, as with all others, "Prove all things, and hold fast to that which is good"—receive the wheat and reject the chaff.

The price is \$3.50 per year. Single number 35 cts. Address J. B. Lippincott and Co., Publishers, 715, and 717 Market street, Philadelphia.

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**THE HERALD OF HEALTH.**—A monthly magazine, which advocates a higher type of manhood, physically, intellectually, and morally. Published by Wood and Holbrook, 13 and 15 Laight street, New York, at \$2.00 per annum.

The true philosophy of a happy life consists in possessing a "conscience void of offence towards God and man." And after a man has brought himself into harmony with God, morally, one of the surest ways of remaining so, is to bring himself into harmony with God's laws physically. Such a person will seldom, if ever, give offence to any one, because he will have reached a higher plane of life than that which is occupied by the majority, and will be able to so control himself, or as Paul terms it, "keep his body under," that he can rejoice day by day, and live at peace with God and man. Much of the strife, and ill feeling among men, is caused by sour tempers, and sour tempers are caused by diseased stomachs and livers. How to live healthfully, then, is an important item. Let all who desire so to live, subscribe for a good health journal, among which the "Herald of Health" ranks high. It is cheap, entertaining and instructive.

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**THE ADVENT CHRISTIAN TIMES.**—This weekly which has heretofore come to us under the name of the "Voice of the West," has concluded to adopt a name more expressive of the object of its publication. This change is certainly for the better. But we are unable to say as much for the typography and quality of paper on which it is printed. The number received by us, at least, is abominably printed, and the paper no better than that ordinarily used for tea wrappers. The print shows through, thereby blurring the face of the sheet so as to render it impossible to read it with any comfort. It looks as print looks to a man without spectacles who has been in the habit of wearing them for years—it runs together and distresses the eye to distinguish what is meant. If the whole edition is like our copy, complaints from subscribers will abound. It is published still at Buchanan, Mich., and J. V. Himes continues as Editor. It is under contemplation to remove to Chicago, when the finances will allow it.

# THE HERALD

OF

## The Coming Kingdom.

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No. 22.

NOVEMBER 15, 1869.

VOL. 2.

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### Editorial.

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#### What is the "Bruised Reed" and "Smoking Flax?"

Bro. WILSON: Will you please do me the favor of giving an exposition of Matthew xii: 26, in the next issue of the HERALD, which reads as follows: "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory," and then closes by saying, "And in His name shall the Gentiles trust." What is the "bruised reed" and quenching of the smoking flax intended to represent? I have read everything that I could get hold of, to give me an insight into this sentence, but find nothing that appears consistent and truthful.

Your Brother in Jesus,

F. R. STEES.

There can be no dispute as to whom the words of the Prophet Isaiah, here quoted, refer to, seeing that Jesus applies them to Himself. The extract He makes, and the manner of its application shows how He understood it. The Lord's anointed, or chosen servant, Jesus, was destined to sustain two characters; first, that of a quiet and unassuming teacher among his brethren; second, that of a mighty conqueror, bringing judgment unto the nations. At the time He quoted the testimony, He bore the first relationship; hence He charged the multitudes whom He healed not to make Him known, so that the words of the Prophet Isaiah might be fulfilled, saying: "He shall not strive, nor cry, neither shall any man hear his voice in the streets;" that is, unlike the Pharisees, He performed kind acts without show or ostentation; He did not seek praise of men, but of God. This quiet, unassuming manner was in perfect keeping with His teaching on the mount. He there instructed His disciples, as follows: "Take heed that ye do not alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven; therefore when thou doest thine alms, do not sound a trum-

pet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men." Matt. vi: 1, 2. This public parade of alms-giving Jesus abhorred, hence He literally fulfilled the prophecy of the Prophet Isaiah concerning Him, inasmuch as He neither strove, cried, or lifted up His voice in the streets when He performed charitable acts; but on the contrary, He ever charged those who were the recipients of His goodness not to make Him known.

But the Prophet also declares that "a bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory, and in His name shall the Gentiles trust." Our correspondent inquires what he is to understand by the bruised reed and the smoking flax? This can only be answered by reference to the prophecy itself from which our Lord makes His quotation — the forty-second chapter of Isaiah. In order to arrive at a correct conclusion, we must acquaint ourselves with the subject matter of the previous and succeeding chapter. We there find that the Lord introduced Israel as a people in whom He will exhibit His glory by delivering them from the hands of their enemies. He inspires them with hope, and promises them pardon from all their sins. He also declares that He will help them, and will enable them to thresh the mountains (their enemies) and beat them small, so that as chaff the wind will carry them away. In the commencement of the forty-second chapter, the Lord's servant, Jesus, is introduced, whom He declares He will uphold; His elect, in whom His soul delighteth. The mission assigned to this chosen servant is to "bring forth judgment to the Gentiles," to "send forth judgment unto victory." "He shall not fail nor be discouraged, till He have set judgment in the earth, and the isles shall wait for His law." Isa. xlii: 1-4. A mighty and a glorious mission, truly. But this great work will not begin until the day appointed, for God "hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained," even Jesus, His well beloved Son. Our Lord's first advent was the hour of His weakness, but when He returns it will be with power. Then He will appear for the purpose of "sending forth judgment unto victory," and aweing the affrighted nations unto submission to His laws. But He should not break a bruised reed, nor quench a smoking flax until that day of power came. To our mind, it is evident that in this connection these illustrations are used to represent weak and dying powers. For instance, a reed, even when perfect, is but a weak stem, easily broken; but as if to make the illustration still stronger, a *bruised* reed is introduced, or as the Jewish translation has it, "a cracked reed." Again, smoking flax is easily extinguished. The translation referred to renders this as follows: "A dimly burning wick will He not quench," etc. This expiring light of a dimly burning wick fitly represents a power just fading out of existence, and the "cracked reed," a power whose strength is nearly gone. Yet, weak and impotent as these powers might be, the

Lord's servant, Jesus, would not interfere with them until the time came for Him to "send forth judgment unto victory." In other words, during the first advent, and in fact until He comes in power and great glory, the weakest powers of earth might exist free from the judgments which it is His province to execute. "A bruised," or cracked reed (power) he would not break, neither would he quench, or extinguish a dimly burning taper (power) until he was ready to "send forth judgment unto victory." But when that appointed season arrives, then He will not only break the bruised reeds, and extinguish the dimly burning wicks, but He will bring down the strength of the mighty, and crush the oppressor in the dust. "At that time," says Micah, "he shall judge among many people, and rebuke *strong* nations afar off." Micah iv. 3. In view of this great season of judgment, the Prophet Joel exclaims: "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." Joel iii: 9. "The enemies of Israel will then be punished," says Isaiah, "behold all they that were incensed against thee shall be ashamed and confounded; they shall be *as nothing*, and they that strive with thee shall *perish*. Thou shalt *seek* them, and shall not find them, even them that contended with thee; they that war against thee shall be *as nothing*, and as a thing of nought." ch. xli: 11, 12. "They shall lie down together; they shall not rise; they are extinct; they are quenched as tow," or as the Jewish translation reads: "*like a wick are they quenched.*" ch. xliii: 17.

We see, therefore, that at the appointed season the Lord will quench the burning wicks, and utterly extinguish them. We also have the example of the Prophet for applying the illustration given to powers or governments. May the time speedily come when the Lord's servant shall inaugurate His judgments in the earth, and relieve its oppressed millions from all the troubles and trials that now afflict them. Then His name will be glorious in all the earth, and "in His name shall the Gentiles trust."

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### A Conference Report Received, but not Published.

A few days since, we received a report of the Conference held at Antioch, Ind., Oct. 14th to the 18th, but cannot publish it for various reasons, which we will state:

Our position as to "who are brethren" has been unmistakably stated in previous numbers; we need not therefore repeat. On perusing the report referred to, we find the following:

The report of the preceding Conference was called for, read and concurred in, after which an invitation was extended to *visiting brethren*, among whom were A. F. Servis of Benton Harbor, Mich., W. L. Himes of the "Advent Christian Times," and D. R. Mansfield and wife, A. C. C. of Mich., all from Buchanan, Mich., to participate in the deliberations of the body.

It is a common saying that "a man may be known by the company

he keeps." In that case, what conclusions can we come to relative to the Conference at Antioch? Was it a meeting of Brethren of the Abrahamic Faith? Was it a gathering of those who make the Gospel of the Kingdom of God a test of fellowship? If so, how is it that men like Himes and Mansfield were admitted to the deliberations of the body, and acknowledged as Brethren of Christ? Are those Christ's brethren who preach another Gospel as a means of saving men, than that Christ preached? Is it possible that Jesus spent three years and a half—His entire Ministry—in preaching the Gospel of God's Kingdom as a proposition to be received, in order to salvation, and that Paul spent almost a lifetime in the same great work, making the reception of this great truth equally binding upon men, ere they could be received into fellowship in the Ecclesias of God, and yet men can now boldly declare by their teaching and practices that this was all superfluous? If we only receive Christ as a Savior, and seek pardon through His name, we may believe what we please about God's Kingdom. We may believe it is above the skies or on the earth. We may trace its foundation in God's covenant with David, or we may be as ignorant as Hottentots, of the existence of such a covenant. We may believe that "religion is of the Jews," and that all who are not adopted into the Abrahamic family upon the principle of Faith, are "aliens from the commonwealth of Israel, and strangers to the covenants of promise," or we may never have heard of any covenant that God has made with Abraham, Isaac or Jacob. We may believe that God's Kingdom is the Kingdom of Israel restored, with all the dispersed tribes brought back, that Jesus, the son of David, will "reign over them in Mount Zion, and before His Ancients gloriously," or we may declare that God will suffer the dispersed of Israel to perish forever in the land of their enemies, and that when Jesus comes He will proceed to hold a judicial assize over all the dead and living, after which He will ignite the old earth and burn it to ashes. Then, after God has created a new earth, Jesus and the Saints will reign over one another as Kings and Priests forevermore. In short, we may believe just what we please about the future, providing we will only allow everyone else the same privilege, and call them all brethren. This "proscriptive" spirit, it is said, must be put down. This point was fully appreciated by the Conference, hence we find the following resolutions were passed:

The following motions and resolutions were after consideration, acted on and carried:

*Whereas, The Spirit of proscription and intolerance, has been, and is manifested by some claiming our basis of Union and co-operation, and,*

*Whereas, from time to time this spirit is extended to many active members of the body, because of difference of opinion in some of the collaterals of the Gospel. Therefore,*

*Resolved, That the Churches of God in the State of Indiana in Conference assembled, at Antioch, Ind., Oct. 16th, 1869, after due deliberation, condemn this spirit of proscription and intolerance, and recommend in its stead, brotherly love, condescension, humility and kindness.*

As a watchman, we lift the warning voice to all those honest-hearted ones who are listening to the deceptive cries of "proscription" and

"intolerance." These cries are raised for effect. Is it possible that there is no rallying point? Are men left to erect their own standards? No. There is a standard which all must follow, if they would reach the glorious rest that its bearer seeks to lead men to. This is the Gospel standard. "Go ye into all the world and *preach the Gospel* to every creature. He that believeth and is baptised shall be saved." This Gospel is a proposition that *must* be understood and believed before men can be saved. It is a unit Gospel, consequently it is not "yea and nay," nor is it any other Gospel than that which Jesus and all His Apostles preached. This Gospel relates to God's Kingdom, and God's Kingdom is none other than the Kingdom of Israel. This Kingdom however, when established, will absorb in its dominion all the Kingdoms of earth.

To say that all these important truths are only "collaterals of the Gospel," which may be believed, or denied at pleasure, is to stamp the mission of Christ and His Apostles as useless. The burden of their preaching related to the Kingdom, yet a knowledge of the Kingdom is *not essential* to salvation. So say Adventists, in their practices, and so said the Conference at Antioch, by admitting as brethren, men who make an undefined "Christian character" the only test of fellowship. With such a loose and inconsistent body, we can have no fellowship. Men should not divide up into different bodies, unless they have *essential* points of difference with those around them. What folly it is to raise such a hue and cry about the Advent Christian Church, and spend time and money to draw members away from the Baptist or other denominations who are already possessed of what they term a Christian character. They can possess no more than this after they have joined the Advent body. What need of division? Why do they not form a co-partnership and work together for the saving of souls, seeing they have one test of union? We cannot discover any consistency in their course.

But to recur to their Conference again. We find the following among the resolutions passed:

II. That Bro. E. C. Andrus continue to act as Solicitor and Treasurer.

V. That the Secretary furnish a copy of the proceedings of this Conference for publication, in the HERALD OF THE COMING KINGDOM, "World's Crisis" and "Advent Christian Times."

It appears that E. C. Andrus was endorsed by them still, as a brother, seeing that he was continued as their Solicitor and Treasurer. This man, like Himes, Mansfield and other Advent preachers, ignores the testimony of God concerning the millennial reign of Christ over the mortal nations of earth, and the restoration of scattered Israel to their land again. The fact of his continuance, fully shows how lightly these great truths are esteemed by those employing him. We call on all those who value the praise of God more than the foolish and transitory praise of men, to separate themselves from such an indifferent and mixed up body. Rally like men around the standard of truth, and defend it at all hazards. God's Saints of old stood on a rock—they

had a faith that could not be shook. This faith was based on God's promises, and these promises are just as precious to-day as when they were uttered. They beget in us a hope which enables us to endure everything. No cry of proscription or intolerance can separate us from the noble list of worthies who have believed the same Word. We will endure all the shame and ignominy that men can heap upon us, rather than suffer the blessed Gospel to slip away from us. Who will stand on the Lord's side? Will you walk smoothly on in the broad road to destruction, or are you ready to step out into the narrow path of life? It is a matter of the utmost importance, and cannot be over-estimated by any. Think on these things, and declare your position either *for a Gospel test*, or *against* it. Again we ask, "who is on the Lord's side?"

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### The Year is Closing.

This may not be news to any, yet we call attention to the fact so as to remind our readers of their duty. Do you desire a continuance of the HERALD? If so, send in a renewal of your subscriptions at once. If you value it as a fearless advocate of the truth, then manifest your appreciation by works. Do not suppose that it has reached a point where it is lining the pockets of its publishers with money, and thus relax your efforts in its behalf. Far from it. It needs every dollar of subscription that can be secured for it. We do not propose to beg for it, neither do we wish to continually urge our readers to increase their efforts to obtain subscribers. When they drop off their names from the list and suffer it to perish for want of support, we shall take it as an index of their wishes, and stop it at once. We will say to them, by way of information, then, that the brethren have not met the actual cash expenses of its publication for the year 1869 by hundreds of dollars, even when reckoning our labors free. This was the case last year. How many years do you wish this repeated?

If the brethren are too poor to support a journal advocating the Abrahamic Faith, then so be it. But if we should canvass the whole brotherhood, we think where we should find one that could not spare *four cents a week* towards this object we should find a score who spent twenty or fifty times that amount in forbidden gratifications. We know men who chew and smoke more of that filthy weed, tobacco, than would send the HERALD to three or four of earth's perishing mortals. And others who could spare enough from their tea and coffee bills to pay for a few copies, and be stronger in mind and body for it at the end of the year. Men and women in this sin-cursed age are given up to the gratification of the appetites at whatever cost, and religious papers may sink into the lowest depths of *hades* rather than they will curb a single appetite in order to obtain means for their support. God only knows what the world is coming to. But His Word testifies that these things shall be.

Verily, it is time for men and women to awake and cast their eyes about them ere they are overtaken by the impending judgments of God. Learn to restrain your appetites, and obey the Apostolic injunction by "cleansing yourselves from all filthiness of the flesh and spirit." "Use this world as not abusing it," and serve the Lord with meekness and fear. Do not suffer yourselves to become lukewarm in the blessed cause of our Master, but arouse to active service. If those who proclaim His message of truth to perishing millions need support, render it. If the poor need bread, give it. If the journal that scatters broadcast words of instruction to the ignorant, and comfort and strength to the brotherhood, needs an effort to make it self-supporting, by all means make the effort. It is your duty to do so, and that too without being continually urged. As soon as the facts are known to you, from that moment you are culpable if you neglect to make the effort. You who take one copy and are able to pay for ten, do not suppose your duty is discharged so long as there are thousands who would gladly read it. If you do not know them, we can find names to send your copies to. You who do not take any, but are able to do so, what excuse can you offer for your neglect? None whatever. God will reckon with you. We leave the matter in your hands, brethren, and await your verdict.

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### Shall we have a Child's Paper?

MANY and frequent have been the appeals made to us to publish a paper for the instruction of our children. We have long desired to do this, feeling the importance of such an enterprise, but have been hindered, hitherto. What say you brethren, shall we commence one next January? We speak thus early so as to afford you an opportunity to express your views concerning it. The only expression, however, that will be taken note of, will be that in the form of subscriptions. The reason for this is, that we may ascertain how many are willing to *help forward* such an enterprise. Brother L. Clem, of Laporte, Indiana, told us a few days since, to put his name down for twenty-five copies, if we resolved to publish. This is both commendable and encouraging. He designs supplying a Sunday school with them. Who else will subscribe for a like number, or more? Will the sisters interest themselves in this work?

Our purpose is, if we publish at all, to produce a paper that will be well worth the subscription price, and if any at the close of the year, feel that they have not received the worth of their money, we will refund the whole subscription, and let them have their paper free.

In canvassing the matter, we cannot see how we can afford to publish a good monthly for less than one dollar a year; that is, such a paper as the children ought to have. We shall try to excel anything now published by the Advent societies, and unless we can get support enough to publish a good paper, we will not consent to issue any.



Let the brethren *respond immediately*, because, we must have time to prepare in commencing a new enterprise. There are many details necessary of which our subscribers know nothing, therefore, we urge an immediate response as to how many copies you desire at the price named. Like the HERALD it will be issued, if at all on the advance pay system. Those ordering now will be expected to send on the money as soon as they learn that the publication is determined on, otherwise we shall consider that they have broken their pledge. Let no one say how many they *think* they can subscribe for, but how many they *will* subscribe for.

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### Shall we have a Tract Fund?

BRETHREN, we put this question to you, for the purpose of eliciting a response. Thousands of dollars are contributed yearly, by the enemies of truth towards scattering broadcast the seeds of error. Their zeal is commendable, but their cause despicable. How is it with the friends of truth? Are they equally zealous? We have scores of opportunities to supply our literature where it would be read and appreciated, but where the applicants are unable to purchase, being too poor. Shall the poor perish for lack of food? Shall they not only suffer physical dearth, but spiritual also? Nay, verily. Let us see to it, brethren, that where opportunities present themselves, tracts be scattered freely. In order to do this, a fund should be provided that can be drawn upon at any time when necessity requires. Who will contribute to such a fund? Will you dear brother? Surely no one can tell how much good will flow from such contributions. It is, in fact, "casting bread upon the waters, which shall return after many days." When the day of rewards shall come, who can say how great a treasure will be returned to those who labor thus in the Lord's vineyard? It is a quiet but effectual way of spreading the truth. Who will engage in it? Contributions of any amount from one cent to a million dollars will be acceptable, and will be properly employed. Write, brethren, and say what you think of it.

