

HERALD OF  
THE COMING  
KINGDOM

VOL. 3

1870

The Herald  
OF  
THE COMING KINGDOM  
AND  
CHRISTIAN INSTRUCTOR;

A SEMI-MONTHLY PERIODICAL,

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

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THE FATHER'S PROMISE TO HIS SON.

Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.—Psalm 110: 7-9.

THE SON'S PROMISE TO HIS FOLLOWERS.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.—Rev. 12: 26, 27.

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EDITED BY THOS. WILSON.

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TERMS.--\$2 per Annum, Payable in Advance.

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CHICAGO:  
PUBLISHED BY WILSON, ST. CLAIR & CO., 117 MADISON ST.

1869.

# THE HERALD

OF

## The Coming Kingdom.

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No. 1.

JANUARY 1, 1870.

VOL. 3.

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### Editorial.

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#### A New Year's Greeting.

A HAPPY new year to every one of you, brethren! And when we say this, we mean it. It is not the parrot-like repetition of the countless multitude who utter the words without regard to their origin. Ours is a true, heartfelt greeting. Accept it, then, as such, and so order your lives as to live at peace with God and man, and thus strew your path with fadeless blessings.

And let me ask, brethren, if *we* cannot be happy, who of all earth's mortals can? We, who are loaded down with the choicest gifts of God, whose hopes and aspirations are not like those of the worldling, but emanating from above, are heavenly. If we cannot be happy, in view of the coming glory, in view of the heavenly greeting, who can? Depend upon it, brethren, if we are not happy, it is because we drag our minds down from the lovely and lofty contemplation of Jesus, our Redeemer, in His past, present, and future relation to us, and suffer the present distracting and painful scenes of life to occupy too much of our attention. Let us live, as much as possible, in the atmosphere of the redeemed earth. Let our minds press onward, and contemplate Jesus, with a conquered world at His feet, and all the Saints and Angels of God making earth vocal with the sound of their song of victory, 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. Let us gaze at the old Patriarchs, who lived before the flood, and then at Abraham, the father of the faithful, whose countenance, all radiant with child-like confidence in His Heavenly Father, will shine forth in God's Kingdom far more brilliantly than ever before. Contemplate the mighty host of martyrs, whose noble courage has won for them a part in the "better resurrection!" See them as they plant their feet upon the ashes of their

now destroyed persecutors, and lift up their united voices to God, saying, "Alleluia, salvation, and glory, and honor, and power unto the Lord our God, for true and righteous are His judgments, for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand." Rev. xix: 1, 2. Oh, how inspiring, how refreshing is the view! Look again at the twelve Apostles of the Lamb. You see them not as the tired and foot-sore pilgrims of Judea's mountains, but as crowned kings ruling the tribes of Israel. And see "the King in His beauty," as He sits on the throne of the Lord — the throne of Israel, surrounded by an immortal host — a royal cabinet — "His laws go forth from Zion, and His word from the glorious city Jerusalem." "All the ends of the earth hear," and with willingness obey. The piteous cry of the widow, and the touching lament of the orphan is heard no more. The blood-thirsty shout of the oppressor has come to an end, and all the earth rejoices in the salvation of our God. Peace, with her white wings, stands as the guardian angel of mankind, and blesses them with her welcome messages. Then all creation, with a shout of acclamation, will exclaim, "Alleluia, for the Lord God Omnipotent reigneth." Will not such contemplations as these cause you to rejoice, brethren? Cannot you be happy in the knowledge that all this glory is yours? We know you can—that is, IF YOU ARE CHRIST'S. Aye, there is the point. Are you His?

The Apostle Paul declares that "if any man have not the Spirit of Christ he is none of His." Rom. viii: 10. To have the Spirit of Christ is to have the same mind or disposition as Christ. His was a mind that thought and acted in harmony with His Father's will. It was kept in constant subjection to that will. Hence God declared that He was "well pleased" with His Son. If our mind is thus subjected to God, then, we can have the same pleasing assurance that Jesus had, that we are well pleasing to our Father above, and if well pleasing, we shall assuredly share in the multitudinous joys of the Coming Age.