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PUNCTUALITY is the true secret to success—not only in business, but in religion. It is merely another name for faithfulness; and an unfaithful person cannot be entrusted with great responsibilities. Faithfulness is strictly enjoined throughout all the teachings of the Scriptures. Christ very beautifully and forcibly presents this truth in Luke xvi: 10; "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

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WHO is wise? He that is teachable. Who is mighty? He that is contented. Who is honored? He that honoreth others.

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If you can say nothing good of any one, say nothing at all.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### A Word to the Sisters.

"He also that receiveth the seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matt. xiii: 22.

Our Savior, in His parable of the sower, probably gives the most correct delineation of human character on record. The different phases of character are exhibited so plainly—so distinctly, that one cannot fail to see them. In this parable, He compares the Gospel, or word, to seed; and the human mind to a field where the seed was sown. As all Bible readers are familiar with this parable, we shall only call attention to the verse quoted above. The seed in all cases was the same, planted by the same hand, with the same care; but from the different circumstances surrounding, different results were obtained. In the verse cited, the soil is represented as being naturally fertile; for the spontaneous productions grew so rapidly, that the seed which was planted, was choked and smothered; consequently it yielded no fruit.

This article was commenced some months since, but before it was concluded the HERALD of March 1st, came to hand with an article on the same subject, and we laid ours aside. But as the writer, with commendable generosity, has made his application to the brethren, what few remarks I have to make, will be directed to the sisters.

While it is true, that a goodly number of women are exempt from the cares and anxieties consequent upon an active business life, there are other cares peculiar to them, that vex and distract the mind equally as much. We are so much accustomed to attributing the grosser temptations and sins to our brothers; and considering ourselves less subject to evil influences, and, perhaps, less disposed to sin, that to apply a figure or denunciation of Scripture to us, seems anomalous. But when I look over the female portion of the brotherhood, and see how the good seed has been choked and thrust out by the thorns and thistles, and how little fruit has been brought to perfection, I can but think our "Lord's parable" is applicable to them also. Memory points me now, to persons who have heard the word, believed and obeyed; but when we looked for fruit, there was none. Not because of deficiency in intellectual ability, or lack of depth of character; neither were they votaries of pleasure, or lovers of wealth; but "They went forth, and suffered the word to become choked with the cares of this world, and therefore it brought no fruit to perfection." Their names are on the church record, and many of them, I trust, in the Lambs' book of life; and God grant they may never be blotted out.

The cares that press most heavily on women are household cares, and to the multiplicity of these, there is no end. But I have sometimes thought we multiply them unnecessarily. Few of us are

guiltless in this matter! We love to see the house in order, and everything in its place; and the kitchen a model of neatness and comfort; but how often these things are purchased at the expense of christian duties. For often when the discourse on Sunday has been one involving some doctrinal point of vital importance to the believer, and the speaker has labored zealously, to make the subject plain to his hearers, the whole force of the argument has been lost on me, because I was physically unable to give the subject the attention it required. That I am not alone in this, is evident, from the fact that frequently when we ask a sister her opinion of a sermon, we have been met with the reply, I don't know, I was so tired and my head ached so badly from working too hard yesterday, that I could scarcely tell what the speaker was talking about. And, not only are the efforts of the preacher to instruct the sisters often a failure; but through the weight of manifold cares, the mental and spiritual culture necessary to the development of the christian character, is entirely neglected. Would it not be well to ask ourselves, is there no vanity and false pride in all this? no feeling of envy, lest we be excelled by others? Suppose the figure on the counterpane, is not paralel with the bedstead; the clothes not hung uniformly on the line, or the towels not ironed with a gloss worthy of a paper collar; would it not be better than to starve the word of God out of our souls, and lose our hold on eternal life? I say this timidly, for I know I must meet public prejudice as old as New England house-keeping. We have carried housekeeping to such an extent, that in reference to the qualifications and character of woman, the question is not, is she kind, or amiable, or is she a devoted christian; but, "is she a good housekeeper?" We "keep house" too much; our houses are too large; we have too much furniture; we cook too much; and surround ourselves with unnecessary cares and expense.

I hope I shall not be understood as advocating a careless or slovenly manner of performing household duties—far be it from me—for I believe much of the comfort and happiness of a family depends on the neatness and systematic management of the housewife. But I would make them subservient to christian duties, and "while we do the one, let us not neglect the other."

We read, that on one occasion, our Savior was entertained by a woman called Martha, "who was cumbered with much serving;" but her sister Mary sat at the feet of Jesus, listening to the precious words that fell from his lips. Martha came to Jesus and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore, that she help me." Jesus said unto her, "Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

HELLEN B. WARREN.

In friendship, as in love, we are often happier in ignorance than in our knowledge.

## Consistency.

UNDER all circumstances, and in every department of human life is consistency indeed a jewel; but in the life of the professed follower of Christ, does its lustre shine with tenfold radiance, because of its exceeding rarity. The man who, in an age like this, professes to be a follower of the meek and lowly Jesus, must not expect to have an influence in favor of Christianity when his religion consists merely in profession. That kind of religion is by far too prevalent to elicit either confidence or respect, even from the worldling. "By their *fruits* shall ye know them," not by their *profession*. "Can a corrupt tree bring forth good fruit," or "a good tree evil fruit." If the heart be not right it is useless to feign sincerity and truth. The old saying, that "murder will out" is equally true of falsehood and deception. Earth has no nook or corner where a lie or a hypocrite may long remain concealed. If we faithfully apply the test of inspiration to every professed believer, or follower of Christ, how soon is the false separated from the true. "By their *fruits* shall ye know them," not by their confession, or their pretended piety or zeal. "Faith without *works* is dead." Do we think to escape condemnation by professing great zeal for the faith, and have any amount of Sunday, or rather "meeting-house religion," when in the daily routine of life we constantly violate the oft-repeated commands of our great Teacher, because we consider the trifles or "little duties" of minor importance compared to believing and *defending* "The Faith?" How many appear to be ignorant of the fact that the Christian's life is made up of "little deeds" and "little trials," the effects of which go far to make up the character, and to bias the mind in favor of good or evil. These little things lay the foundation upon which is built the superstructure. If we "continually sow to the flesh," can we expect to produce the fruits of the Spirit? If we indulge in petty sins through the week, giving way to the "natural man" and making ourselves disagreeable generally, can we expect, when we meet for worship on Sunday, that our words will have weight and influence upon those who have witnessed, or suffered from our inconsistent course during the past week? Nay, verily; they will fall like lead upon their ears. Let the professed Christian see to it, then, that his course be a consistent one — every day. If he cannot *live* his religion, let him give up the profession, or at least let him be silent until he can prove his faith by his works. It is these "inconsistent Christians" — allowing the contradiction of terms — who are the "vultures that pick out the eyes" of truth. However true and beautiful a theory or system may be, much, yea everything depends upon the conduct of its advocates. Many imagine they are persecuted for "righteousness sake," or on account of the unpopularity and peculiarity of their *faith*, when in fact it is because of the *peculiarity* of its defenders.

Yours for Consistency,

L. M. S.

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NEVER wish a thing done, but do it.

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## Correspondence.

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[Communicated for the Herald.]

### Correspondence.

BRO. T. WILSON, *Dear Sir*:—Enclosed find ten cents; please send me one copy of "Are Christadelphians consistent." We have no such foolishness as the doctrine of mortal emergence among us here. We believe as Paul has instructed us,—"*sown a natural body,*" "*raised a Spiritual body,*" or, in other words, the worthy ones who are *asleep* when the Master comes will come from out their dusty beds incorruptible—born of the Spirit. Let us say to the brethren of the Ecclesias of God, scattered up and down throughout the world, ours is the *only* hope of Salvation. How *few* of us stand ready, waiting, watching the return of the Bridegroom. How few there are in the world really expecting Him. But "*straight is the gate, and narrow is the way that leads to life and few there be that find it.*" The truth is unpopular—always was, and will continue so to be until He comes again, "*the second time, without sin unto salvation.*" Brethren, stand firm.

Yours, waiting for the Master.

J. E. CALLAWAY.

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CANTON, Ohio, Oct. 12 1869.

THOMAS WILSON, *Dear Brother*:—Although a stranger to us, we address you with all confidence, knowing that we all are brethren of "One Faith," and members of the "One Body" (Christ.) We would write a few words, to you and to the brethren scattered abroad, which, if you think worthy, you may please publish in the "HERALD OF THE COMING KINGDOM." For the past few years, much of our time was devoted to the study of the Scriptures, and by the aid obtained from the HERALD, since its publication by Brethren Newman, Stephenson, Reed and yourself, we are happy to state, that we have come to a knowledge and understanding of the Gospel. Being thus far, we desired to become heirs of the glorious promises contained therein. We thereupon set to work, (which was about two months ago), to write out a synopsis of our Faith and sent it to the church at Cleveland, Ohio, asking at their hands, baptism, or immersion "in the name of the Father, and of the Son, and of the Holy Ghost for the remission of sins." In their reply, through the Secretary, Bro. M. Joblin, they gladly granted our request. Accordingly, on the twenty-eighth of August, we left home for Cleveland, arriving there in the afternoon of the same day, stopping with Bro. N. Bond. On Sunday forenoon, about ten o'clock A. M., we repaired to Lake Erie, where we were baptised into "the Christ," by Bro. M. Joblin. In the afternoon we assembled with the brethren at their place of meeting, and listened to a discourse from Bro. Joblin—subject, "the Christ." He showed forth, with considerable plainness, the Bible teaching on this subject, both out of the Old and New Testaments; also exposing the erroneous notion, so prevalent

among so-called Christendom, that Christ is *only a name*, given to Jesus of Nazareth, without regard to its signification. Afterward we united in showing forth the Lord's death, by breaking of the loaf and drinking of the cup, and at the same time received the right hand of fellowship from the Church. We were much pleased to see such unity and brotherly love, which seems to exist among the brethren, and also the love extended toward us while with them. We are thankful to the brethren for this, and especially to Brethren Bond, Joblin, and Cattell, for the care and aid given us. Monday morning we left Bro. Bond's for home, arrived there safely about noon. We were much refreshed while among the brethren, and felt determined, as we do now, to follow the course marked out before us in faith and understanding. Knowing that we are in Christ and have access to our Father in Heaven through Him, who is our advocate with the Father; "we are therefore no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God," being "children of God by faith in Jesus Christ." And if we "be Christ's, then are we Abraham's seed, and heirs according to the promise." We have felt quite satisfied, for a number of years, that the doctrines taught by the so-called orthodoxy of the day, are not in harmony with the Scriptures, but on the contrary, they are teaching for doctrines, the commandments of men. In the first place, the God they worship, is not the God of the Bible; their God is *immaterial*—without form or shape—everywhere present. The only just conclusion any sensible mind can come to, is, that He is *nothing*, and is *nowhere*. But how different from this is the God of the Bible. He is defined therein as a real, tangible, *material* being; has form or shape, whose dwelling place is Heaven. See Gen. i: 26, 27; v: 1; ix: 6; Job xiii: 8; 1 Cor. xi: 7; Phil. ii: 6; Heb. i: 3; John v: 37; Matt. v: 45; vi: 9.

This is but one of the many doctrines taught by them, that are at variance with the Scriptures. For the love we have for *the truth*, and for those that are honest and sincere, who desire to know and obey the truth, we would earnestly entreat to muster up enough courage to think for themselves, and not allow themselves to be lead by crafty Priests, and those titled Reverend, D. D. &c. But give their time and attention to studying and searching the Scriptures, and they will soon find that such are destitute of the truth, (Matt. xi: 25;) and furthermore, that it is necessary to know, believe and obey the Gospel, in order to be saved. "For it (the Gospel) is the power of God unto salvation, to every one that believeth." Rom. i: 16; Mar. xvi: 15. It is also necessary to believe the same Gospel preached by Christ and his apostles, and no other. Hear what the Apostle Paul says on this point. "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." Gal. i: 8.

"The *truth* shall make you free." John viii: 32. "Sanctify them through thy *truth*, thy *word is truth*." John xvii: 17.

From the foregoing, it is evident that *error* and the belief of *anything* but "the Gospel," or "the Truths," as preached by Christ and his Apostles, will save no one. 2 Thess. ii: 10, 11, 12, still further sustains this saying, "Because they received not the love of the *truth* that they might be saved; and for this cause, God shall send them strong delusion that they should believe a lie, that they all might be damned, who believe not the *truth*." We hope by the help of our Father in Heaven, to continue in the truth, "established in every good word and work," earnestly contending for the faith once delivered to the Saints, unto the coming of our Lord Jesus Christ, when he "shall change our vile body, that it may be fashioned like unto His glorious body," and "establish His Kingdom under the whole Heavens," and give his brethren power over the nations.

We are yet young, and being babes in the Christ, we would be glad to receive letters of encouragement and exhortation from any in the body.

We remain yours in the hope of the coming Kingdom,  
A. D. ESHELMAN.  
JAMES F. ESHELMAN.

## Miscellaneous.

[Communicated for the Herald.]

### A Partial Resurrection.

THE doctrine of a universal resurrection is contrary to the plain teachings of the Word. The whole Bible cannot be harmonized upon this view. Between the two extremes of the resurrection of the whole human family and the resurrection of none except the righteous, we believe the truth lies. We believe in the resurrection of all responsible men; but, before a man can be justly held responsible, he must have the light of Revelation. It requires as much light to make a man amenable to the penalty of the law, as it does to save him. To condemn a man without giving him a fair chance for salvation, would be the acme of injustice. Christ lays down the standard of responsibility to God, viz: light. He says, "And this is the condemnation, that *light* is come into the world, and men loved darkness rather than light, because their deeds were evil." John iii: 19.

No man can be responsible until the means of light shall have come within his reach. Light and responsibility go hand in hand. One cannot exist without the other. Paul says "for by the law is the knowledge of sin." Rom. iii: 20. Again he says: "for where no law is, there is no transgression." chap iv: 15. And John says, "whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John iii: 4.

The foregoing texts show conclusively, that light must precede responsibility, and law must precede criminality in the sight of God. This position is pre-eminently just. How can God condemn men for reject-

ing a plan of which they never heard, and concerning which they had no means of informing themselves?

Paul has revealed the destiny of all irresponsible sinners. He says, "For as many as have sinned without law shall also perish without law." Rom. ii: 12.

These heathen may do that which would be a violation of the law of God, if they had known it, but not being acquainted with the law they are not amenable to it; and therefore not responsible. Paul says they shall perish, and so we believe. They live as unconscious of any revelation from God as the beasts of the field; and like them they die, and that is the end of them. David speaking of this class, says, "Like sheep, they are laid in the grave; death shall feed on them; \* \* and their beauty shall consume in the grave from their dwelling. He shall go to the generation of his fathers; they shall never see light. Man that is in honor, and understandeth not, is like the beasts that perish." Psa. xlix: 14, 20, also verses 12 and 19. It is positively affirmed that they are laid in the grave like sheep; that they shall never see light; that they are like the beasts that perish. When all the beasts which have lived since the creation shall again see the light of day, then, and not till then, shall these heathen lords and their countless hordes of subjects see the light. No, inspiration says they shall *never see light*; and I am simple enough to believe it.

Hear what the Prophet Isaiah says, concerning the heathen lords, who, besides the Great Jehovah, had ruled over his people: "O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, **THEY SHALL NOT LIVE; THEY ARE DECEASED, THEY SHALL NOT RISE**; therefore hast thou visited and destroyed them, and made all their memory to perish." Isa. xxvi: 13, 14. It is just as plainly affirmed of these heathen dead men, that they shall not live, as it is affirmed of God's dead men, that they shall live, at the nineteenth verse of the same chapter. It is no where more positively affirmed that any dead man has or will be raised, than it is here affirmed that these dead men shall not rise. If the foregoing testimony can be figured away, then farewell to the literal rule of interpretation. The great God says, concerning the princes, wise men, captains, rulers and mighty men of ancient Babylon, that he "will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and **THEY SHALL SLEEP A PERPETUAL SLEEP, AND NOT AWAKE**, saith the King whose name is the Lord of hosts." Jer. li: 57. How could language reveal more definitely the non-resurrection of these men? It just as unequivocally teaches that they shall never awake, as Daniel teaches that many shall awake, (Dan. xii: ii.) or David, that he expected to awake from the sleep of death. Psa. xvii: 15. The phrase "a perpetual sleep" is equivalent to the phrase, "an eternal sleep;" thus contrasting the sleep of these dead heathen with the everlasting life of the immortalized Saints. If these dead men should ever awake, then the language of Him who cannot lie would not prove true! Not only does the word



teach, that a certain class of dead men will never live again, or be raised, but it positively teaches a partial resurrection from among the dead.

The following is the testimony of the angel Gabriel, "And **MANY** of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii : 2. **MANY** sleepers are not **ALL** the sleepers. Nothing is gained by using the noun **MULTITUDES** instead of the adjective **MANY**. Multitudes of sleepers are not, by a fair construction of language, all the sleepers. The phrase "multitudes of men," does not include all men, nor does the phrase, "multitudes of them that sleep in the dust," include all the sleepers in the dust. No matter, therefore, which of these translations we may choose, a partial, or limited resurrection, is plainly taught. The prophet Obadiah teaches that death resolves all the heathen back into their original elements from which they will never emerge. Addressing the descendants of Esau, he says, "For as ye have drunk upon my holy mountain, so shall all the heathen drink continually; yea, they shall drink, and they shall swallow down, and they shall be as though **THEY HAD NOT BEEN.**" Obadiah 16. This text settles the question in regard to the destiny of all the heathen. When they shall have returned to dust they sustain the same relation to the endless future, they would have done had they never existed. Who will affirm that in this case, they ever could be the subjects of a resurrection? Had they never existed, of course they could neither be the subjects of death or resurrection. Such will be their condition from the time they shall have returned to dust: they will be as though they had not been. We will now leave the Old Testament Scriptures and listen to the testimony of the New.

Christ teaches a partial resurrection in the very text adduced by many to sustain the opposite view. He says in His discourse at the pool of Siloam: "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear His voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v : 28, 29.