But, leaving the glorious future for a moment, let us scan the horizon of the present, and see what the signs of promise are. Can we discern in the political, moral, or ecclesiastical heavens anything to awaken our hope? We can.

In the political world we see millions of armed men, waiting the signal for action. Let the word be spoken, and blood like a river will flow from the mangled forms of thousands. Kings and cabinet officers are busily engaged in concentrating their strength, and in the formation of plans that will further their interests. The nations are agitated—the people are restless, and desire a change either for the better or worse. Ambitious and designing men, taking advantage of this feverish state of excitement are seeking to exalt themselves. The Eastern question which has troubled Europe so long is about to stare them in the face again, and demand a settlement. Speaking on this point, the "Leeds Intelligencer," (England) says: "The Eastern question is, we are sorry to say, showing every sign of coming to life

again, and that too, upon a very extended scale. It is exceedingly difficult to get at the truth about these matters from the London papers, owing to their close connection with the commercial world, and the tenderness with which they are compelled to handle all topics which affect securities. But the truth is, that Europe is on the verge of a crisis, compared with which the Crimean war was a mere local squabble, and nothing can prevent the calamities of war, but a firm front on the part of those powers who can bring both material and moral force to bear on the question." Such is the prospect in Europe. But not only in Europe, but everywhere the foundations are shook, and a general spirit of uneasiness, and fearful forebodings prevail. Such is a rapid glance at the political world.

In the moral world, we find the atmosphere pregnant with foul disease. Everywhere the stench grows stronger. The newspapers, those faithful indexes of the state of moral health, daily teem with a record of crime and moral pollution that is perfectly astounding. Every large city reeks with immorality of the worst description. Men are becoming appalled at the constant increase of crime in their midst, and are openly acknowledging that the law and its officers are powerless to arrest the onward tide. In New York city, one of its citizens offered \$50,000 toward forming a band of "regulators," whose business it should be to check the progress of crime in that sin-cursed city. Since that we learn that such an organization has been formed. Judges are bribed, witnesses swear falsely for money, and the very foundations of society are being undermined by this wholesale corruption of the tribunals of our land. Murders, the most terrible and daring ever known, are openly and constantly perpetrated; assassination, suicide, burglary, arson, and other foul crimes are alarmingly prevalent, so much so, that but few feel safe from attack in some shape or other. As an index of the low and vulgar tastes of men we see a flood of illustrated sheets openly exhibited at the news stands, which contain engravings of scenes, postures and figures that are disgusting to every person of moral standing. These are openly shown to old and young. Boys and girls, whose tastes are now being educated and molded for the future, see these corrupt sheets, and read the literature which accompanies them, thus laying the foundations for a generation of perfect devils in education, tastes and habits. What is the world coming to when such influences are brought to bear on the education of those on whom the future welfare of society must depend? Gloomy indeed is the prospect, but the picture is not overdrawn.

One of the educators of that growing sect—Spiritualists—whose numbers now exceed twenty millions of people, says that "in licentiousness we find an out-cropping of the God-element in man. It seems somewhat difficult to attain the end desired, and to make plain to all that vice may be virtue, and discord harmony. We do say, however, that virtue is one condition, vice another; *both equally commendable in the sight of God.*" With such teaching as this, is it surprising that men should become corrupt, and that bad men should wax worse?

In the ecclesiastical world, what do we find? The most prominent object at present is the great Ecumenical Council now in session at Rome. Hundreds of Bishops, Archbishops, Cardinals, Primate and other dignitaries are assembled in solemn conclave, and secret session, for purposes unknown, so far as the final results are concerned. This great representative body of the Mother of Harlots is gathering strength in the hour of her dissolution. She is drunk with the blood of Saints, and has corrupted the kings of earth with her fornications. The time of her judgment is at hand. May God hasten it speedily, and may the voice from heaven be heard, saying to the martyrs who have suffered at her hands—"Reward her even as she hath rewarded you, and double unto her double according to her works." Rev. xviii: 6. Then will she sink from view as a mill stone cast into the sea, and never more rise to persecute the people of God.