If the indefinite adjective **ALL**, had been used without qualification, it would obviously favor the idea of an unlimited resurrection from the dead. But such is not the case. The two pronouns are equivalent to the adjective **ALL**. They cover precisely the same ground the adjective does. With these limitations affixed by Christ himself, the text would read, "the hour is coming in the which all the good and all the bad shall hear the voice of the Son of God and shall come forth. But the heathen world not having had the law, have done neither good or bad, and therefore belong to neither class; they are not the subjects of the life promised or the judgment threatened: not having the law they perish without law. None, except those who have the written word, and have developed characters by it, are held amenable to law, reward, or punishment. They are neither just, or unjust, but belong to a third class, who are no more responsible than the beasts, that, like them,

perish. Paul refers to the same two classes of which Christ in the foregoing verses speaks. He says, "that there shall be a resurrection of the dead, both of the just and the unjust." Acts xxiv: 15. But as before shown the heathen are neither just or unjust; they therefore are not included among the dead who shall be raised.

The first clause of Rev. xx: 12, and verse 13th are adduced to prove a universal resurrection. "And I saw the dead small and great stand before God \* \* \* And the sea gave up the dead which were in it; and death and hell (grave, margin) delivered up the dead which were in them."

But the remainder of the twelfth verse, which was not quoted, qualifies the dead of which John speaks. It reads thus: "and the books were opened; and another book was opened which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." The phrase "the dead" includes none except those who had the written word, and developed characters by it.

Can the heathen, who never heard of the books, be judged out of the things therein written, according to their works? Certainly not. Have infants works according to the things written? No. The small and the great therefore must be those of high and low degree, and not adults and infants.

It is claimed, that the destruction of the last enemy, death, necessitates the deliverance of all his captives from his dominion; that the King of terrors will live while there remains one subject over whom he reigns. It might be answered, that he ceases to reign when he ceases to kill, or when his ravages shall forever cease. Then, death himself must die, for want of food, or victims upon whom to prey; the same as fire goes out when it ceases to be supplied with fuel. Death is not an entity to be destroyed like fuel, or dissolved like compounds. It is merely a negative condition, or an effect whose cause is the most deadly of all maladies, viz, mortality. When the last mortal being shall die, then death itself shall die for want of material upon which to prey. Remove the cause and the effect will cease.

This can only be done by one of two processes, viz: To either make the whole race of Adam immortal, or by reducing all to dust from which they shall never emerge. The first process would place man forever beyond the reach of death. An immortal being may forever challenge the sting of death and the trophies of the grave. In this sense the last enemy death, will be destroyed, (as far as all the righteous shall be concerned) "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. 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 swal-

lowed up in victory. O death, where is thy sting? O 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 giveth us the victory through our Lord Jesus Christ." 1 Cor. xv : 52-57. Thus, death will be destroyed as far as the righteous are concerned, by having rendered them absolutely invulnerable to his attacks. This will render him as powerless as the scorpions sting when deprived of its poison.

When all mortal men shall have been made immortal or remanded back to dust, then death can no more exist than it could have existed before a mortal being had been created; for immortality can furnish no food upon which death could live; and when the last mortal man shall have gone back to his original elements, then all the dead will be as though they had not been, and to all eternity will be as far beyond the power of death as the unconscious dust out of which they were made was before the first man emerged therefrom. By these two processes all the causes of death will have been removed; and death itself can no more exist, independent of the cause or causes which produced and have perpetuated it, than a stream can be perpetuated independent of the fountain which produced and supplied it. Destroy the causes of death, and their effects must cease. Sin and the penalty of the law are the causes of death, according to the foregoing extract from first Corinthians, fifteenth chapter: When the law shall have attained the end for which it was given, it will forever cease; and when the last sinner shall have forever perished, and the last sin shall be effaced from the universe, together with the everlasting impossibility that either should ever again recur, then death, as an effect, must cease, because it cannot survive all the causes by which it was produced, and by which it has been perpetuated. This grand and glorious end will not be reached, according to 1 Cor. xv : 23-26, until Christ shall have reigned, until all the enemies of God and man shall have been put down or destroyed, leaving death as the last in the series. This reign will extend over a period of one thousand years subsequently to His coming, and a little season beyond, (Revelations twentieth chapter.)

In perfect harmony with Paul, John represents death as having been destroyed after all other enemies had perished, (Rev. xx : 14); and to show that the destruction of death was complete, final, and irrevocable, it is represented as having been cast into the same lake in which the devil and all his allies had perished, or in which the wicked had died the second death. If this lake of fire is a symbol of the destruction of the wicked, then it is equally a symbol of the destruction of death. If death does not cease to be, then the devil and sinners will not cease to be; and we shall have the death that never dies, and the life that never lives. But if the casting of death into the lake of fire does not denote its destruction, then there is not a symbol in the Bible which denotes destruction. Mark, this lake is or produces the *second death*, not the first. The latter, instead of being the last enemy, was among the very first enemies which attacked the

citadel of man. But according to the Revelator, Christ had reigned for one thousand years, after which he had just consumed, with descending floods of burning fire, the assembled nations of earth, gathered under the leadership of Great Gog; had summoned from all lands and seas the guilty dead, judged them out of the written books, according to their works, preparatory to casting them into the lake of fire—that great symbol of destruction, which is the second death, or which is the cause of the second death; the same as fire has been the first death of millions. Or if it should be urged that the first death will be destroyed at the end of the thousand years, by a resurrection of the dead, it may be replied:

I. That it has been proved that the phrase, “the dead,” only denotes responsible men who had the written Word and developed character by it, and who shall be judged by it according to their works. It only proves the destruction of the first death upon this class of dead, and not the unnumbered millions of heathen who “shall not live,” “shall not rise,” “shall never see the light,” “shall sleep a perpetual sleep, and not awake,” etc.

II. Can it be said that the last enemy, death, is destroyed just a few hours or days before it recaptures and remands back to the dark prison of death all the criminals who had escaped? Who kills ungodly men a second time if the last enemy, death, is destroyed? How can they die a second time if the last enemy, death, is destroyed? No; the last enemy, death, cannot be destroyed until the happy day shall be ushered in, which immediately succeeds the casting of all sinners, and death and the grave, into the lake of fire; in which day there shall be no pain, or sighing, or death. Did John intend to convey the idea that death and the grave would be cast into the lake of fire before all the millions of apostates and sinners should die the second death; whereas, as many graves will be needed as before they were all thus destroyed? A mortal resurrection, to die again and go back to the grave, cannot truthfully be called the destruction of the last enemy, death, nor be fitly represented by casting death and the grave into a lake of burning fire. The resurrection only gives these ungodly men a brief furlough from the grave. But when the glorious period shall be reached, that there shall be no more death, and no more graves upon this planet, then, and not till then can, it be affirmed, with any show of truth, that the last enemy, death, is destroyed, or that there are no more graves as represented by casting death and the grave into a lake of fire. That this blessed era will dawn immediately after the resurrection and second death of the wicked, at the end of the thousand years, will be seen by reference to the glowing description of the next scene which was presented to the holy seer.

“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, “Behold, the taber-

nacle of God is with men, and He will 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. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. And He said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

From that bright era onward there will be no more death; for the last enemy, death, will have been forever destroyed. Amen!

J. M. STEPHENSON.

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[Communicated for the Herald.]

### Behold the Man!

In our articles under this heading, we have considered "The Man," first in the mind and purpose of the Deity, to execute the great scheme of human redemption.

We have considered him as the Child born, the Son given; His advent into our world in strict accordance (both in manner and as to time and place) with the predictions of the Prophets in the Old Testament Scriptures. He has made the one great atoning sacrifice, or sin-offering of Himself; came under the dominion of death, arose the third day, according to the Scriptures; has entered the most holy place within the veil; expecting, or waiting until His enemies shall be made His footstool.

We have considered Him in the manner of His second coming, which to us is a most deeply interesting event, and more especially so, believing it is to be in the immediate future.

We closed our last article with his triumphant entry into Jerusalem, with a demand at the gates of the city for admittance, and His recognition by the Jews as their true Messiah. From this point of time and place, commences the great work of the restitution of all things spoken by the mouth of all God's holy Prophets since the world began, (Acts iii: 21). Restitution, or reconstruction presupposes a thing to have once existed in a good condition; such was the fact in relation to our earth, its inhabitants, and all things that pertain to it. This was the declaration of the Elohim at the completion of the seventh days work or labor. (See Gen. i: 31.)

But sin entered; man yielded to temptation; became a sinner, and as such, has incurred the penalty of the law, which, in its severest form, is *death*; the most unnatural thing that has ever afflicted our world. It is an evil, and was only permitted as a punishment for transgression. It is the last enemy that is to be destroyed; (Heb. ii: 14) but the earth, as well as the race, is under the curse. (Gen. iii: 14th to 20th verses inclusive.) It needs no labored argument to prove

the above statement. We have only to contrast the present with the past, and the future that is to be, and we have ocular demonstration of the fact. Whatever God pronounces good, must be good indeed; and what He says in His holy Word of the future, will most assuredly be accomplished. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv: 21. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Heb. ii: 14. "And every creature which is in heaven, and on the 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 forever and ever. And the four living creatures said, Amen! And the four and twenty elders fell down and worshipped Him that liveth forever and ever." Rev. v: 13, 14. From these portions of divine truth, we learn the sum total of the blessed future condition of our earth and its inhabitants. The means to be employed, and the time allotted to work out these glorious results will at present claim our candid attention. Will the great work of reconstructing the earth be accomplished by an immediate and physical act of Omnipotence? or, will He take time and employ literal and tangible means? The latter we affirm to be God's purpose and arrangement, as plainly taught in the Scriptures. "Since by man came death, by man came also the resurrection of the dead." Paul. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself, and hath given Him authority to execute judgment also, because He is the Son of Man." John v: 26, 27. The first act in the restitution will be the resurrection of the dead; of this the Son of God has given positive proof; also of the power invested in Him by God the Father. He declares, "I am the resurrection and the life; whosoever believeth in Me, though he were dead, yet shall he live." John xi: 25. In John vi: 39 and 40, it is added, "and I will raise him up at the last day." These are the true sayings of the Spirit through the Son. Let us look from the same standpoint, Jerusalem, while we consider Zechariah fourteenth chapter. As we have before hinted, here commences the great work of restoring the land, raising up a portion of it, or rolling back the curse. How befitting and appropriate. This was, beyond question, the identical plot of ground where the withering, blighting curse was first inflicted, in consequence of man's transgression; here too is to be located the capitol of the Kingdom of God. What an admirable fitness of things in all God's purposes and arrangements! "And the Lord shall be King over all the earth; in that day shall there be one Lord and His name one, and 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, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited." Will this be a real, literal

leveling of the hills, and raising up of the valleys? We believe it will; the language is literal, and means what it says; we also believe it will be accomplished by earthquake power. When this is done, we shall have paradise restored, and the tree of life will again flourish in the midst of the garden, and will yield her fruit every month. (Rev. xxii: 1-6; Ezek. xlvi: 12.) "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb; in the midst of the street of it, and on either side of the river, was the tree of life, which bears twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. And there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads, and there shall be no night, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever. Amen and amen!"

The work of restoring or bringing back the land and removing the curse, beneath which it has groaned for six thousand years, having been fully inaugurated, and ocular demonstration given of the power and authority vested by the Deity in "The Man" and His associated rulers, in fully restoring that portion of the land we have noticed, it is reasonable to affirm that the work will go on till the whole lump is leavened, and all things are made new. Just what physical changes will be made, and the exact length of time required for its accomplishment, we are not now prepared to say. But it will be perfected during the millennium of one thousand years. I Cor. xv: 24, 25 and 26, "Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule and authority and power, for He must reign till He hath put all enemies under His feet; the last enemy that shall be destroyed is *death*."

Thus we see from the hasty glance we have taken, only giving a tithe of the testimony furnished in the Scriptures, that God's original design and purpose will be carried out and accomplished, of having the earth inhabited by a race of pure and holy beings. We have passed over much important testimony, which would add very much to strengthen our views on this sublime subject. Short articles are particularly requested by the Editor, and we cheerfully comply. May both writer and reader be fully qualified, by faith and obedience, to share in these grand and glorious scenes which are just in the immediate future, is my humble prayer.

N. BOND.

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[Communicated for the Herald.]

#### Statement of the Evangelical Committee.

The Committee appointed by the Conference, which convened at Chicago, the fourth of July, have concluded to make a brief statement of their proceedings, the labors of the Evangelist, the prospects, and what they propose to do. All who have read the report of the above

named Conference, will understand that the labors of the Evangelist were not to be confined to any particular locality; but that they were to be bestowed wherever the greatest amount of good could be accomplished.

The report of the East Plum River Conference, endorsing the action of the Chicago Conference, and pledging their co-operation in the support of the Evangelist, has also gone to the readers of the HERALD. They also appointed a committee to co-operate with the one in this city in regard to the labors of the Evangelist, a portion of the time, in the Illinois Division of the Northwestern Christian Association, and the disbursement of the funds which might be raised for his support.

Up to the present time, the subscriptions for the support of the Evangelist have been almost exclusively confined to this state. We have received reports of the amount subscribed from but few places, but understand that several Churches in the Illinois Division have subscribed liberally. But little has been paid in from any quarter as yet.

Inasmuch as the Church in this city has agreed to keep Bro. S. in the field for six months, and the prospects at present indicate that it will be necessary for them to fulfill this promise, or for him to retire from the field; we would only ask the privilege of a corresponding portion of his labor in whatever localities we are satisfied the greatest amount of good can be accomplished. There has been many urgent calls for his labors, and we have been governed by this principle in selecting the points for him to visit. It is true, his travels have been quite extensive, but not more so than the cause seemed to justify. The result of his labors show that our expectations have not been disappointed.

Our present arrangements will extend into December, after which we would suggest the propriety of the principal part of his time being spent in this State, as the remainder of the funds for his support have been almost exclusively raised in Illinois. Not only so, but apart from a few very urgent calls, we have every reason to believe that his labors may be as profitably employed here as elsewhere. This arrangement would curtail his expenses, and be more satisfactory to the parties who have pledged the means of keeping him in the field. In order to the more efficient attainment of this end, we would invite the hearty co-operation of the committees appointed at the East Plum River Conference. Up to the present time, he has received only about enough to equal his expenses, except what has been paid on the Evangelist subscription, which has been but little. His labors have been principally in new places, where there are but few brethren to aid us. This must necessarily be the case, unless the present programme shall be changed and confined to those localities which have subscribed for his support. The committee much prefer the present plan, and as heretofore, will use their efforts for carrying it out. His journal shows that since his appointment, nearly, or quite half of his time has been spent in this State. Bro. S. informs us, that he has visited every place in Illinois, except one or two, where they have requested preaching this fall.

Brethren in a number of places in this State, have requested him



to visit them this winter. Much labor may be profitably bestowed, with judicious arrangement, between this and next September, when the next general meeting, will doubtless, convene in Chicago. For the attainment of this desirable end, we would again solicit the co-operation of the Committee at Plum River, and the brethren generally, to send in a portion of their subscription.

In conclusion, we are decidedly opposed to the plan of getting up an interest in a place, and then leaving it, before any good results are effected. But we must prospect until we can ascertain where the most good can be done.

This we have done as far as possible, and are satisfied that much may be accomplished in some places by a series of meetings.

Will the friends of truth in this State send in their requests for preaching.

## Poetry.

### AN ANCIENT HYMN.

[The following is a translation of a Latin hymn of the eleventh century, entitled: "Of the Joy of the Elect."]

When I call to recollection  
 What a joyful resurrection  
 After death the just awaiteth,  
 Wondrous bliss my soul elateth.

For the day of rest is nearing,  
 When the righteous cease from fearing;  
 When shall end oppression's story,  
 And the sufferers reign in glory.

O that day of life's renewing!  
 Day of light all sense subduing;  
 Day when death itself is dying,  
 Night destroyed, and ended sighing!

Lo, the King, whom seers affected,  
 Long by faithful souls expected,  
 Mindful of their supplication,  
 Now makes haste to bring salvation.

Heaven's high Monarch, swift descending:  
 Faithful witness, Judge unbending,  
 Soon to all men shall reveal Him,  
 From whose face may none conceal Him.

He shall come, not long delaying,  
 Come, their glorious prize displaying,  
 Who through faith endured oppression,  
 Witnessing a good confession.

O, how gladly, O how sweetly,  
 How serene, how blest completely,  
 They shall gaze when He appeareth,  
 Whom, His love, though absent, cheereth!

# THE HERALD

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### Editorial.

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#### Is God's Plan of Salvation Fixed or Changeable?

FIRST: Let us determine what we understand God's plan to be. When Jesus commissioned His disciples to "go into all the world and preach the Gospel to every creature," with the assurance that "he that believeth and is baptized should be saved," we understand that He submitted a plan, or means of salvation to all. This divine plan was faithfully carried out by the disciples, and we have no record of any change having been made in it from that time to this. It was the *only* means of salvation in that day, and it remains so still. It saved men then, it will save them yet. We do not hesitate to reply to our question then, that God's plan of salvation is *fixed* and *not changeable*; that He requires the same from all men and favors none. "He is not a respecter of persons."

The reason we have instituted the inquiry, is on account of the reply made by one of the editors of the "Marturion" to a very pointed question we put to him in the HERALD of October 1st. The question was as follows:

"If a person could be saved twenty years ago, believing in immortal emergence of the Saints, and a thousand year's interval between the just and unjust, cannot such a person be saved now?"

To which the editor replies:

"We don't know, but think it is doubtful, because where much is given much is required. 'He who knew His master's will and did it not will be beaten with many stripes.'"

The editor is not settled, therefore, in his mind, as to whether God does not require more from men in the year 1869 than He did in 1849 before He can save them. In that case in 1889, twenty years hence, He may impose still greater requirements than those which now

exist, and so *ad infinitum*. Following this conclusion to its legitimate end, we may safely say that "ignorance is bliss," therefore "'tis folly to be wise." If a man, believing in an immortal emergence of the Saints and a thousand year's interval between the resurrection of the just and unjust, twenty years ago, was in a saved condition, would it not be folly to disturb his so-called ignorance by teaching him otherwise, if such additional light endangered his salvation? Most assuredly. It would be not only absurd, but cruel. In this case, therefore, we see that ignorance is at a premium, and enlightenment at a discount. We see no difference between this position and the inconsistent position of sectarians, who believe that the ignorant but conscientious heathen will go to heaven, yet they send missionaries to enlighten them, and in case they refuse the message thus sent, they will be consigned to the torments of hell. What folly 'tis to thus endanger their salvation. Let them alone in their ignorance, if they are all going to be saved in that condition.

Again, the Gospel, according to this position, must be like a tree, continually increasing in proportions. In the days of the Apostles it was a small affair and easily comprehended, but as time advances, it increases in size, and every twenty years it is much larger than before; but all the branches and twigs of this growing tree must be fully comprehended ere we can be saved. What a pity 'tis that we did not live in early times when we might have been saved by believing less than 's now required!