The Protestant branch of the ecclesiastical world are perfectly demoralized. That is, their power is broken. The old doctrines of hell torment and horned devil, cannot be used with success for the conversion of sinners. Men are skeptical, and millions upon millions are openly infidel to everything taught by sectarians, consequently we find a manifest tendency to *liberality*. As an evidence we find the Old and New School Presbyterian Churches, after a division of thirty years standing, clasp hands again, and form but one body in future. Their old prejudices give way in the spirit of liberality, and those whose conscience will not allow them to sanction such proceedings, are put on the shelf as old fogies, whose bigotry unfits them for society.

We attribute this liberal tendency in the churches, to the influence of Spiritualism. This growing system of infidelity openly disregards God's Word, and cries out for liberty of conscience, and liberty of action. A more corrupt and demoralizing system never appeared on earth, and what we may expect from it, God alone knows. That something terrible will ultimately be developed through its agency, we must concede, for no system of faith, counting its adherents by millions, can be passed by carelessly as a thing of nought. Men are more ambitious for power than ever, and with the immense strength here concentrated, rightly brought to bear by corrupt and designing men, on the accomplishment of any given object, political or religious, what may we not expect? That success will crown their efforts in such a case, who can doubt? May the Lord deliver us from the hands of such a power—a power that knows no God but self, whose code of morals places vice on a par with virtue, and claims that both are equally commendable in the sight of God.

Whether we view the world politically, morally, or ecclesiastically, we are forced to one conclusion, viz: that its affairs are "waxing worse and worse." "The heart of man is deceitful above all things, and becoming desperately wicked." Jer. xvii: 9. Where shall the end of all this be?

Brethren, beloved, we know and are assured that when the Great Restorer shall come, then will health and prosperity come to this polluted earth. With a mighty hand and an outstretched arm will He

rid its surface of all the delirious boasters whose pleasure is to corrupt the morals of mankind and build up a pyramid of evil that towers unto heaven. "The proud, 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." Mal. iv : 1. O, glorious, yet terrible day! Soon may it come.

And now, that we can discern the signs of its near approach, let us keep our garments pure and spotless. Do not suffer the stained hands of worldly men to soil them. Keep clear of the ungodly host, and associate with those whose daily delight is to love the law of the Lord and study its counsels. And may the God of peace be with us all through the perils and trials of the year upon which we have entered, and receive us at last into His everlasting Kingdom. Amen.

### A Protest.

I was one of the earliest of Dr. Thomas' converts in Nova Scotia, having embraced the "Gospel of the Kingdom," as expounded by him, having been immersed for the remission of sins in 1851. Since then, I have often felt there was something wrong about the One Faith, as stated by the Doctor. It was too indefinite and complex, too comprehensive,—too easily varied, added too, or diminished, according to the amount of Scriptural knowledge the individual professing the One Faith possessed, to seem like a Divine way of justifying sinners. "The things concerning the Kingdom of God and the name of Jesus Christ," is a nice thing to repeat, and call the One Faith to be believed before baptism, and in order to justification. It affords plenty of scope for making the One Faith a many-headed monster, causing those who believe they are saved by it to fight with, and devour one another. But it contrasts most unfavorably with Paul's doctrine of justification by *faith in the blood of Christ*, the Son of God, "who was delivered for our offences, and raised for our justification." "The things concerning the Kingdom of God and the name of Jesus Christ" have, I solemnly affirm, neither head nor tail, beginning nor end, as expounded by the periodicals which maintain these things to be the One Faith. To prove that such is the case, let any two or three dozen able exponents of the One Faith write out in detail separate statements of what these things are, omitting nothing that they believe pertains to the One Faith, and it will be found that no two of their statements or articles of faith will agree. I will venture to affirm that if Dr. Thomas, were put in one room, R. Roberts in another, and the Editors of the "Marturion," "Gospel Banner," and HERALD, in separate apartments, with instructions to write out what they each believe constitutes the One Faith in detail as for persons ignorant of the whole matter, no two of their faiths would be the same, and before any two of them could agree in everything, this generation might pass away. If any of "the brethren" doubt what I say, let them try the experiment among any two or three of themselves, and publish the result. I will venture to predict that not only will they differ from each other, but no one of their confessions of faith will be deemed in all respects complete and satisfactory, to the "pillars" of the One Faith.

One Faith! I protest against its use by the periodicals whose chief object, professedly, is to publish it. There is no such thing as One Faith in our churches. Every individual member has a faith of his or her own according to his or her knowledge of the Scriptures. Hence, schisms, contentions, disputings, judgments, and other fruits of a false system of religion.

There is, nevertheless, One Faith, namely, faith in the Son of God, crucified for us, raised by God from the dead, and the justifier and glorifier of all

who believe on Him through the word or preaching of the Apostles. The One Faith is a unit. It is the assured conviction that Jesus who died was the Son of God, and neither a malefactor nor a deceiver. This faith comes by hearing or reading the Apostolic testimony concerning Him. It is now necessarily preceded by more or less knowledge of the Scriptures, for only through a knowledge of what is written can a man now believe with his heart that God hath raised up Jesus and confess Him to be the Son of God. But no amount of knowledge attained before or after faith has come, alters, adds to, or diminishes the One Faith.

It was a simple thing that brought sin into the world, and involved us in evil and death. It is an equally simple thing to attain unto righteousness that will entitle us to a redemption from sin and all its consequences.

The belief of a few words, "so shall thy seed be," was accounted to the father of the faithful for righteousness. The belief of five other words, with the same confident assurance of their truth—"Jesus, the Son of God," which can now only be attained by reading the Scriptures, is accounted for righteousness to all who are baptized into His name for the remission of sins, and all such, continuing in this faith, rooted and grounded, and hoping in Jesus for what they see He hath promised to do for them, or bestow upon them, shall not be disappointed.

"Jesus, my Savior;" "Jesus, the lamb of God;" "Jesus, the first born among many brethren;" "Jesus, our High Priest at God's right hand;" "Jesus, the only mediator;" "Jesus, our advocate, ever-living to intercede for us;" "Jesus, the resurrection and the life;" "Jesus, once dead, but now alive for evermore, and having the keys of hades and death;" "Jesus," anything He really is. Any one of these confessions, spoken with the faith that Abraham had, proves the confessor to be a believer in Jesus, and that he has the One Faith in which it is his privilege to add knowledge of anything pertaining to Jesus and His great salvation.

Brethren, think over this matter with unprejudiced minds, and see if there be not some ground for my protest.

JAMES R. LITHGOW.

HALIFAX, November 19, 1869.

P. S. Take the resurrection of the unjust, consider it as an item of the One Faith, and where will you find two leading brethren that agree concerning it. 1. As to who shall be raised. 2. When? 3. With what body shall they come? Again, take the doctrine of the judgment of the quick and the dead. No two can agree as to, 1. The nature of that judgment. 2. The subjects of it. 3. The time of it. Yet this judgment is an item of the One Faith on account of which God justifies sinners. God help us, if it be so.

J. R. L.

#### OUR PROTEST.

There is a natural tendency in the human mind to revolt against restraint—to seek that unlimited freedom of thought and action that characterizes the present age. Liberality and charity are the watch-words, whilst every one who dares to lift his voice in opposition is denounced as a bigot—a man of narrow, and contracted views. Not that our correspondent is one of that class, for no doubt he conscientiously believes what he says, and thinks he has good reasons for occupying his present position. We beg leave, however, to protest against it.