But let us look at it from another stand-point. Will the editor alluded to claim that it is necessary to believe *more* than the Gospel in order to be saved? We think he would hardly dare to add to the requirements of Christ Himself. Assuming, then, that the Gospel is all that is necessary to be believed, and that this Gospel is made up of parts, we inquire, is the doctrine of mortal emergence and a simultaneous resurrection of both classes a part of the Gospel? If so, then he admits that he was in ignorance of this part when he was baptized, therefore he did not understand the Gospel, but a part only. But, on the other hand, if it is *not* a part of the Gospel, why hesitate in his conclusion as to whether a man can now be saved who is ignorant of it? If a man believes *the* Gospel, and *does* not understand this matter that is outside of the Gospel, will he be lost? If so, then *the Gospel* is not "the power of God unto salvation to every one who believeth," but it should be "the Gospel, and an understanding of mortal resurrection, etc., is the power of God," etc. Will "W. H. H." meet this point, and apply it to his own case and that of Dr. T.?

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I MARVEL that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel; which is not another; but there be some which trouble you, and would pervert the Gospel of Christ.—PAUL.

## Wanted—A Situation.

THE following advertisement is extracted from the columns of a well-known "religious" (?) journal, published in England :

"Wanted, by a thorough, earnest, converted Christian young Preacher, a situation as Layman or Missionary. Willing to spread the truth through the blood of the Lamb as in Jesus, as it is so much needed in these dark ages of Ritualism and Popery. Can preach extempore, and draw sinners to the foot of the cross through the blood of Christ. Address," etc.

We think it would be as well for this "thorough, earnest, converted Christian young preacher" to secure a situation at hod-carrying, or some other honorable employment, and let "the blood of the Lamb" alone, till he knows what he is talking about. We presume that the Lamb he speaks of is the same one that thousands of other "blind leaders of the blind" talk about—a Lamb that never died, although its blood was shed. In that case God was mistaken when He declared that "the blood was the life." Deut. xii: 23. Again, Jesus said concerning Himself, "I lay down *my* life for the sheep." John x: 15. And Paul says that "God commendeth His love towards us, in that while we were yet sinners, Christ *died* for us. Much more then, being now justified by *His* blood (which contained His life,) we shall be saved from wrath through Him; for, if when we were enemies, we were reconciled to God by the *death* of His Son, much more, being reconciled, we shall be saved by His life." Rom. v: 8-10.

This is the Jesus Christ of the Bible. This is the Lamb of God that we believe in—one that *died* for us, not one that *appeared* to die, but was actually alive, running about "preaching to spirits in prison," etc., during the interval between His *apparent* death on the cross, and His coming forth from the tomb on the third day. No. We do not rely on such an one to save us, because we do not think He could do it. A Lamb that never died would be falsely typified during the ages that preceded Him in the "Lamb slain from the foundation of the world." Such a Lamb could not save any one because it was necessary for *death* to intervene in order to fill the requirements of the law, which condemned to death all of Adam's posterity—all possessing his nature. Our Christ, possessing that nature, *died*, but being sinless in character, he was redeemed from death. God did not "suffer His Holy One to see corruption," but "redeemed His soul from the power of the grave." Therefore, "He ever lives to make intercession for us."

After His release from death, He speaks as follows: "I am He that liveth, *and was dead*; and behold I am alive for evermore, Amen." Rev. i: 18. This is our Christ—our Lamb—one that was *dead*, and not one that never died. Consequently, the Lamb of God that *died* for the salvation of men is one, but the Lamb of sectarian preachers, that *did not die*, is another. Reader, see to it that you find God's Lamb if you desire salvation, and do not be deluded by a counterfeit.

BEHOLD, I come as a thief. Blessed is he that watcheth.

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**“Work While it is Day.”**

THE time having arrived for a renewed effort to enlarge our subscription list, we again appeal to every friend of the HERALD to work for it. Do spare a little time, a little money, and a little effort to place it on a self-supporting basis. As we have often said before, we repeat again, that we ask nothing for our own labors, but simply ask that the list be increased to such a number as will pay the actual cash outlay in producing the paper.

We do not wish to complain, but we do think that it is due to the brethren that a statement be made showing the financial condition of the HERALD, so that they may act accordingly. We will say, then, for their information, that we have, during the two years of our publication, paid out some twenty-five hundred dollars more than we have received. The Editors or Publishers have not received a cent of remuneration for their services, neither do they ask it. We will now state, that if it is the wish of the brethren that we should do this during the coming year, we will cheerfully comply; but we shall then conclude that it is a sure index of their listlessness, and probably discontinue its publication from that time.

Our list must be increased at least five hundred copies. In order to do this we must have the labors of our friends for a short time. No brother, who is able, ought to subscribe for less than two copies, one for himself, and one for a friend, or a brother who is poorer than he.

Think of it, brethren, **FOUR CENTS A WEEK**, will pay for one copy. Who cannot deny himself, or herself, of some trifling thing or other, and thus obtain the other four cents for an extra copy? If a brother, cannot you save it out of your tobacco account, or do you think you will “glorify God,” more by reducing the four cents a week to saliva, and spitting it out on God’s fair earth? Cannot you save it out of the enormous amount you spend on patent medicines, and quack nostrums with which you are continually clogging your system, and hindering the efforts of nature to heal your maladies? Cannot you save it by providing occasionally a plain meal in place of the sumptuous repast that loads your table day after day? If a sister, cannot you save it by purchasing a less expensive ribbon, dress, bonnet, or cloak? Yes, “where there is a *will* there is a way,” is an old and true saying. Dear reader, can we inspire in you the will? If so, we feel sure you can provide a way.

In conclusion then, we will simply state where the only danger lies of a failure. It is right here. You, my friend, think that your neglect to comply with our request will not be felt—will not make much difference in our entire list. But remember that your neighbor thinks the same, and so does a thousand others; consequently, instead of having a thousand working bees, we have a thousand drones—each one, however, supposing that every other subscriber but himself is working. There is the danger, and the consequent failure. Now, if you will reverse your supposition, and conclude that every one else is idle, but

that you will work, then something will be accomplished. Will you, dear reader, work? Let us hear a good report from you. We are in earnest, and we wish to inspire the same earnestness in you. Go to work!

### Look at the Premiums.

IN order to stimulate our friends, if possible, to labor towards increasing our list, we offer the following liberal premiums for NEW subscribers.

FOR ONE NEW YEARLY SUBSCRIBER, we will mail to the party sending, a copy of Mrs. H. V. Reed's valuable work of 144 pages entitled, "Bible Triumphant," worth fifty cents."

FOR TWO NEW YEARLY SUBSCRIBERS, we will send twenty-four numbers of the Herald for 1868, worth two dollars, which contain a vast fund of information for unbelievers.

FOR THREE NEW YEARLY SUBSCRIBERS we will send a neatly bound pocket Scripture Atlas, containing twelve colored maps, of Scripture history, each map being beautifully engraved. Every Bible student should possess it.

FOR FOUR NEW YEARLY SUBSCRIBERS, we will send a package of tracts containing one hundred Bible Pearls, five copies of Immortality of the Soul, ten copies of Life and Death, five Elements of the Gospel, and three Restoration of the Jews.

Or, if preferred, we will send the Scripture Atlas, alluded to above, and an assorted package of tracts worth twenty-five cents.

Or, if preferred, we will send a copy of the "Health Reformer," a monthly journal, for the term of one year. Whoever reads and lives out the teachings of this valuable paper, will be benefited beyond calculation.

FOR FIVE NEW YEARLY SUBSCRIBERS, we will send a package containing the following: 1 copy of Stephenson's Debate with P. T. Russell, on the Kingdom of God, 205 pages octavo, one copy of Bible Triumphant, 144 pages, one Herald of Messiah's Reign, 96 pages, twenty-five Bible Pearls, two Unconscious Cerebration, three Living Soul, one Spirit of Man—what is it? one Soul of Man, one Kingdom of Messiah, two Immortality of the Soul, two Elements of the Gospel, two Life and Death, one Restoration of the Jews, one Looking Glass for the Clergy, making in all 675 pages of reading matter.

Or, if preferred, we will send the Herald for 1870, one year, to any address named.

FOR SIX NEW YEARLY SUBSCRIBERS, we will send a copy of the new Scripture Atlas, a twenty-five cent package of tracts; twelve back numbers of the Herald, and send the Herald for six months for the year 1870, to any address named.

FOR SEVEN NEW YEARLY SUBSCRIBERS, we will send a copy of that indispensable work for Bible students, known as Cruden's Concordance to the Holy Scriptures.

FOR TEN NEW YEARLY SUBSCRIBERS, we will send a copy of the Herald for 1868, or 1869, beautifully bound.

Or, if preferred, a copy of Cruden's Concordance to the Holy Scriptures, and a copy of the Scripture Atlas.

FOR TWELVE NEW YEARLY SUBSCRIBERS, we will send a copy of Josephus' History, or a copy of Newton on the Prophecies, or a copy of the Emphatic Diaglott.

FOR FIFTEEN NEW YEARLY SUBSCRIBERS, we will send our large and elegant Scriptural Map, and a copy of Cruden's Concordance, and a copy of the Scripture Atlas.

FOR TWENTY NEW YEARLY SUBSCRIBERS, we will send a copy of Smith's Bible Dictionary, containing 270 plans and wood cuts, a copy of our large Scriptural Map, and a copy of Cruden's Concordance to the Holy Scriptures.

If any one contemplates getting up a larger club than twenty, we will communicate with them, and name special premiums, which will be fully as liberal as those named above. Who will not work when such inducements are offered? If any one wishes to change the premiums named, they can do so by communicating with us.

Remember, our terms are cash in advance, and our offers are for *new* subscribers. Who will be the first to respond?

#### OUR SPECIAL PREMIUM.

As a special premium for the obtaining of *new* subscribers, we have determined to offer our large and elegant map, which is three feet four inches between the rollers, and six feet two inches wide, and is mounted on strong cloth. It is a splendid ornament for any house in city or country, being beautifully colored and well varnished. It exhibits the encampments of the Israelites while traveling through the wilderness, Paul's travels through Asia Minor, Macedonia and Greece, with Scripture references connected with each route. It also exhibits separately, on an enlarged scale, the land of Palestine, that goodly land promised to the Fathers, showing the location of over two hundred cities and villages.

The publisher's price for this elegant map is eight dollars. We wish to induce our friends to labor for an increased circulation of the HERALD, therefore we make the following very liberal and special offer. For seven new yearly subscribers we will forward this as a premium, free of cost for transportation to the party sending the names. Surely we shall hear from many of our friends.

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#### The Time of Resurrection.

THE Editor of the "Gospel Banner" (Oct. 15,) takes issue with those who teach that a thousand years will intervene between the resurrection of the righteous and wicked, but he fails to say what he understands the teaching of the Word to be concerning the time when the wicked will be raised. Will they be raised simultaneously with the righteous or not? If not, when will they be raised? These questions we have asked before, but he has failed to answer. It is essential that we should know a man's position before we can tell how to reply to him. Come to the point.

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#### How to Send Money.

ALL money letters should be registered. It costs fifteen cents. The question is simply this, whether you will pay this small sum and be sure of the money reaching us safely, or not pay it and run the risk of losing the whole. A number of letters sent us containing money

were lost this year, because of a failure to register, but not one that was registered. If you can obtain money orders at the Post Office, do so. They cost ten cents, and are perfectly safe.

All registered letters, and money orders, may be sent at our risk, but all others will be at the risk of the sender.

Direct all letters plainly as follows :

WILSON ST. CLAIR & Co.,

Drawer 5991, Chicago, Ills.

## Instruction for Unbelievers.

### A Mixed Resurrection False.

HAVING shown that the Bible teaches a *partial*, or *limited* resurrection, we will now endeavor to prove that none except the righteous will be raised from the dead at the appearing of Christ, or during the Coming Age. A mixed resurrection of just and unjust, either raised contemporaneously, or during the thousand years subsequent, I do not understand the Word of the Lord to teach. Our Savior's reply to the Sadducees, is, to my mind, utterly irreconcilable with this view. "And Jesus answering said unto them, the children of this world (age) marry and are given in marriage; but they which shall be accounted worthy to obtain that world, (age) 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 : 34-36.

I. The present age is spoken of in contrast with the future age.

II. All who shall be accounted worthy to obtain that age will be equal unto the Angels, and cannot die again, because they are the children of God, being the children of the resurrection. It does not read, they that shall be accounted worthy OF that age, but worthy to OBTAIN that world. If they obtain that age at all, they will have been accounted *worthy*, otherwise they would NOT obtain it.

Suppose the father of a large family of sons, should inform them that they who should be accounted worthy to obtain his estate should have it when he died, and suppose when his will should be read it should be found recorded that all the sons had shared equally in their father's estate, would not the *prima facie* evidence be that the father had accounted all his sons worthy to obtain his estate, or he would not have bequeathed it to them? Just so in regard to Christ; He must consider the unjust *worthy* to obtain that age, if He raises them during it. But, if they *do* obtain that age they will obtain the *deathless nature* of Angels. There is no avoiding this conclusion.

III. They that shall be accounted worthy to obtain that resurrection, "they shall be equal unto the Angels, neither can they die any more; for they are the children of God, being the children of the resurrection." If the just and the unjust are included in the dead of whose resurrection Christ speaks, then we may read these words, instead



of the phrase "the dead," and they will convey the correct idea. Let us try it. The just and the unjust will be accounted worthy to obtain that world and the resurrection of the dead; neither can they—the just and the unjust—die any more; for they—the just and the unjust—are the children of God, being the children of the resurrection. This application of the foregoing position is fair, and the conclusions legitimate from the premise.

That the fifteenth chapter of first Corinthians teaches the resurrection of but one class will be seen in the light of the following conclusions:

I. The Apostle Paul limits the dead of whom he speaks, to those asleep in Jesus. He says, "for if the dead rise not, then is not Christ raised; and 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. Verse eighteen. Are the unjust asleep in Jesus? If so, they must have died in Him; and if so, the Spirit says concerning them, "blessed are the dead which die in the Lord." Rev. xiv: 13. And Paul says, "If any man be in Christ Jesus, he is a new creature." And again he affirms that "there is no condemnation to them which are in Christ Jesus." Rom. v: 1. If therefore, the unjust are asleep in Jesus, then they are blessed, they are not under condemnation, and belong to the new creation. Again the Apostle gives as the reason why Christians should not sorrow without hope, the fact that their deceased friends are asleep in Jesus. 1 Thess. iv: 13, 14. But if apostates are asleep in Jesus, their friends must sorrow without one ray of hope. These testimonies are sufficient to demonstrate that none but Christians are asleep in Jesus. Paul therefore refers to the resurrection of none except Christians.

II. Christ's resurrection as the first fruits represents the resurrection of none except the righteous. Verse eighteen. In the type to which Paul refers, the first fruits and the harvest were just alike. One was a perfect sample of the other. If the first fruit was pure, unmixed wheat, the harvest was the same, not part wheat and part tares, which it must have been if it fitly represented the just and the unjust. Christ is a perfect sample of the great harvest of the resurrection of which He is the first fruit. But, is He a type or sample of the worst class of sinners who have ever lived, viz: apostates? It is blasphemy thus to say.

III. To be asleep in Christ, and dead in Christ, are phrases of the same import. Verses eighteen and twenty-two. If one should be translated *by* or *through*, so should the other. To say that the Saints have fallen asleep *by* or *through* Christ is to make Him the author of their death, or rather to substitute Him for him who has the power of death—the Devil. "For as in Adam all die, even so in Christ shall all be made alive." A person must be in Christ to die in Him, and die in Him to be made alive in Him. In the next verse the order of the harvest is clearly defined, together with a representation of the class who will be raised when Christ comes. "But every man in his own

order; Christ the first fruits; afterward they that are *Christ's* at His coming." Verse twenty-three. If the unjust are included in the dead in *Christ* at His coming, and if they are "Christ's," then are they "Abraham's seed and heirs according to the promise." This is Paul's language in Gal. iii: 29. We must either abandon the theory that the unjust are included in the dead who will be raised when Christ comes, or admit the conclusion that they are Christ's, and, per consequence, Abraham's seed, and joint heirs with the righteous to the same glorious promises. This will be further apparent as the Apostle moves forward with his masterly argument. Having introduced the similes of different kinds of flesh, and different degrees of glory, among the earthly and heavenly bodies, with which to illustrate the difference in nature and position between the body buried, and the body raised, he then makes an application of these figures thus: "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." 1 Cor. xv: 42-44.

If the phrase "the dead" does not include the just and the unjust, then no phrase in the chapter includes these two classes; and if it does include them, then the just and the unjust will be raised incorruptible and glorious, honorable and spiritual; for these glorious promises are associated with all the dead to whose resurrection Paul refers. Again he says, "we shall not all sleep, but we shall all be changed." Verse fifty-one. If the first personal pronoun includes the just and the unjust, then both classes, whether living or dead, must all be changed, and if it does not, then the unjust are not included in those dead ones, concerning whom the Apostle speaks. Again, when speaking of the dead in the most unlimited sense in which he uses this phrase in the fifteenth chapter of first Corinthians, he says, "for the trumpet shall sound, and the dead shall be raised incorruptible." It matters not how many stages there may be in the resurrection, *the dead* shall pass through them all, and if the just and the unjust are included, then both classes will be raised incorruptible; both classes may challenge the sting of death—the trophies of the grave, and shout victory through our Lord Jesus Christ. But admitting it includes none except the righteous in the resurrection spoken of in this chapter, and all is plain and harmonious. Then none except the Saints are asleep in Jesus; Christ is the sample of none except the righteous, who will be His at His coming—be raised incorruptible, glorious, spiritual, immortal; triumph over death and the grave, and shout victory through our Lord Jesus Christ. Again, the Apostle exclaims, "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 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: 16-18.

If the just and the unjust are included in the dead in Christ, then they will be caught away to meet the Lord, and so shall they ever be with the Lord. These would be comforting words indeed to apostates. The dead in Christ are all who are raised when the Lord descends from heaven, and they, together with us (having been defined to be the dead in Christ) are caught up, or away, to meet the Lord, "and so shall we (the just and the unjust if both are included) ever be with the Lord." But that none except the just are included is evident, first, from the fact that they had been "asleep in Jesus," or dead in Christ. Second. The Apostle had given this fact, in the previous verses, as a reason why their surviving friends should not sorrow without hope; which they most assuredly could do, if an apostate, just as much as the most faithful Christian is asleep in Jesus; third, because the Apostle tells his Thessalonian brethren to "comfort one another with these words." Every word therefore, the Apostle had spoken, was full of comfort for the faithful believer. If these glorious promises do not belong to the righteous exclusively, then there are none in the Word of God that do.