As to his objections to the position assumed by Dr. Thomas and his followers, we will simply remark that we do not propose to defend the untenable ground occupied by this unfortunate sect, so far as their position is concerned relative to justifying faith. We have, for some time past, opposed them on this subject, and as time advances the



breach widens. They seem to have drifted out on an ocean of difficulties, and the prospect is, that unless they return to the simplicity of the Gospel, as a means of salvation, they will go to pieces on the breakers of strife and confusion. As our correspondent says, they have made the "One Faith into a many-headed monster," every year adds a few more heads, and so it goes; where a limit will be reached, God only knows. In fact, so undecided are they amongst themselves as to what is necessary to be believed for salvation, that they are dividing up into factions, without any prospect of a re-union. Nay, the probabilities are that the divisions will increase, and bitterness will grow out of them, until at last the Thomas' party, with its boasted name, Christadelphian, will draw its last breath, and be reckoned amongst the things of the past.

Some time ago, we predicted a rupture and division in their ranks, and it has come. One class claim that Christ pre-existed, while the other denies it; one claims that Jesus was perfected on the day of His resurrection; the other on the fiftieth day. One claims that the signs recorded in Matt. xxiv: 29, are to be understood literally—the other spiritually. One claims that the periods of Daniel commence and end at one time—the other at another. And so we might go on naming the causes which already exist for division. Hard speeches and sarcastic remarks are made by both parties concerning the other, and yet both claim the name—Christadelphian. We simply allude to these facts for the purpose of showing that we are not ignorant of the state of things in that body, as well as to show that we do not endorse their extreme position as to justifying faith.

On the other hand, we are not prepared to admit the conclusions reached by our correspondent. It seems to us that the force of the old adage may be exemplified here, that "truth is often found mid two extremes." The Christadelphian party have assumed a position relative to what is necessary to be believed for salvation that eventually must embrace the whole Bible, if additions are made in time to come as in time past; whilst our correspondent, in revolting from this untenable position, has struck the other shore, and claims too little. We modestly claim the middle ground, and also claim the truth.

We plant our feet on the commission Christ gave His disciples— "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi: 15, 16. This Gospel, Paul says, is "the power of God unto salvation to every one that believeth." Rom. i: 16. As our readers well know, the term Gospel signifies "glad tidings." It is often called *the* Gospel, thereby giving definiteness to the message; glad things relating to some specific thing. In the text last quoted, it is denominated as "the Gospel of Christ;" or the glad tidings of Messiah. Now, it is simply impossible to believe in Jesus, as the promised Christ, or Messiah, without being acquainted with the relationship He sustained to the throne of Israel. As the promised seed of the house of David he appeared at the appointed season, and in the exact manner predicted. He was

the one the nation of Israel had been looking for, for ages past, and whose coming they had been foreshadowing in the ordinances of their law. He it was through whom they expected to realize the long-cherished hope of a re-establishment of David's throne, for the covenant declared that "He should sit upon the throne of His father David, and rule over the house of Jacob forever." To believe on Christ, then, was to believe that He was the promised and covenanted seed of David, who should fulfill the glorious predictions of Israel's Prophets concerning a restoration of that overthrown kingdom. To say that a man could then, or now, be an accepted believer in Christ, and yet be ignorant of his connection with the covenant God made with David, is saying more than the Word of God will warrant. And yet, are there not millions who believe that "Jesus is the Son of God," who are nevertheless as ignorant as the Esquimaux of the relationship named? Are these justified ones? If so, then an understanding of Christ is useless for salvation.