If the just share in the same resurrection, or are raised at the same time, then why does Christ use the qualifying phrase, "The resurrection of the just" as the time when, and the means by which, those who aid the poor shall receive their recompense of reward? Luke xiv: 14. Why not say at the resurrection, instead of this qualifying phrase "the just?" If both classes have part in the same resurrection, then this qualification is not only superfluous, but is calculated to deceive.

If the just and the unjust shall obtain the same resurrection, or be raised at the same time, then why should Paul labor so abundantly, and sacrifice everything that he might obtain a resurrection from among the dead? According to the above theory if he had done nothing but remained idle, or had he only apostatized, he would have obtained a resurrection from among the dead just as soon. These objections rest with equal force against the Christadelphian view of the resurrection.

In my next article, I will continue this subject and notice the texts adduced to prove a mixed and simultaneous resurrection of the just and the unjust.

Yours for the truth,

J. M. STEPHENSON.

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THE most useful and industrious inhabitants of Abyssinia are Jews. They claim to have lived in that country since the destruction of the temple at Jerusalem. Their book of laws is in the Ethiopian language. They have all the sacred writings of the Jews except Esther, which they place among the Apocryphal works. The Ethiopian enuch was probably one of these Abyssinian Jews.

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— IT is the proper office of faith to believe what thou seest not, and the reward of faith to see what thou hast believed.

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## Miscellaneous.

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### The Dunkard's Waking Up.

The following article, copied from the Editorial Department of the "Christian Family Companion," shows how the Dunkard community stand relative to the "life and death" question. A number of our brethren, having belonged to that body, will be interested in its perusal:

LIFE AND DEATH—IMMORTALITY—SOUL-SLEEPING AND  
ANNIHILATION.

The above words open a vast field of thought before us, and one in which the minds of many have been wandering, in all ages of the world, and from which not a few have been driven into the wild waste of infidelity and skepticism. We do not propose, in this article, to suffer ourself to be drawn into the labyrinth of mysteries connected with these subjects, for we do not wish to write *upon* them; only *about* them. And we want all our readers patiently to hear us through. If there is anything else to be done *now*, do it first, and then read. And if we should get a little on one side and then on the other, we hope no one will abandon us until we conclude.

To begin, then, we will pass a few thoughts upon life. By life we mean that PRINCIPLE which animates our bodies. Like all other principles it can be demonstrated and understood only by its workings. When it enters the body it warms and animates; it gives it strength and motion.

In the human, it is accompanied by another principle called *Mind*. These appear to take possession at, or about the same time, although the latter does not give as positive and well-defined evidence of its first appearance as the former. But when they are more fully developed they have separate and very distinct marks of existence.

Life gives to the body a quality of preservation, however, entirely dependent upon it, for its continuance, as well as for its degrees. However, here is where we enter the waters of mysteries, for while we say life preserves the body, our physicians endeavor to preserve life by the condition of the body. As these questions do not effect our purpose, let us return.

We recognize the Life Principle as being that power by which we hold our existence—by which we think, "move and have our being."

When life leaves the body it becomes cold, motionless, and rapidly decays. This state is called *Death*. These things can all be seen, and thus far we see alike. But just here we are brought face to face with the mirror of mysteries that reflect theories as innumerable and variable as the fancies of man.

One looks against it—none can look into it—and it reflects to him only "blackness of darkness;" another sees "the resurrection from the dead;" another an end of all existence, and a fourth the beginning of life.

We have been taught that although the body decays, and molders back to dust from which it originated, the SOUL still exists, and either enjoys felicity with kindred spirits in the presence of its Maker, or suffers perdition in regions of woe from the power of the prince of darkness. We conceived that the soul was the mind — the thinking principle. We deduced that idea from the fact that mind distinguishes man from the other animal creatures. So when good people die we believe their souls will go to heaven. By heaven, we mean the place where God is, and his Son, and all the holy spirits. When wicked men and women depart this life, we have always been taught, and have so believed, that their souls take their abode in hell, where they will suffer torment. All these things we have been believing, and have been nourishing them as truths taught by the Word of Truth.

We have also entertained the opinion that these were the views of the brotherhood unanimously, as well as of all others who believe in the Scriptures. We knew that there were a few who could not be exactly reconciled to the idea that the soul would take its final destination immediately at death, or before the general judgment, and we did not think it a matter of great importance.

The above were our views regarding life and death, and we have given the subject much thought, and anxious concern. We have desired, earnestly desired, to look beyond the river of death, but imagination can no more picture the moment after death, than memory can pierce the hour before our birth. Neither has any one returned to reveal its mysteries. Hence we claim no superiority for our views above those of other intelligent men and women, who receive the teachings of the Bible. We have not attempted to show that these views are in keeping with the teachings of the Word of God, because we have given them as undisputed facts.

Within a few years, however, we have learned that every one does not believe as we do upon the matters referred to, not even all our brethren and sisters. Some have told us that we are in gross error, others that we are sinfully wrong, and some even have gone so far as to express their fears that we are "wilfully ignorant," thinking that our mental abilities ought to enable us to attain to better light. Some have kindly volunteered to enlighten us, and certainly have aided us in our investigations.

#### WHAT THEY BELIEVE.

They believe differently. Some think that the dead, both good and evil, will remain in an unconscious state until a certain time, when all will be resurrected—that is, the body will be brought to life again, and all will be judged. Then the righteous will receive their reward, which will be life eternal, and the wicked will be doomed to eternal destruction—by which they mean total extinction. Others teach that there is no resurrection outside of Christ. So when the wicked die they are dead, and shall no more live; that those who die in Christ shall rise at His coming—the body shall rise again and live upon the

earth, and Christ will reign over them. Other theories are entertained, differing only in shades of opinion, with some of which we may yet be unacquainted. However, the doctrine which we wish to notice more especially at this time, has been stated, and is known as the "Life and Death Doctrine."

It is well known to our readers that some of our contributors have been denouncing these views as heresies, and have quite severely rebuked those who entertain them. Brother Balsbaugh and Brother Thomas, both writers of acknowledged ability, have liberally given their understanding upon these points. Now we have brethren and sisters—professedly so at least—who beg to be heard on the opposite side of the question. They claim that they are abundantly able to show from the Word of inspiration, that eternal life can only be attained by obedience to Christ. That eternal punishment necessarily implies eternal life or existence, and therefore is not consonant with the Scriptures. They say they can answer all the arguments presented by our correspondents, by plain Scriptural quotations, and establish their own views in the same way. They promise to do all this in the spirit of meekness and fairness. And we now put the question to our readers whether they shall be heard. Our paper is based upon the principle of justice, of right, of impartiality. Upon that principle we claim its success. To the adherence to that principle we attribute its liberal patronage. We think the truth will prevail. As oil will rise above water, so truth will ultimately overflow error. And "truth crushed to earth will rise again." If God has decreed that the sinner shall lose his entity as a reward for his evil-doing, all the opposition of men cannot change His purpose. And if he is doomed to suffer unending pain and woe, in the burning flames of the bottomless pit, we ought with utmost diligence spread the truth abroad, and raise the cry of warning loud and long.

Now, as our patrons have an equal interest in our paper, and as we do not desire to lord over them, we wish to consult them upon these questions: Shall they be heard? Will we discuss the question of the immortality of the soul?

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GEOLOGY teaches that our present earth has reached its form and condition by a series of developments. First, an age when there was no life, or only the simplest kind. Next, the age of shells or mollusks, and when the continents were almost all beneath the dark waters. Then fishes appeared in the waters, and patches of land began to show vegetation. Next, an age when continents appeared, and were covered with dense growths of trees, shrubs and plants, of the remains of which the great coal beds were made. Then succeeded an age when reptiles were exceedingly abundant. Next came the age of mammals or quadrupeds, their size exceeding the size of modern species. And then came Man. Here are six ages of creation; the six days of God's labor.

[Communicated for the Herald.]

A Suggestion.

IN reading the graphic description of the coming of Christ in the glory of His Kingdom, as given by Himself in Matthew the twenty-fifth chapter and thirty-first verse and onward, I have often desired to suggest a thought to the readers of the HERALD, as many, I think, misapprehend the grandeur and extent of this sublime prophetic picture. In order to comprehend the meaning of any writer, we should endeavor to take our stand-point with him at the out set, and place the most natural and simple construction upon the language used, and, if he is faithful to reason and truth, we cannot fail to arrive at legitimate conclusions.

In the picture before us, the scene opens with the reign of Christ upon the throne of universal dominion, in the glorious Age to Come.

Let us read: "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; and He shall separate them, (the nations) one from another, as a shepherd divideth his sheep from the goats."

You cannot fail to notice that it is *after* the Son of Man has *come*, and after his throne is permanently established, and his reign is extended over the whole earth, that He begins the work of separation among the nations. But His Law must first "go forth from Zion, and the Word of the Lord from Jerusalem," and *probation* must be extended to all these nations, that they may be thoroughly *tested* before they can be separated upon the magnanimous principles of justice which shall be instituted in that age. The first great work assigned to the Saints, is to bring the nations into allegiance to the great King. "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." I need not collate texts upon this point, as you are all familiar with the proof. But I do wish to establish one idea, right here upon the threshold, and that is, the probation and the separation are *national*. I think a great deal of controversy and confusion may be avoided, by observing this idea throughout the chapter. But one important consideration first claims our attention; the description here given, from the thirty-first verse to the close of the chapter, covers a period of one thousand years—the "great day of the Lord."

When we consider the great work to be performed during this age, that all the nations and kingdoms, tribes and tongues, which shall inhabit the earth at the beginning, and during that glorious period, shall be tested—the loyal brought into complete subjugation to Christ, and the rebellious destroyed, and the whole earth redeemed and brought back from the curse—this description seems very brief indeed. But, though the minature is so small, it contains the great principles upon which the grand work of probation is based.

The first test among the Gentiles, is the deliverance of God's people—the children of Israel. After the cry goes forth that "Babylon

is fallen," God's people are called upon to come out of her. Rev: xviii. They are to be gathered from among the heathen, whither they have strayed, and from the nations and peoples among whom they are scattered, and they are to be separated from all people, as a shepherd divideth his sheep from the goats; (please read Ezekiel thirty-fourth chapter) and be established in their own land, there to "inherit the Kingdom prepared for them from the foundation of the world." The first and only kingdom, that God ever recognized as His, upon earth, was the Kingdom of Israel; and when He permitted this kingdom to be overthrown because of their transgressions, He declared that it should not be restored again until "He come whose right it is." Now, whether it is the "first dominion" here referred to, or the Kingdom restored to Israel under Christ, it matters not, as it is one and the same thing; it is the Kingdom prepared from the foundation of the world—whether the Jewish cosmos, or the world to come—it is to be restored to *that people*. This "hope of Israel" was clearly expressed in the last question propounded by the Disciples, to Christ, "Lord, wilt thou at this time restore again the Kingdom to Israel. For this hope, was Paul bound with a chain in Rome; and this glorious hope will be realized by the out-cast people of Israel, when they shall be restored again, and planted in their own land; and there shall be one shepherd, and one flock, and they shall be no more scattered forever, as saith the Lord.

Having, as we think, established the position that this is a national gathering, probation and judgment, it will not be difficult to harmonize the Scriptures upon all the minor points in the description. But if we cannot make them appear perfectly plain, we must remember that the whole scene is laid in the future, and is unfulfilled prophecy, and that God will fulfill it all in His own good time, and that it is ours to believe and *wait*, and though we cannot "hew to the line," in applying the minutiae of unfulfilled prophecy, yet, when we can run the great outlines correctly, we should trust God to be His own interpreter and He will make it plain.

I have thrown out these propositions briefly, in the form of an argument, that you may take hold of them and see if a harmonious position may not be maintained upon this controverted chapter.

L. M. STEPHENSON.

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**HAVE YOU ENGAGED HIM.**—When one goes to a lawyer to engage him in a case, it is not expected he will make an eloquent oration. A simple statement of facts is all that is requisite. This may be given in broken sentences and ungrammatical expressions; it is the advocate's duty to put things in order, and do the best he can for his client. So it is with us in our approach to Christ—the appointed and recognized "Advocate with the Father;" our prayers may be broken and language weak, but if we put our case in His hands and leave it there, all will be well.



[Communicated for the Herald.]

**Mortal Resurrection, Again.**

DEAR HERALD: I propose, through your publication, to offer some objections to statements made by our Mortal Resurrection friends. As I have not, at any time, been able to draw out of them a proper meaning of the term Mortal, I will herein put them to the proof. Their position is, that the man Adam was mortal by virtue of his creation. If so, would he not have died without the sentence of death that was passed upon him? Now, I want to show when the man became mortal, and what it takes to constitute a mortal man. First. Man was formed out of the dust of the earth—was of the earth, earthy; but did that make him a mortal being? Not at all. But the passing of the sentence of death upon him did. Adam was of the earth, earthy—composed of earthy material; a proper subject to eat of the tree of life and be transformed to the nature of Angels, or to eat of the forbidden fruit and become obedient to death, (by virtue of the judgment in his case.) Consequently, he was on probation. Let me just here ask: Was Adam on probation (as regards life or death) after he was under sentence of death? Will our friends say that he was? Will any man contend that all in the first Adam now, are on probation as regards temporal death? If we are not, then it is plainly to be seen that the true definition of the term Mortal Body is, a body under the sentence of death. “Dust thou art and unto dust shalt thou return.” Now, suppose we let God answer some questions regarding the Resurrection. Christadelphians say, the Saints will awake with mortal life, and be judged previous to receiving immortal life. God says, through Daniel, they *awake* to everlasting life. Christadelphians say, to awake to life is not the life eternal, but they must receive that afterwards. It is strange that men will twist the plain words of Scripture in such a way. Now, if the words *to* and *unto* are a barrier against receiving life, will they not hold good in any other sentence? Says God, “dust thou art and unto dust thou shalt return.” According to Christadelphian reasoning, therefore, they just arrive at dust, but do not *become* dust again, for that little word *unto* prohibits them. Says God, through Christ, when they (the Saints) shall rise from the dead, they cannot die any more. Christadelphians say they can, for they are mortal. Christ says: “they that have done good unto the resurrection of life” they cannot die any more. We will notice just here, that Christ taught two resurrections. John v: 29; also Rev. xx: we read “they that have done good unto the resurrection of life;” one resurrection, “and they that have done evil unto the resurrection of condemnation”—another resurrection. The Revelator says—these resurrections will be one thousand years apart. Again, Paul says, “Christ, the first fruits, afterwards they that are Christ’s at his coming;” they say this includes both classes. God says, through Paul, they shall be raised incorruptible; they say, no, they will be raised under the sentence of death, and that a quickening process is required, after the judgment, to redeem them from their former condi-

tion—that of the first Adam. Well then, how will the Saints be in him if death exterminates him? Paul says, it (the body) will be raised Spiritual; they say, not so, for it will be animal. Paul says: "Every one in his own order:" they say, every one in the same order. Christadelphians say, that when Paul and Peter are raised from the dead, Peter may chance to have Paul's body. God says, he giveth every seed his own body. Paul says: "As we have been planted together in the likeness of his death, so shall we be in the likeness of his resurrection." Was Christ raised sinful flesh? David says: "I shall be satisfied when I awake in Thy likeness." Is God mortal flesh? "We know that we shall be like Him, for we shall see Him as He is." They say, this is not so, for He is immortal and we will be *mortal*, and will not be like Him until after the judgment, which will require seven years after resurrection. Christ says: "Be thou faithful unto death and I will give thee a crown of life;" they say, no, you are on trial for life at the judgment, *after death*. Paul says, "He that soweth to the Spirit shall of the Spirit reap life everlasting, but he that soweth to the flesh shall of the flesh reap corruption." Now, we see that the Saints are raised incorruptible, in their own order; the unjust are raised corruptible, in their own order, and shall of the flesh reap corruption (the second death.)

Yours in the hope,

J. PAYNE.

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### Evangelist's Report.

I VISITED Salem, Ohio, according to the appointment. The arrangement had been made to occupy the M. E. Church, but they refused to open their house "for the Soul Sleepers" as they called us, and our meetings convened in the Town House. I delivered five discourses on the one faith and its obedience. All the meetings but one were held about five miles north of the city of Salem.

The congregations were good, considering the inclemency of the weather. Excellent attention was given to the preaching of the Word, and more than ordinary interest was manifested.

On Wednesday morning, five intelligent believers were united with Christ by immersion, making seven or eight who have been baptized since having believed the covenants of promise, and of those all are sisters except one. There are quite a number of others who have not been obedient to the faith, whom we have every reason to believe will follow the heroic example of these five, who on that cold, stormy morning, bowed beneath the chilling waves in obedience to the command of Christ; or those two sisters who, not being able to obtain the assistance of any brother in the faith, immersed each other. Much good might, in all probability, be done in that vicinity by efficient labor. At Salem, we had a select congregation of about one hundred, who gave their undivided attention to a lecture of two hour's length, some of whom were anxious to hear more. On the following Thursday and Friday evenings, I lectured in the Opera House at Canton. There were about two

hundred the first night, but, owing to the rain, there were only about half that number out the second evening, many of whom would doubtless embrace the Gospel if they could have the privilege of hearing more. Bro. Eshelman would not permit me to pass through Canton without speaking to the people. Better attention I have seldom seen than was manifested the second night. There are only three obedient believers in that place, Bro. Eshelman and his two sons, whose interesting history appears in the last issue of the HERALD. The father followed the example of his two sons, and was baptized at Cleveland on last Sunday afternoon, and returned home the next day, rejoicing in hope of the glory of God. They are anxious to have a series of meetings during the winter. Cannot Bro. Wagoner respond to their call? If the friends of truth everywhere were as liberal in its support, as these brethren, there would be more laborers kept in the field; for the harvest truly is great and laborers are few.

The following Sunday, I spent with the brethren at Cleveland. They had announced the appointments in the city papers. There were quite a number of those from without who came in to hear the Word of Faith which we preach. Their comfortable little house was well filled, and good interest characterized the meetings. These brethren and sisters are united in the bonds of love, and strong in the Faith "delivered once for all to the Saints." They are scattered over an area of some eight or ten miles. This meeting will long be remembered by the writer as a beautiful foretaste of the happy meeting which awaits all the faithful.

J. M. STEPHENSON.

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[Communicated for the Herald.]

#### Restoration of Israel

"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. Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Jeremiah xxlii 5-8.

How glorious and precious are these words of the Prophet Jeremiah. They tell us of a time that shall come, when the twelve tribes of Israel will dwell safely in their own land; that land that was covenanted to our fathers, Abraham, Isaac and Jacob. The righteous Branch referred to, which the Lord would raise unto David, is the same individual that Philip spoke of to Nathanael, saying, "we have found him, of whom Moses in the law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph." John i: 45. He was also "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i: 4. Paul, speaking of this same Branch, says, "when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of sons." Gal. iv: 4, 5. The Branch, being a

King, (for Jesus speaking of Himself, says, "to this end was I born and came into the world, that I should bear witness unto the truth." John xviii: 37,) "shall reign and prosper, and shall execute judgment and justice in the earth."

All hail! that glorious era, when the children of God shall be redeemed from among men, and the "glory of God like a boundless sea, bathes an immortal company." When "Judah shall be saved, and all Israel shall dwell safely." They will then have been gathered from all countries whithersoever they have been driven, "and shall dwell in their own land," because the Lord hath sworn with an oath, "by Himself," for "He could swear by no greater," saying to Abraham, "surely blessing I will bless thee, and multiplying I will multiply thee," and by the oath and the promise—"two immutable things, in which it is impossible for God to lie"—which is "the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec." Heb. vi: 13-20.

"Salvation is of the Jews." For the days will come when "God will put His law in their inward parts, and write it in their hearts; and will be their God, and they shall be His people." Jeremiah xxxi: 33. And Paul, quoting from the Scriptures, saith, "behold the days come saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord; for this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall all know me, from the least to the greatest." Heb. viii: 8-11. Paul gives us to understand that the receiving of them, shall be (as it were) life from the dead." Rom. xi: 15. Knowing these things, "let us therefore walk in Christ Jesus the Lord, as we have received Him, rooted and built up in Him, and established in the Faith, as we have been taught, abounding therein with thanksgiving." Col. ii: 6, 7. Let us, brethren, press toward the mark of our high calling. Hoping to appear with Christ in glory in the Kingdom of God.

I remain yours,

JOSIAH M. FIKE.

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[SELECTED.]

### A Parable.

A GENTLEMAN of the country, upon the occasion of some signal service this man had done him, gave him a curious silver cup. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aqua fortis: he, taking it to be no other than

common water, thought his cup safe enough, and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining that it would be then time enough to take out his cup. At length a fellow servant entered the same room, when the cup was near dissolved; and looking upon the aqua fortis, asked David who had thrown anything into that vessel? David said that his cup accidentally fell into that water. Upon this, his fellow servant informed him that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing had been dissolved in it or mixed with it. As, after a while, he saw the small remains of it vanish, and could not now perceive the least particle of silver, he utterly despaired of ever seeing his cup more. Upon this, he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him that his master could restore him the very same cup again. David disregarded this as utterly impossible. "What do you talk of?" says he to his fellow-servant. "Do you not know that the cup is entirely dissolved, and that not the least bit of the silver is to be seen? Are not all the little invisible parts of the cup mingled with aqua fortis, and become parts of the same mass? How, then, can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it up for lost: I am sure I shall never see it again." His fellow-servant still insisted that their master could restore the same cup, and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in and asked them what they were disputing about? When they had informed him, he said to David, "What you so positively pronounced to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour it into the vessel of aqua fortis. Now look," says he, "the silver will presently fall to the bottom of the vessel in a white powder." When David saw this, he began to have good hopes of seeing his cup restored. Next, his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it. Thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored, with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, so the silver cup was dissolved into parts invisible, and mingled with the mass of aqua fortis. Is it not then easy to

be conceived, that as a man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before, so God, the maker of earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though *men* cannot raise the dead, yet *God*, who is infinitely wiser and stronger, can. And though we cannot find out the method by which He will do this, yet we are sure that He who at first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be resolved, and form it into a human body again.

Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.

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[Communicated for the Herald.]  
Conference Report.

THE quarterly meeting of the Michigan Church Conference was held in Albion, near Brother A. A. Babcock's, according to notice in the HERALD. A fair representation of the brethren and sisters in the more central part of the State were present. Very few of the community around attended.

Our time was divided between seasons of social interview, and preaching the Word. The social seasons were occupied in exhortation and a free interchange of views. The preaching was done by brethren J. A. Simonds, L. H. Chase, A. F. Servis, and E. Miller.

A unity of spirit prevailed, and we were refreshed by our coming together, and we trust the good cause was advanced.

Contemplating the good of the cause, the following preamble and resolution were adopted.

*Whereas*, as a body professing the Ono Faith, we have two semi-monthly periodicals advocating that Faith, when the cause, in our judgment, would be better served by one weekly, therefore

*Resolved*, that we urgently solicit the proprietors of the HERALD OF THE COMING KINGDOM, and the "Gospel Banner" to combine the two into one, and issue weekly.

At a meeting of the Conference Board, Brother Chase of Adrian, was appointed Evangelist for the current year.

E. MILLER, Secretary.

P. S. On my way home from Conference, I was met at Leroy, with a message from home, that my mother, Rachael Miller, was dead. She died September 26th, aged ninety-six years wanting five days. E. M.

[SELECTED.]

**Dr. Manning on the Pope's Syllabus.**

ARCHBISHOP MANNING, on October 3d, delivered a discourse on the Pope's Syllabus, at the Pro-Cathedral, in Kensington, England. He expressed his belief that if the Pope had confined himself in the Syllabus simply to faith and morality in the ordinary personal sense of the word, very little would have been heard of it, but because his Holiness had pointed out and condemned all those errors in political philosophy which lay at the root of morals, the world had been in an uproar. Dr. Manning then went through the several points of the Syllabus, explaining and defending them.

What was the meaning of modern civilization? The state of political society founded upon divorce, secular education, infinite divisions, and contradictions in matters of religion, and the absolute renunciation of the supreme authority of the Christian Church. Could it, then, be matter of wonder that when the Roman Pontiff published the Syllabus, all those who were in love with modern civilization should have risen in uproar against it? Or could it be wondered that when the world, with great courtesy sometimes, with great superciliousness at another time, and great menace always, invites the Roman Pontiff to reconcile himself to Liberalism, progress and modern civilization, he should say: "No, I will not, and can not. Your progress means divorce; I maintain Christian marriage. Your progress means secular education; I maintain that education is intrinsically and necessarily Christian. You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like, and propagate what errors they please. I say that it is sowing error broadcast over the world. You say I have no authority over the Christian world, that I am not the Vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian faith! I am all these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection; that my Lord made me the subject of no one on earth, king or otherwise; that in His right I am a sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim more than this—I claim to be the supreme judge and director of the consciences of men—of the peasant that tills the field, and the prince that sits on the throne—of the household that lives in the shade of privacy, and the Legislature that makes laws for kingdoms—I am the sole last Supreme Judge of what is right and wrong."

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**MEN** are generally like wagons; they rattle prodigiously when there is nothing in them.

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**HE** that loveth not his brother abideth in death.

[SELECTED.]

## The Resurrection.

"If a man die, shall he live again?"—JOB xiv: 14.

THE language of the Bible is so explicit, so clear, full and complete on this point, that we hardly need to multiply words by way of argument, when we have more than one "thus saith the Lord;" and if any believe not this testimony, it will be too late for their benefit when they are convinced by the evidence of their senses, when they are eye-witnesses of the general resurrection.

The testimony of Job is to the effect that he is fully assured of final deliverance from the state of death, though he says, "If I wait, the grave is mine house." And though in the grave his body should be destroyed, yet he says, "in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another." In Isaiah xxvi: 19, we read, "thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

By Hosea, also, the Lord speaks and says: "I will ransom them from the power of the grave, I will redeem them from death; Oh, death, I will be thy plagues; Oh, grave, I will be thy destruction." Hosea xiii: 14. "Behold, oh my people. I will open your graves and cause you to come up out of your graves. And ye shall know that I am the Lord, when I have opened your graves, oh my people, and brought you up out of your graves, and shall put my Spirit in you and ye shall live, and I shall place you in your own land." Ezek. xxxvii: 12, 13. Daniel is also assured that after a season of rest (in the grave) he shall stand in his lot, at the end of the days.

At the grave of Lazarus, Jesus saith unto Martha, "thy brother shall rise again, in the resurrection at the last day." Jesus said unto her, "I am the resurrection and the life; he that believeth in Me shall never die. Believest thou this?"

When the Jews were persecuting Jesus, and seeking to kill Him, He declared to them this doctrine of the resurrection, and said, "marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v: 28, 29.

The language of Daniel, also, corresponds with this, when speaking of them that sleep in the dust of the earth, he says they "shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii: 2.

When Paul was pleading his cause against his accusers, before Felix he said, "I have hope toward God (which they themselves also allow,) that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv: 14, 15.

Let us labor that we may not fail of the grace of God, and that we may have part in the "first resurrection."



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 New Books, Periodicals, Etc.
 

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**MANUAL OF THE GERMAN LANGUAGE**, by W. Grauert. We have received a specimen copy of the foregoing work and must say that it appears to be just the thing for students. It is published in two parts, but the two can be had bound in one volume, in boards, at the low price of seventy-five cents, making a volume of two hundred pages. Each chapter contains three parts. The German exercises offer a progressive course of the most important forms of words and sentences, both onomatically and grammatically; the analysis following them is explanatory of those forms; the English exercises afford material for applying them, i. e. for writing and speaking German. In short, the work is arranged on the progressive plan, going from simple to accessory, and finally to compound sentences. Published by E. Steiger, 22 and 24 Frankfort street, New York.

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**AHNS GERMAN HANDWRITING**, being a companion to every German Grammar and Reader. This is invaluable to those who desire to learn how to write German. Price, in boards, forty cents. Published by E. Steiger, No. 22 and 24 Frankfort street, New York.

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**PHRENOLOGICAL JOURNAL**.—This old and well known monthly is about to enter upon its fiftieth volume, and is to be changed to the octavo form, which all must admit is far preferable to the large quarto form of past years. A vast fund of information is crowded into its pages in the course of a year on the subjects of Ethnology, Physiology, and Anatomy, Phrenology, Biography, Sociology, Science and Art, the Choice of Pursuits etc. Every young person, at least, ought to post himself on these subjects, and parents who desire the minds of their children kept from the pernicious trash of the "New York Ledger" and other such papers, should provide solid and interesting reading matter, and encourage them to read it. This journal is of the character named. Published by S. R. Wells, 389 Broadway, New York, at three dollars per annum.

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**CATHOLICS AHEAD**.—A few days since, in the Common Council of New York city, the Roman Catholic Orphan Asylum and the Cathedral in Fifth avenue and Fifty-first street were applicants for the rebate of taxes and assessments, to the amount of \$8,928, which was promptly granted. A few moments later, a struggling Presbyterian Church in 125th street applied to have the same favor shown, to the extent of between \$500 and \$600. But this application was negatived by a vote of fifteen to five. Thereupon somebody moved to reconsider the vote, and Mr. Stephen Roberts, of the district in which the Presbyterian church is located, seconded the motion, and expressed his regret that such partiality had been shown. He believed that the Board had made an unintentional mistake, which of course it would rectify. Another vote was taken, when the first grant of over \$8,000 was confirmed by a more decided majority, while the \$600 claim was denied by an equally decided majority. Does any one doubt which is the *governing church* in the city of New York?

# THE HERALD

OF

# The Coming Kingdom.

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## Editorial.

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### A Marriage—The “Gospel Banner” and “Herald” United.

INASMUCH as there has been numerous calls for a union of the “Gospel Banner” with the HERALD OF THE COMING KINGDOM, the only two papers advocating the “One Faith” in this country, and seeing that we have reached the end of the present volume, we are happy to announce to our many readers, that an arrangement has been perfected to this end, and that from this time forth the Unit Faith will be advocated by a unit periodical. In other words, the HERALD OF THE COMING KINGDOM of Chicago, will hereafter be the medium of communication for the entire brotherhood, and will represent the interests of our common Faith and Hope in the United States. We trust that all will acquiesce, and that a union of hands and hearts will be brought to bear on the enterprise, thus enabling the publishers to produce a periodical that will be an honor to the brotherhood, and approved by all. Let us put our shoulders to the wheel, and push together, and depend upon it we can build up a publishing enterprise that will compare favorably, at least, with many of the larger denominations around us. Why should the truth be suffered to languish, when a slight effort from *each one* will cause it to flourish? Come, brethren, let us be up and doing. The time is short, and it behooves everyone to put on zeal as a cloak, and thus energize the cause of truth everywhere. Let our faith be exhibited in our works. This alone is living faith, and this alone will save us. Profession is easy, but without deeds it is empty and worthless.

### Another Year is Dying.

THIS is a time for solemn reflection. A year, burdened with sorrow, pain and death, is itself about to die. A year, freighted with sin, anxiety, and terrible crimes is now expiring. A year, sprinkled here and there with deeds of kindness, tears of joy, and benevolent impulses has almost filled its mission, and must give room for another. How thick and fast do the memories of the past now crowd upon us! How quickly we discover the barren spots of our life which ought to have bloomed with living beauty. How boldly do the shortcomings of the past now stand forth, reminding us of the weakness of mortality. How keenly now do we feel the stings of conscience when we remember the unkind words, the cutting sarcasm, the neglected opportunities for good in the past. O, what would we give for the privilege of living over again the year now closing? But it cannot be. Then what can we do? We can profit by experience. Life is made up of experiences, and he is a fool who fails to profit by them.

If we discover, on reviewing our past course, where we might have done better, and fail to improve in the future, we afford unmistakable evidence to God and all the world, of our utter worthlessness. We say to all that we are only "dry branches fit to be gathered and burned." We are "cumberers of the ground" awaiting the time to come when we shall be removed out of the way. Brother, sister, is this your condition? Have you no marks of improvement? Cannot you look back to the commencement of the year and draw a comparison that will result favorably to you now? Have you made no advances? Have you made no effort? Has your mind been occupied in developing plans for the addition of house to house and farm to farm, instead of "adding to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love?" 2 Pet. i: 5-7. If so, remember the apostolic declaration that "he that lacketh these things is *blind*, and cannot see afar off, and hath forgotten that he was purged from his old sins." But, on the other hand, "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." O, how far do these bright Christian graces transcend in importance the fleeting treasures of earth. The one abides forever, and secures us an "abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ," while the other burdens us with anxious cares, wears out our life, and oftentimes flees from our grasp when our hearts are dotting on them most.

"Godliness, with contentment, is great gain," says Paul, 1 Tim. vi: 6. But how many are there who adorn themselves with a godly likeness and free themselves from all the frettings, uneasiness, and weariness of life? Are there not many more who clothe themselves with worldliness and discontentment? Aye, the majority do this. How foolish to thus neglect the golden opportunities of the present. How foolish to disregard Apostolic instructions and example, all for what?

in order to grasp a shadow, to chase an *ignis fatuus*. Let us learn the great lesson of contentment, even though thousands around us are feverishly excited in the race of life, and eagerly seek the vain and delusive pleasures which wealth can bring. Paul said: "I have learned in every state to be content." Phil. iv: 2. Can we say as much?

Brethren, "what is our life? It is even a vapor that appeareth for a little time and then vanisheth away." James iv: 14. True, too true. Doubtless many of our readers have wept bitter tears of parting during the year now closing, on seeing the life of some dear one vanish like the mist of the morning before their eyes? But do we profit by sore trials? Do we realize the force of the Apostolic words that "we know not what shall be on the morrow," and realizing it, so order our lives as to be prepared for our greatest enemy, death? If not, we surely are "blind and cannot see afar off;" are stupid and cannot realize the dangers that constantly surround us.

The life of a Christian should be one of constant preparedness, a life wholly devoted to the service of his God. A divided service is not acceptable. We must "love the Lord our God with all our heart, all our soul, and all our might." Deut. vi: 5. "We cannot serve God and mammon."

In conclusion, then, the simple question is, whom will we serve? It is a fitting time to again repeat the words of Joshua to Israel, "Choose ye this day whom ye will serve?" Josh. xxiv: 13. May we not hope, however, that a majority will decide as he did, and utter the same bold and noble words, "as for me, and my house, we will serve the Lord." Yes, serve the Lord, brethren; serve Him, for He is kind and merciful. He is able to deliver us, and to save us with an everlasting salvation. Cannot we trust Him? "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever," says the Psalmist. Again, "none of them that trust in Him shall be desolate." Psa. cxxv: 1; xxxiv: 22. Let us then "consecrate ourselves anew to His service, and let our service be more disinterested than ever. Let us seek Him morning, noon and night, and pour out our souls unto Him freely. Let us seek to make ourselves in some degree worthy of the great love wherewith He hath loved us, and lend ourselves as instruments of righteousness in His service. In short let us study the lovely character of Jesus our great exemplar, and imitate, daily, the noble traits we there find exhibited. That every one who now reads these words may live to see the close of another year, and then humbly acknowledge the benefits they have reaped from a kind Father in Heaven, and realize a marked progress in the divine life, is the prayer of the writer. Amen.

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PRAISE ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and forevermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised

## Words for the Household of Faith.

[Communicated for the Herald.]

### Reflection and Admonition.

*To the dear Saints scattered abroad, and the readers of The Herald of the Coming Kingdom—Greeting:*

THE eventful year, 1869, is drawing to a close. A few thoughts and suggestions may be both proper and timely. First, individually, how stands the matter between us and the God of Abraham, Isaac and Jacob? Have we advanced in knowledge and true holiness, and are we standing with our loins well girded, patiently waiting for the coming of our Master? What progress have we made in solving the great problem of human life, which the wise man says is to "fear God and keep His commandments," which is the whole duty of man? How have we progressed in exhuming and bringing to light the great and glorious truths concerning the kingdom of God that have been for many centuries buried in the rubbish of the sects and denominations? What progress have we made in sustaining and spreading the great truths we hold so dear? Have we done to the extent of our ability in furnishing means to publish the HERALD and tracts, and send them broadcast over the land? The use of money holds a prominent place amongst our duties, and we cannot get rid of the responsibility. Are we, and have we done our whole duty? If so, we indeed are a happy people.

I think, looking carefully at the situation, there is room for a doubt as to our having done our whole duty in sustaining the HERALD. Did you read the statement, by the Editor, that the subscriptions do not pay for publishing, to say nothing about the Editor's and Publisher's free-will offering in giving their services in editing and publishing the paper? Says one, "They are abundantly able." I am glad indeed to learn the fact; it shows conclusively that they intend to use God's money as not abusing it. It would, indeed, be gratifying to learn that others, who are equally able, would imitate their worthy example, and thus lift the HERALD above embarrassment.