Again, this matter of salvation is purely Jewish. We can only be saved by becoming Abraham's seed. Gal. iii : 29. The covenants of promise belong to him and to Christ. All who are outside of this relationship are "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." Eph. ii : 12. How many of the millions, who acknowledge that "Jesus is the Son of God," know anything about the covenants of promise, or care anything about Israel's commonwealth? They have no interest whatever in either. The commonwealth of Israel may continue in its dissolved condition for millions of years to come, so far as they are concerned. They hope to fly to the arms of Jesus, the Son of God, as soon as death looses the bands that tie them down to earth. Hence, Israel's commonwealth, and the covenants of promise are of small moment to such. But of how much importance to the instructed believer in Christ! In those covenants are wrapped up his hopes for the future. In the resurrection of Jesus he sees more than a mere historic fact; he sees a mighty step towards the fulfillment of God's oath to David, that "of the fruit of his loins He would raise up Christ to sit on his throne." Acts ii : 30. He gathers hope for the future realization of God's promises to the fathers—those promises in which he has a lively interest.

The Gospel, which Jesus and His disciples preached, related to the kingdom of God. How any one can claim to preach the Gospel, and yet leave out the kingdom, is a mystery. A person may believe, however, that "Jesus is the Son of God," and yet be entirely ignorant of God's kingdom, and the relationship Jesus and His Saints sustain to it. Can such a one be said to believe the Gospel that Jesus preached? Does such a one believe the Gospel the Lord commanded His disciples to preach, which, *when believed*, and obeyed in baptism, should save them? Far from it. Such know nothing about the Gospel. Yet, before salvation can be assured, they *must* believe it. It is the power of God unto salvation. No other Gospel will answer the purpose; for Paul says, "though we, or an angel from heaven,

preach *any other Gospel* to you than that we have preached unto you, let him be accursed." Gal. i: 8. And pray, what was the subject matter of Paul's preaching? We find it recorded that he "expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Law, and out of the Prophets, from morning till evening." Acts xxviii: 23. His all daywork, then, was to proclaim *the kingdom of God*, and to persuade them concerning Jesus—showing them that He was the one promised, who should come as the heir to David's throne, and who should first die for the sins of the people. Yes, "for two whole years in his own hired house, he received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Verse 31. The two were linked together—the kingdom first, and then the Lord Jesus Christ in His relationship to that kingdom. This was Paul's method of preaching the Gospel, which should make men wise unto salvation.

Jesus, also, proclaimed in every city and village "the glad tidings (or Gospel) of the kingdom of God." Luke viii: 1. When He sent His twelve disciples to preach to the perishing nation, it is said that He "sent them to preach the kingdom of God." Luke ix: 2; and when those who heard Philip preaching, what did they hear? They heard him preach the same as Paul preached—"the things concerning the kingdom of God, and the name of Jesus Christ." Believing *these things*, or this message concerning God's kingdom and the saving name of Jesus, "they were baptized, both men and women." Acts viii: 12.

We have quoted sufficient testimony, without multiplying evidence, to show that it was necessary, in believing the Gospel, to believe something more than our correspondent claims, in order to salvation. To believe that Jesus is the Son of God is not sufficient, if the person, so believing, is ignorant of the kingdom of God. If our correspondent's position be a true one, then we can see no reason why we should not fellowship the Pope, and all the sects of so-called Christendom, so far as their faith is concerned. A man's hope may be to reach, at death, the fabled heaven of winged ghosts; he may believe that such a shade, or ghost, is resident in himself, which will be released from the prison-house in which it is now held, and go to the Elysian fields of bliss above, he may believe that nine-tenths of the human race will sink into the deep and fiery chasms of hell, there to suffer an eternity of anguish and inexpressible torment; he may believe in a thousand other vagaries, in fact, all inventions of men, and yet, forsooth, he may be justified by believing that "Jesus is the Son of God." Is it possible that any one, whose mind has been purified of all such sectarian nonsense, should yet suffer himself to occupy such an unwarranted position as this? We sincerely trust that a sober second thought, and a further examination will bring our correspondent back to the *Gospel platform* as the only true Bible test of fellowship—Christadelphianism or *ibc*'al sectarianism, to the contrary notwithstanding.