We need a tract fund; we need more evangelists. Truly, "the harvest is great, but the laborers are few." Dear brethren, I write under the solemn conviction that our time for spreading the good news of the kingdom, and of getting men and women in the way of salvation, is very short. "He that winneth souls is wise;" "they that turn many to righteousness shall shine as the stars forever and ever." Think of our high and holy calling; called to the great work of disciplining ourselves by the Word of God; called to the great work of preparing or qualifying ourselves for joint rulers in the kingdom. Surely here is sufficient motive to induce us to "lay aside every weight and the sin that doth most easily beset us." "Strait is the gate and narrow is the way that leads to life, and few there be that find it."

N. BOND.

[Communicated for the Herald.]

**Apostolic Injunctions.**

"Love not the world, nor the things in the world, if any one love the world, the love of the Father is not in him."

Reader, do you love the world? "Speak not evil one of another." Brethren, do we all live up to this?

"If any one think to be religious, who does not restrain his tongue, but deludes his own heart, that man's religion is vain." O how much vain religion there is.

"Let your conversation be as it becometh the Gospel of Christ." "Be ye doers of the Word, and not hearers only, deceiving your own selves." "Let the word of the Anointed One dwell in you richly." "Let the peace of God rule in your hearts." "Set your affections on the things above, not on things on the earth." Finally, my brethren, "be strong in the Lord, and in the power of His might."

**Correspondence.****The Herald—Resurrection—Child's Paper, Etc., Etc.**

FEELING sure that our readers will be glad to hear from one another, we have determined to insert, in this number, such letters as contain an opinion relative to our course in the publication of the HERALD, so that our friends and enemies, if we have any, may take note of the general feeling towards it.

First, we will introduce a letter from a valued brother, who differs with us, however, on the subject of resurrection. Fortunately, for him and for us, he is not of that class who, because they cannot see eye to eye on the details of a subject, must needs separate from the fellowship of their brethren, and erect tests of fellowship, such as God never required nor sanctioned. Here is the letter:

T. WILSON—*Dear Brother*:—Enclosed find two dollars for renewal of my subscription to the HERALD, in which I find too much good to be lost, for the price so easily saved, as you say, from superfluous luxuries.

I admire your defence of principles and consistency, and deplore the extremes to which some have gone in making tests of fellowship of doctrines, which may be differently viewed, even by persons equally honest and clear-headed.

Resurrection is a doctrine of first principles. We should be happier if all understood it. Viewed from various points, and the media of varying translations, it is not strange if we conclude differently. Of course, if we were not more or less biased by various influences, we should, if honest, see nearly alike; but with the living Oracles in a strange tongue, and no inspired translation, or living teacher, I

think it better to differ, in love, on doctrines less clearly taught, than to contend uncharitably. Paul certainly was often hard to be understood, even by Hebrew brethren—all required is that we do not wrest his words.

Now, I admit a growing conviction in my own mind, contrary to your own, respecting the emergence from the dust. All is not clear, but from various lines of reasoning from Scripture statements, I conclude that the change to incorruptibility is momentary, but not simultaneous with the awakening from dust.

It must be admitted that those "left over" are not changed until the seventh or last trump. In the Apocalypse, we find a symbol of redeemed ones from every nation, etc., existent all through the *seals* and *trumpets*. They are represented as being victors and adorers of God and the Lamb—redeemed, but not yet reigning. When the seventh trumpet sounds, the kingdoms have become the inheritance of the saints. Is not this the most probable time for the perfection of the process of resurrection—the putting on the house from heaven—a spiritual, angel-like existence? To me it appears so, and that the first resurrection comprises several bands or orders. First, Christ Jesus, the first fruits at His resurrection. Second, they that are His at His coming, comprising the dead in Christ; the living who remain; the martyrs of the fifth seal. All these are blessed and holy, and are caught up at various times to God and His throne, but to be perfected at once; for the swallowing up of death in victory is to take place in "this mountain," as the Prophet quoted from reads, and how can a *change in the twinkling of an eye* occur in the mountain of Zion, where "the Lord commanded life forevermore," when "the dead rise first," the living afterwards (*epieta*), and both together traverse the air to meet the Lord? To my mind it is not consistent with reason or Scripture, and therefore I regard resurrection as a state of existence—transitory from the dust to the glory of God, from the mortal and corruptible, to the likeness of the Lord from heaven as he now is, and will be, not a fleshly or animal existence, but a *life-giving* Spirit, which *cannot* die—the apex of God's great pyramid of long-suffering and love to man.

I have other reasons for the same conclusion, which confirm my mind, but they are based on the literality of the days of Daniel's and John's visions, which make the period of Daniel's blessedness to be many days after the birth of the Man-Child, who is to rule all nations with a rod of iron, and is caught up to God, from the dragon ready to devour the Child. Why is this Child (if it symbolizes the "body of Christ," as I think it must, taking the Bible, and not Rollin, for our guide), caught away, if in undying spirit nature?

Admit that there is a distinction between resurrection and life—raising and quickening through Christ, and much difficulty is removed.

In concluding, let me say, I like your proposal for a child's paper; put me down for two copies.

Truly yours in the blessed hope,

R. T. YOUNG.

In reference to the foregoing, we must say that we have canvassed the ground fairly, and with a sincere and honest desire to arrive at the truth, yet we fail to see how the resurrection of a dead man can be stretched over a long period of time—how it can be interpreted to be “a state of existence, transitionary from the dust to the glory of God,” which state is simply a *process* of resurrection. That there is a future day coming—a millennial day—which may be termed the resurrection state, we admit, but it can only be so denominated on account of its being preceded, or ushered in by a resurrection. The act or process of resurrection will be completed at the outset, and is the beginning point of the resurrection state of all those who are called forth at Christ's coming. This resurrection act is evidently momentary in its duration, for the change of the dead from their corruptible condition to that of incorruption is in the “twinkling of an eye.” That the dead are here referred to by Paul is evident, for he speaks of the living as *mortal* men, who shall be instantly changed, at the same time, to immortal, but the dead who are sown in corruption, shall be changed from that condition to its opposite; not changed from corruptible to mortal, and from mortal to immortal, but “this corruptible (dead) shall put on (instantly) incorruption.” “It is sown in corruption, but *raised* in incorruption.” We have not discovered any reason, either, why we should change Paul's clear and plain reasoning on this subject, inasmuch as we find perfect harmony existing in all other parts of the Word. We cannot, in this short space, reply to all the points our brother has introduced, but may refer to some of them at a future time.

We next introduce a letter from our much esteemed and hard-working brother, A. J. Eychaner. The brotherhood need his services, as he is a clear expounder of the Gospel truth. He says:

THOMAS WILSON: *Dear Brother:* Let me say that I highly approve your unequivocal position with reference to the Gospel. You will lose nothing by strictly adhering to THE FAITH. The good and the true will respect you, and give you their assistance. Being the Editor of our paper, you are, in more senses than one, the defender of the Faith. I believe you are fully impressed with the responsibility of your position, and trust you will discharge every duty incumbent upon you to the best of your ability, with honesty of heart. God has a plan by which he will save men. That plan must be a unit plan, and also a definite one. The Bible is God's revelation, and in it we look for the plan. The Gospel is that plan, because “it is the power of God unto salvation.”



First. The Gospel as the plan.

Secondly. Faith in the Gospel, repentance toward God and baptism in water, to become members of the body of Christ; and, afterward,

Thirdly. Christian character defined; obedience to the commandments of God as a test of fellowship.

Take courage with each succeeding difficulty, as there is with it a new victory to be won. Each day of our life is a leaf in our history, and may the volume sum up, "I have fought a good fight;" knowing the result will be *a crown of righteousness in the kingdom of God.*

Yours fraternally,

A. J. EYCHNER.

Another communication from one who is laboring zealously in behalf of the truth, is submitted as follows:

WILSON, ST. CLAIR & Co: *Dear Brethren:* In answer to the appeal made through the HERALD, regarding the publication of a child's paper and tract fund, I have to say that if the paper is published, you will please put me down for ten copies for one year at one dollar per copy. For the tract fund, I will send you some money in a short time, and will do what I can to increase the circulation of the HERALD in our section of country. Enclosed find fifty cents U. S. currency, for which you will please send half a dozen copies of the HERALD, No. 22.

Was delighted with Bro. Stephenson's visit here, but was sorry he could not stay longer. The next time he comes this way, I hope he will make arrangements to stay and preach for at least a week or two, and I have strong hopes that some would be turned from darkness to light. Yours in the "One Hope," A. D. ESHELMAN.

We will also submit the following letters as indicating a like appreciation of the HERALD and its course, and especially commend to our brethren as worthy of emulation the example of one who sends four dollars—two for himself, and two to pay for the HERALD to be sent to any one unable to pay for it. We have complied with his request by crediting the amount to the account of an old widow sister who wrote us that she was unable to pay for the coming volume, but would much like to read it.

BROTHER WILSON: Herewith I enclose P. O. order for ten dollars, to be disposed of as follows: two dollars to renew the subscription of Lizzie Erringer, to the HERALD for one year from December 1869. Address same as last year. Two dollars for one year's subscription for HERALD to be mailed to my mother, Mrs. Eliza Erringer. The remaining six dollars to be used, or contributed to a fund for the distribution of tracts, as suggested by you in No. 22, of HERALD, under the head, "Shall we have a Tract Fund?" I for one most cordially endorse the measure, and hope to be able to contribute to the fund at regular periods throughout the year.

As regards the HERALD, it is a burning shame, that the brethren should allow so fearless a defender of the Abrahamic Faith to be issued at a pecuniary loss to the publishers, and let us hope for better results the coming year. We, as a body, cannot afford to be without the paper, even at double the present price of subscription, and if each subscriber would constitute himself a solicitor, this state of affairs would not last long, and as we very evidently have but a short time to work, let us do it with a will. I hope to send you two or three new subscribers by the first of the year, and that the result of next year may show a balance on the credit side of your ledger.

Yours truly, J. R. ERRINGER, jr.

MR. THOMAS WILSON: *Dear Brother*: As the present year is about to close, I for one, deem it necessary to be ready in due time to renew my subscription, for the HERALD is a welcome messenger to me; and every member of Abraham's Family ought to be willing and ready to perform his obligations from a principle of right, and justice; not simply because he has been urged upon and exhorted repeatedly, but because *justice demands*, and he loves his brother, and he knows that *to be righteous*, he must *do right*.

A question for the brethren. Is it right to spend your money for tobacco, or any other unnecessary article, and at the same time see your religious paper struggling for support? Is this doing as you would like to be done by? Oh, brethren, let us be careful then that we do not mistake the god of appetite for Abraham's God. Faith alone is of no value to us. "Owe no man anything but love."

E. WALKER.

BROTHER WILSON: Inclosed please find two dollars for another year's subscription, for the HERALD, I am very much pleased with your strict adherence to the Gospel, and advocating so firmly the truth of the One Faith. You cannot impress upon the minds of the people *too forcibly* the necessity of searching the Scriptures *for* the truth. Yours, in Hope of the Kingdom, HANNAH HIXON.

BROTHER WILSON: I herein inclose four dollars for the HERALD, please send me the numbers for 1870, and for the other two dollars send the HERALD to any one you please that cannot pay for it.

Your Brother in Hope of the Kingdom, S. DURGIN.

THOMAS WILSON: *Dear Brother*: I wish my paper to be continued for the coming year. I prize it too highly to neglect the renewal of my subscription. I enclose two dollars for its continuance. VINCENT MILLER.

WITHOLD not good from them to whom it is due, when it is in the power of thine hand to do it.

## Instruction for Unbelievers.

[Communicated for the Herald.]

**Will Any Except the Righteous Dead be Raised at the Coming of Christ, or During the Coming Age?**

THE twentieth chapter of Revelations teaches conclusively, to my mind, that none but the righteous will live again until the thousand years shall have expired. There is certainly no necessity for separating the antecedents of the last pronoun in the fourth verse of the twentieth chapter of Revelations, unless the imperative demands of a theory shall be urged as a necessity. The most rigid rules of grammar do not necessitate such a rendering.

How otherwise could those successive statements have been represented by one pronoun had God wished to do so? We must detach the first part of the verse from the last, or let the last pronoun "THEY" represent both classes of Saints preceding it. This pronoun represents all those who shall sit on thrones and reign, whether they were beheaded or not.

To place the first class upon thrones, and to include only the second class in the promised reign, is to separate the martyrs from the thrones of judgment which John saw, and to prevent those also who were upon thrones from participating in the reign with Christ for one thousand years.

Nay more, this view does not include any, except the martyrs, who will be raised from the dead at the commencement of the thousand years; for they that lived, reigned a thousand years. The same **THEY** who **LIVE, REIGN.**

To separate these compound sentences into two simple sentences, each having the same pronouns and the same glorious promises affixed, they would read: "And I saw thrones and **THEY** sat upon them, and judgment was given unto **THEM**, and **THEY** lived and reigned with Christ a thousand years; 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." Will not both classes reign with Christ a thousand years? If so, **WHY** this effort to **SEPARATE** the **ANTECEDENTS** represented by the last mentioned pronoun? The idea of all the righteous dead being included in the "**THEY**" who live at the commencement of the thousand years (for they must live at the commencement or they could not reign a thousand years) is further confirmed by the characters given, and the promises associated with all who shall have part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years." (Verse 6.)

Please observe—I. That the **FIRST** is spoken of in its ordinal relation to a second, and not to denote different degrees in position or sta-

tion, is evident from the fact that one thousand years is represented as intervening between the two resurrections spoken of in the preceding verses. The contrast is between one CLASS LIVING and the other class NOT LIVING for a given period of time, and not between a HIGH and LOW position. It reads: "And they lived and reigned with Christ for a thousand years. But the rest of the dead lived not again until the thousand years were finished." Then follows the demonstrative adjective THIS, pointing out the FIRST resurrection mentioned of course. When speaking of two resurrections, a thousand years apart, to call the *last* the *first* would be as unwarrantable as it would be to detach all whom John saw upon thrones, to whom judgment was given from the promised reign, because, forsooth, they had been mentioned, first in the series of statements preceding the pronoun which qualifies them. Truth needs no such weak allies to sustain it.

But language and testimony must be twisted into all shapes to sustain error. To affirm that a resurrection which had just been described as having taken place one thousand years before another, is not the first of the two, is to ignore all analogy, and to take a position too absurd to merit a candid reply. That the first resurrection recorded in the last clause of the fourth verse is the same resurrection spoken of in the sixth verse, is evident, first, from the fact that the definite article THE points back to the resurrection which had been just defined in the previous verses. The definite phrase "the resurrection," must be the one which is recorded in the fourth verse, defined in the fifth, and spoken of as being well understood in the sixth verse. There cannot be two FIRST resurrections any more than TWO seventh millenniums.

Just one thousand years intervenes between the first and the second resurrections, as plainly taught in the antithetical statements: "they lived; but the rest of the dead lived not again (a second time) until the thousand years were finished." Will it be affirmed that there will be two "one" thousand year periods for the reign of the Saints? If the first part of the fourth verse shall be detached from the remainder of the verse, then no man can prove that anybody, except the martyrs and Christ will reign during the thousand years at all. And if these two periods of a thousand years each have two beginnings and two endings, where is the evidence?

II. All who participate in the first resurrection "are blessed and holy," and will reign with Christ a thousand years. If the just and unjust have part in this resurrection, they will reign with Christ a thousand years.

III. All who shall have part in the first resurrection will be forever exempt from the second death. "On such the second death hath no power;" hence they must be raised immortal; for immortal signifies not subject to death, or not mortal. But if the unjust have part in the first resurrection, then they will not die again—they must live forever.

But some affirm that only one of these two classes is dead at the time the other is raised. They understand that the phrase "the rest of the dead" refers to men who were then living, or who, perchance, had not been born when the first class lived.

This is a strange version of the Apostle's language. Suppose a farmer should affirm that he had taken one hundred bushels out of his bin, but the rest of his wheat he did not take out until the year was ended, would we understand him that by the rest of his wheat he meant wheat that had never been in his bin? Certainly not. Any man would understand such language to mean that he had taken out a part of the wheat already in his bin, while the rest remained.

Of all the perversions of language, false theories make the worst. If both these classes are not dead when one lives, then neither is dead. If the phrase "the rest of the dead" means the living, then the phrase the rest of the living would mean the dead.

It does not follow, because neither class was dead when John had his vision that, therefore, both will not be dead at the time indicated by it. When one class lives, the other is dead, or there would be no sense in saying "the rest of the dead:" not the rest of those who shall die at a future time. But if John does mean the rest of those who shall die, then none who die subsequently to the resurrection of the just will be raised until the thousand years are finished; for "the rest of the dead (not a part) lived not again until the thousand years were finished;" thus, the theory that these are martyrs who shall be killed subsequently to the commencement of the thousand years must go by the board. The position that there are two installments of the thousand years, having different beginnings and endings, is bare assumption without a particle of evidence to sustain it. Satan is chained for one thousand years—the Saints reign a thousand years—the rest of the dead live not again until the thousand years are finished, and a blessing is pronounced on those who have part in the first resurrection, and they shall reign with Christ a thousand years.

Thus, a thousand years shall intervene between the two resurrections, the binding and losing of Satan, and the joint reign of Christ and the Saints during the coming age. Move the beginning and ending of this period, and the only measuring line of the coming age is broken, and who can tell how long that period, or those years shall last? I seriously object to such a tampering with the only infallible guide God has given man.

The same **THEY** who live, reign. **THEY** lived and **THEY** reigned. If the **JUST** and the **UNJUST LIVE**, then the just and unjust **REIGN**.

IV. If both classes are not dead when one class lives, then the language of John is calculated to deceive. If he had wished to convey such an idea, he should have said: and they lived and reigned with Christ a thousand years; but the rest of the living (not dead) who shall die will not live again until the thousand years are finished.

What more appropriate language could have been used to convey the idea of two classes being dead at one and the same time, and a separation having taken place, the one being raised, and the other remaining in the grave for one thousand years? It is by far the most reasonable construction which can be placed upon the foregoing language of inspiration. Surely, truth should be more consistent than error. It is exceedingly unfortunate for the theory we have been considering

that it is not sustained by the fair and obvious meaning of the language used by the inspired penman.

V. There is no necessity for the martyrdom of millions of Saints after Christ shall have come, and the righteous dead shall have been raised. The history of the seven-headed and two-horned beasts, the image, worship, mark, and the martyrdom of millions on millions of Saints, will have existed anterior to the pouring out of the FIRST of the seven vials. (Rev. xvi: 2.) "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." Five vials succeed this, and yet Christ has not come. (Verse 15.) All the facts, therefore, upon which the resurrection, and the thousand years' reign of the martyrs (as recorded in Rev. xx: 4) are predicated, will exist anterior to the beginning of the thousand years. There is, therefore, obviously no necessity for having a few Saints put to death in the Kingdom of God in order to find the class who were beheaded and who reign for one thousand years.