## To the "Gospel Banner" Subscribers.

WE wish to say a word to each one of you. Doubtless some of you have been taking both the HERALD and the "Banner," and it may be that you will conclude, now that the two are united, to save two dollars by taking only one copy. We reply that we cannot afford to lose your support. If you have heretofore raised four dollars, for the two papers, will you not continue to raise four dollars, and take the same number—giving or lending a copy to some one else? One of the objects of union is to gain strength—to enlarge our subscription list, so as to make it pay the expenses of issuing. Heretofore we have suffered loss, and if you drop the "Banner" subscription, and continue only one, the object of union will in some measure be defeated.

To all those who have never subscribed for the HERALD, but have taken the "Banner" exclusively, we say, try us one year, and if you are not satisfied, at the close of the volume, stop your subscription. For two years we have published our paper in this city, and have never had cause to repent the course adopted of requiring pay in advance. To many of you this may be a new feature, and you may think that it manifests a lack of confidence that is not pleasant to reflect upon. This is a mistake, however. Look at the case a moment, dear brother. Whether is it more reasonable that you should advance two dollars to us, or that we should advance three thousand dollars to you? If we wait until the end of the year for our subscriptions, then we are compelled to advance the money necessary for paper, material and labor, and where are we to get it from? From our private funds if we have it, and if not, we must borrow it and pay a heavy rate of interest for it. Not only so, but the experience of all those who have tried the credit system is, that a large percentage of those whom they trust, never pay, thus incurring a loss that no paper like ours can bear. It may seem incredible to many, that any one can take a religious journal year after year, and read it without ever paying for it; yet there are thousands of dollars' worth of accounts due and unpaid, now recorded on the "Watchman" books that came into our hands two years ago. If any of these belong to brethren, we wonder if they ever reflect upon the fact that these delinquent accounts may also be recorded in the books above, where they will stare them in the face as living witnesses of their dishonesty in the day of judgment.

In conclusion, then, we will say that in our two years' experience on the advance pay system not one complaint has been made, but all who have expressed themselves, have spoken in commendation of the plan. The fact is, if the subscriber is honest, he must pay the money sometime, and we submit whether it is not better to pay in advance, and thus read the paper free from the reflection that it is not paid for? When it is once done, then it will not be to think of again. A little extra effort *now*, will be crowned with success. Make the effort, and send on your money. If you cannot possibly raise two dollars, send a dollar, and if not that much, send fifty cents. But if you want the HERALD, and are not able to pay anything for it, we will send it free.

All else *must pay in advance*, or go without the paper. But we sincerely trust that every single subscriber will remain on the list. We cannot afford to do without you. Do not ask us for credit, however, because we do not keep any book accounts.

In relation to the forwarding of money, our rule is to be responsible only for funds sent in registered letters, or in Post Office orders. All sent in any other way, will be at the risk of the party sending. Ten cents will buy a Post Office order, and fifteen cents pay for a registered letter. Direct plainly to

WILSON, ST. CLAIR & CO.,  
Drawer 5991, CHICAGO, ILL.

### Premiums for New Subscribers.

SEEING that this number of the HERALD is mailed to all the "Gospel Banner" list, and seeing that they are ignorant of the inducements we offer for the obtaining of *new subscribers*, we deem it proper to publish again our list of premiums, so as to induce every one of them to work diligently. No such premiums were ever offered before, and we trust our object will be gained by seeing double the number of names on our list during the present year. Come, brethren, now is the time to work.

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.

## Words for the Household of Faith.

### The Lord Loveth a Cheerful Giver.

WE have long been satisfied that religious duties, like business duties, if left at loose ends, often go unperformed. There must be order, system and regularity. We may propose to do a great deal, but if we do not lay out a plan of operations, the probabilities are that our purposes will never fructify and bring forth a single thing.