VI. All the righteous living will be immortalized when Christ comes; there will therefore be no Saints to be tested until after the discipline and reconstruction of the twelve tribes of Israel. It will require time, subsequent to the training and re-organization of Israel, to bring the nations into subjection, and to inaugurate the new system of probation; hence, the thousand years' reign of these educated and martyred Saints will extend, at least a century beyond the thousand years' reign of those who had been beheaded before the first resurrection.

VII. The gospel, during all ages preceding the coming of Christ will have accomplished its work, in selecting from among the nation a perfected body of rulers to be associated with Christ in the administration of the government of God upon earth. The grand object of the gospel, previous to the coming of Christ, is to select individuals for the purpose of reigning as kings and priests over the nations; but the work of the coming age will be the discipline and salvation of the nations. One dispensation is individual, the other national. Christ's royal cabinet will be completed before he leaves his Father's throne. There will be no school after He comes in which to make kings. The second installment of kings is purely human, and in direct contrariety to the object of the future dispensation. J. M. STEPHENSON.

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"AND when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues (churches) and in the corners of the streets (public places) that they may be seen of men. Verily I say unto you, they have their reward. (in the present life). But thou (Christ's disciple) when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

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## Miscellaneous.

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[SELECTED.]

### “Preach the Word.”

IN writing to Timothy, the Apostle said, “I charge thee before God, and the Lord Jesus Christ, *preach THE WORD*: and in another place, he says, “Study, O Timothy, to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing THE WORD OF TRUTH.*” 2 Tim. iv: 1, 2; ii: 15. This was a solemn charge—a charge before the two most exalted, wise, intelligent, holy, glorious and powerful, beings in the universe. An Apostolic charge, uttered in the presence of God’s Spirit, imparted to Paul and Timothy, by Jesus Christ, to preach and rightly divide the Word of Truth, so that God might approve him as a good workman. Here, then, the thing to be preached and “*rightly divided*” is **THE WORD OF TRUTH**. But what is that Word? Will the reader accept the definition offered by one of the prophets of Jehovah? Isaiah says, it is “*the law and the testimony,*” and there is no light, or knowledge, in those who speak not according to it. Isai. viii: 20. The law of Moses is a part of “The Word,” because it is the *morphosis*, form, or “representation of the truth,” by which believers of the promises made to the fathers of Israel, were instructed as by a schoolmaster into the faith. Rom. ii: 18–20; Gal. iii: 24. Paul preached the law when he preached the Word; not, indeed, as theologians preach the Word, raining down fire and brimstone upon sinners; but as declaring the things contained in the law representative and affirmative of the sufferings of the Christ and *the glory that shall follow* his resurrection: thus he said before Agrippa, “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.*” Men cannot preach “the Word of the Truth of the Gospel” without preaching Moses and the prophets; for “the testimony for Jesus is the spirit of prophecy,” and Moses was a great prophet. Paul declared nothing else. The exposition of the writings of Israel’s prophets as partially and limitedly fulfilled in Jesus, and hereafter wholly to be accomplished in his second advent mission, constituted the Apostolic preaching of the Word. They were predicants of the law and testimony of God concerning His Kingdom and the name of Jesus His Anointed. Therefore, saith Paul, in addition to what he said before Agrippa, “I come to you in Corinth, *declaring the testimony of God.*” 1 Cor. ii: 1. He says he did not come to them “with excellency of speech or of wisdom”—such wisdom and oratory as the Greeks delighted in, whose wisdom “is foolishness with God,”—he did not blend their foolish wisdom with God’s testimony, as some were beginning to do;\* “for,”

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\* Clemens Alexandrinus, Origen, and others of “the Fathers,” as they are called by the apostasy, attempted to accommodate the truths and facts of revelation to “the wisdom of the world,” or philosophy of the Greeks. This is highly commended by Clemens in the first and sixth books of his *Stromata*, in which he represents that a knowledge of it is almost indispensable to an under-

says he, “I determined to take notice of nothing among you, except Jesus Christ, and this a crucified one.” He paid no regard to their wisdom or its dogmas, but introduced an entirely new system of doctrine among them, which it had not entered the heart of their “philosophy and vain deceit” to dream of—a doctrine which taught the setting up of an imperishable kingdom and empire on earth, which is to rule all nations under the administration of the King of the Jews, even Jesus, and of those Jews and Gentiles associated with Him, who shall believe what God has promised concerning it, recognize His right to the throne, believe the things concerning His name, be baptized into Him, and thenceforth be faithful unto death. He taught this; and that this indestructible dominion under which all nations shall be blessed, shall not pass from one generation of rulers to another, but shall be held forever by those promoted to its glory, honor and power, as its establishment, thereby necessitating their resurrection from among the dead to immortality. Did it ever enter the heart of Socrates, Plato, or any other of the Greeks, to conceive of *immortality of body* on such principles as these? Nay, it was foolishness to them, and derided as the ignorant speculation of a wandering Jew. It was “new doctrine”—entirely new—more new to them than the gospel of the kingdom and age to come advocated by us by speech and pen, is to this generation to which it is almost unknown, though as old as the heavenly oracles of the Blessed God.

standing of the Gospel, and exhibits it as a revelation from God, and a law an rule of justification to the Gentiles, as the Scriptures of the Prophets were to the Israelites under the Mosaic law. “We cannot err,” says he, “in saying that all things that are necessary and useful to life come from God, and especially that the philosophy given to the Greeks as a peculiar covenant, is the foundation of that of Christ.”—*Stromat. lib. vi. p. 618.* “The law to the Jews, but philosophy to the Greeks until the advent of Christ, when all were called into the Church by the teaching of faith.” p. 650. “Before the advent of Christ, philosophy was necessary to the Greeks in order to justification, and still subserves the plenty of those who found their faith on demonstration; for it led the Gentiles to Christ as the law did the Hebrews, and prepared the way for that which is perfected under Him.—*Stromat. lib. i. 282.* “Origen, the disciple of Clemens, adopted this theory, and followed it in his speculations, treating the dogmas of the Greek philosophy as a key to the history and doctrines of the Scriptures, and employing them to solve the mysteries of the divine administration. He introduced accordingly into his theology a great number of false, absurd, and impious, conjectures and dogmas, which obscured, adulterated, or set aside the truth, and formed emphatically another Gospel; and he was followed by a vast crowd of disciples and imitators for several ages. (See Mosheim’s *de rebus Christ. ante Constant.*, sec. III: pp. 601-629. Dupin *Biblioth. Nova. tom. i. pp. 190-221.*) “Thus, within a little more than a century of the death of the last Apostle, did the ministers of the church begin to neglect and deprecate the Scriptures, and adopt that wisdom by which the world knew not God as a more efficacious instrument of leading them to salvation.” “Lord’s Exposit. Apoc. p. 112. It was not a hundred years after John’s death, but contemporary with the Apostle’s ministry, that these preachers of another Jesus and another Gospel began their work of corrupting the simplicity that is in Christ. They gave the Apostles much trouble, being the Judaizers on the one hand, and the men of false science on the other; the former, enjoining circumcision and observance of the law as well as belief of the Gospel and baptism, for salvation; the latter, overthrowing the faith by commingling it with the dogmas of the Greeks about immortal souls; Elysium, Tartarus, and a host of similar absurdities, too tedious to mention. It was to correct the errors, coming in like a flood upon the churches, from these two sources, that the New Testament Epistles were written. Had men continued faithful and mindful of that “certain word” which was first delivered to them, the four testimonies, Acts, and Apocalypse, with Moses and the Prophets, would have been amply sufficient to make wise to salvation; but seeing the errors have taken root, and exist in great force till this day, the Epistles are indispensable to our emancipation from their dominion.



"Preach the Word," then, because it contains the testimony which God has given concerning the kingdom, and all things related to it—preach the law and the testimony, for if men believe not Moses and the prophets' writings, how can they understandingly believe the words of Jesus; for "all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Him." Luke xxiv: 44. But little, comparatively, has been fulfilled that is written in those records respecting the Christ. The Jews, blind as they are, see this; and, therefore, it is because the Gentiles, in their ignorance, claim more for Jesus than is yet accomplished in Him, become a cause of rejection of His Messiahship by Israel. Thus a counsellor who know not the law is worse than none.

#### RIGHTLY DIVIDING THE WORD.

But the workman who preaches the Word is to divide it rightly. No workman is approved of God who doth not do this. He is to "study" to divide the Word of Truth rightly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the Word quoted unintelligible. The hearer or reader must study as well as the speaker or writer, or the subject will be obscure to him, no matter how lucidly presented. There is a right division, and a wrong division of the Word; and no division at all. The absence of division is the almost universal characteristic of popular preaching. Textualizing under "three heads" is not dividing the Word of Truth at all, because it is not preaching the Word. In fact, it has nothing to do with it. Neither is *itemizing* dividing the Word. By *itemizing*, we mean the reduction of a theory to items; such as when an "evangelist" says, "the gospel consists of *three items*—facts to be believed; commands to be obeyed, and promises to be enjoyed." This is true neither in theory nor in division. It doth not touch the Word; therefore, the workman is not approved.

To rightly divide the Word of Truth is, first to study it without bias, or subjection to uninspired authority, or antiquity. Attend to what is written, as a child listens to a story. Study history, and ask questions, and be thankful for all the information you can get, even if you have to pay for it. While you are engaged in this pursuit, do not imagine that you are a workman. It is not easy to become a workman in such an age as this. The great names in theology so much applauded by *the world* were not even apprentices; they were students of the classics and systems of divinity, not students of the Word. If they had been, they would never have written such foolishness as passes current with their names. No; it is the result of much time and labor to become adequately proficient for a right division of the Word. Men who do not understand the prophets, have no scriptural pretensions to workmanship in the Word. They can neither preach it, nor divide it. When a man comes to understand the Gospel of the Kingdom, believing and obeying it, he has then qualified himself to lay the foundation of faith in others. Let him go on to perfection. Let him dive into the testimony, and let it dwell richly in him, with all wisdom.

If he have ability to state intelligibly what he understands, then let him work away, as unto God, and not to man. Let him search out, and apply the testimony to the Covenants of Promise; to the territory; to the subjects; to the inheritors of the Kingdom; to its throne and King; to His humiliation and exaltation; to the nations; to the mystery of the Name; to the Gentile fellowship of the mystery; to the identification of His Majesty, and so forth. Here are topics to which the Word of Truth must be distributed, or "rightly divided," and he who can do this work most efficiently, is the workman that has least reason to be ashamed before God, however much he may be slighted or reproached by men.

Now, where are we to find such preachers and dividers of the Word of Truth? They are like comets in the heavens for multitude! Let the reader choose a clear dark night, and go forth and count them! Under these circumstances—circumstances in which there is such a famine of scriptural intelligence—what must be done by those who are unable, for themselves, rightly to divide the Word of Truth? Let them combine for the support of a paper which appears to them best able to do it. If they know of any periodical better qualified for the work than the *HERALD OF THE COMING KINGDOM AND CHRISTIAN INSTRUCTOR* let them subscribe for it with such a liberality as will amply repay all the time, labor and *material* expended for *their* everlasting benefit. Such a teacher in a neighborhood would not only be of service to individuals, but, seconded by their endeavors, would be a witness for the truth against the apostacy there. It would supply them with knowledge they could not elicit for themselves in a lifetime and knowledge is to faith what light is to the eye. "*The people perish for lack of knowledge,*" says Jehovah; therefore knowledge should be prized as life itself: for, "this is life eternal, to know the only true God, and Jesus Christ whom He hath sent"—and they only know God and Jesus who know the testimony they have given.

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[Communicated for the Herald.]

### Behold the Man.

BEHOLD Him in the great work of reconstruction, or of remodeling the governments of earth, and of bringing them under one great and grand theocracy. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Zech. xiv: 9. That the personage here referred to is the Lord Jesus Christ, is substantiated by a large amount of positive testimony from the Scriptures of Truth. He is the seed promised that should bruise the serpent's head, (Gen. iii: 15); and that should bless all nations, (Gen. xvii: 1-8); also Paul's exposition (Gal. iii: 16): "Now to Abraham and his seed were the promises made; he saith not unto seeds, as of many, but as of one; and to thy seed, which is Christ."

This work of remodeling will begin with the Hebrew nation. Here is needed a word of explanation, that all may appear plain. The Hebrew nation was the first called, and to them were made great and

precious promises. But these promises are often on conditions of obedience; as, for instance, the following: "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be 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 an holy nation. These are the words which thou shalt speak unto the children of Israel." *Exod. xix: 5, 6.* But did they comply with the conditions? Certainly not. (See *Exodus xxii: 9, 10, 11, 32.*) Their whole course is marked with disregard and disrespect to God's law and commands, and it culminated in the crucifixion of Jesus, the King of the Jews, and their dispersion among all nations, there to remain until the times of the Gentiles be fulfilled, which is the Gospel age, or time for taking out a people for his name. (*Acts xv: 14.*) "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." (Read the fifteenth, sixteenth and seventeenth verses.)

The Gentile Church gathered out, in this Gospel age, will take the place of that offered to the Hebrew Church, but which they forfeited through disobedience. (*1 Peter ii: 9.*) "But ye are a chosen generation, a royal priesthood, an 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." *1 Peter ii: 9.* "And has made us unto our God kings and priests, and we shall reign on the earth." *Rev. v: 10.* What a high and holy calling to be associated with Christ as joint rulers in the kingdom of God!

The Hebrew nation will occupy the first place as subjects in the kingdom, and will be God's messengers to carry the age-lasting Gospel to the Gentile nations. Please read carefully the eleventh chapter of *Romans* and thirty-third verse, and weigh Paul's able and conclusive argument, and with him you will be constrained to exclaim, "Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

We will now turn our attention to Jerusalem — Mount Zion, the city of the great King—and give a few of the utterances of the Spirit through God's holy Prophets. Here opens up a large field for investigation, but we can only notice a very few of the many grand and sublime scenes that are to transpire at the inauguration of the kingdom of God. We have noticed the restoring or bringing back the land to its Eden beauty and loveliness, and the location of the capitol of the kingdom. Here will be the great point of attraction; and very justly so, for here will be gathered the pure and the holy of all ages with Jesus and His holy Apostles. What a sensation in Jerusalem! Reader, would you not like to participate with the blood-washed throng, in chanting the high praises of Israel's God, in singing the song of Moses and the Lamb! Unto Him that hath washed us in His own most precious blood — "to him be glory and dominion forever and ever. Amen." Read, also, in connection *Revelations* nineteenth chapter, and corresponding Scriptures.

We have promised to refer to a few of the many Scriptures bearing on this point. We will begin with Isaiah second chapter, and Micah fourth chapter. "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." Here is the first edict of positive law put forth by earth's new monarch and His holy cabinet—the Lord Jesus and His twelve Apostles. The effect is seen in the next verse: "And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Here we have the anti-type of Solomon's reign—a peace that will be age-lasting. God grant that both writer and reader may share in the peace and glory of the future age!

"Great is the Lord, and greatly to be praised in the city of our God in the mountain of His holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion on the sides of the north, the city of the great King." *Psa. xlviii: 2.* Please read the whole Psalm; Isaiah also, chapters forty, fifty-two and sixty-one. We might quote a very large amount of corresponding Scripture which relates to the future age, which is couched in glowing language and beautiful imagery, well calculated to inspire the true believer of the Gospel of the kingdom of God with zeal, with strong faith, and an ardent desire to participate in the glory which is to be revealed at the coming and kingdom of Jesus Christ.

Beloved in the Lord, do we realize what is reserved for the devoted servants of the meek and lowly Jesus? "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the great things God has in reserve for his children." Would we had the ability to contrast the present state of sorrow, toil, suffering and *death*, with an immortal, unending life, where no foe will ever be permitted to disturb the peace of those who shall inherit God's everlasting kingdom. Peace, pure and unsullied as the purest atmosphere of heaven.

Then our toils will be over, and the weary will rest,  
 In the evergreen home of the pure and the blest;  
 While peace, like a river, flows o'er the bright plains,  
 And the noontide of glory, eternally reigns.

N. BOND.

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LET all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another.

[SELECTED.]

"Our Father which art in Heaven."

If there is any language in the Bible which will strike a responsive chord in the heart of the redeemed children of God, it is, "Our Father which art in Heaven." These six words, taken as found in Matt. vi : 9, contain more than is often found in six volumes of secular reading. They contain a wide and beautiful meaning, filling the heart of him who repeats them in the spirit, with everlasting joy and peace. They show as beautifully the relation that exists between God and man as the personality and everlasting dwelling place of "our Father." Our Father! Sweet words to the heart that is quickened by Divine love. While God is the Father of all, he is especially the Father of such as pray unto Him from the heart. Not "my Father" only, but "your Father"; "my God and your God"; "*Our Father, which art in Heaven.*"

The whole meaning of the words of Jesus, as quoted above, contain food for the believer until his hope is consummated—his work accomplished. The words of our Savior, wherever found, are dense with meaning, wisdom, and love. He who is the beginning and the end of all things, "the only living and true God," "the King of kings and Lord of lords," we can address as "our Father."

We can bear all the trials of this life with more ease, since we are permitted to say—"Our Father, which art in Heaven." We are not only permitted but commanded to say so; and with what cheerfulness does the Disciple of the Anointed obey; responding from the innermost chamber of the heart, "Hallowed be thy name." The little child reads it and understands it. Yet, I doubt not, many a D. D. might study it profitably over and over again. "It is new every morning, and fresh every evening" to the soul that seeks God in prayer.

How often do we pray, "Thy Kingdom come," when we are not prepared, and have no expectation or desire for such an event. Do we ever pray, "Thy will be done on earth as it is in Heaven," when we desire first that our will may be gratified? We little think, many times, when we pray, "Forgive us our debts as we forgive our debtors," that if our prayers should be answered, our sins would not only be unforgiven, but full payment with interest demanded.

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A STRANGE story comes from Jerusalem, by way of a Rabbi of Hungary, concerning a vision which appeared to an Israelite worshipping near the site where Solomon's Temple used to stand. It was a column of fire, from which proceeded a voice warning the devotee of the coming of the Messiah. The man so addressed then went to the city and spoke prophetically of what he had heard. Thereupon the people treated him as an imposter; and some even went so far as to seek to take his life; but he, as if endowed with more than human strength, fought hundreds of his assailants, and when afterward a battalion of soldiers were sent to arrest him, baffled them in their efforts to capture him.

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Northwest Christian  
Assoc formed by  
delegates at Gencon  
7/4/1869 & Resolved  
to merge Gospel Banner  
& Herald of Canaan.  
J M Stephenson apptd  
Evangelist for 24  
years.  
P 324