That the cause of truth needs money in order to give it a healthy aspect is certain. How shall it be obtained? It must come from those whom the Lord has entrusted with His goods. But how much shall they give? We know no better plan than the one God Himself instituted for the government of Israel. This was a system of tithing. Every man gave a tenth of his increase. Such a tax levied on all our brethren will not be burdensome, but, if honestly and systematically carried out, it will produce an income for the prosecution of the Lord's work that will place it in a far different position from that it now occupies. Papers advocating and defending the Lord's blessed Gospel go half supported. Evangelists who might proclaim the truth orally, are teaching schools, or otherwise tied to secular duties; while those who are now employed by the brethren, are hard pressed for pay, owing to the neglect of those who have engaged them to contribute the amounts promised. This would be all obviated by a systematic plan of operations. We therefore commend the following article to the perusal of every one of our brethren, with a wish that it may prove beneficial to all by inciting them to *action*.

#### SYSTEMATIC BENEVOLENCE.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor xv: 2. "For if there be first a willing mind, it is ac-

cepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality." 2 Cor. viii: 12-14. "That the same might be ready as a matter of bounty, and not of covetousness. But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth the cheerful giver." 2 Cor. ix: 5-7.

These texts relate to one purpose which the Apostle was endeavoring to accomplish, which was, to send relief to the poor Saints which dwelt at Jerusalem. We may learn from Acts ii: 44, 45; iv: 32-37, the reason why such assistance was needed by that church. They had expended their means in the cause of God at the very commencement of the work, and were thus reduced to poverty. Hence, when Agabus stood up at Antioch, and signified by the Spirit, that there should be a great dearth throughout the world, "the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Paul." Acts xi: 27-30.

It was fifteen years after this, that Paul wrote to the Corinthians to engage them also in this benevolent work. In the text cited from 1 Corinthians xvi: he proposes the method which should be adopted by the churches in the prosecution of this object. And in the texts quoted from the second epistle he shows the motives that should actuate them in this work. That the great Apostle succeeded in this effort, appears from Rom. xv: 25-31. "But now I go unto Jerusalem to minister unto the Saints. For it hath pleased them of Macedonia and Achaia, (Corinth was a city of Achaia) to make a certain contribution to the poor Saints which are at Jerusalem." We have an account of Paul's visit to Jerusalem with this bounty for the Saints. Acts xv: 15. "And after those days we took up our carriages, and went up to Jerusalem." The word rendered carriage is literally "baggage;" and such was once the signification of the word in English. Thus much respecting the circumstances that stand connected with Paul's directions to the Corinthian church. It remains that we gather from these facts some instruction relative to our own duty.

If Paul found it essential to complete success, that method should be observed in raising means for benevolent purposes, it is certainly not unreasonable to conclude that we should find the same thing beneficial in promoting a similar object.

"Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This implies:

- I. A stated time for the business; viz: the first day of the week.
- II. The concurrent action of every individual; for he adds, "Let every one of you" lay by him in store.
- III. And this is not a public collection, but a private act of setting apart for the Lord a portion of what one possesses.
- IV. The amount to be given is brought home to the conscience of each individual by the language, "as God hath prospered him."

The children of Israel were required to give a tithe, or tenth of all their increase. See Lev. xxvii : 30-35; Numb. xviii : 21, 24-32; Deut. xiv : 22-26, 28, 29; xxvi : 11-13; 2 Chron. xxxi : 5, 6; Neh. x : 38. And it cannot be supposed that the Lord requires less of His people now?

Says the Prophet, Mal. iii : 8-10 : "Will ye rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open ye the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Who says that these "tithes and offerings" are merely speaking and praying in meeting? Away with such doubtful applications of Scripture. If the Prophet Malachi is not here teaching the carrying out of the Israelitish custom of tithing, he is certainly enforcing a duty of the same nature, and his words may come home to us with full force, and the principle be carried out by obedience to the language of Paul : "Upon the first day of every week, let every one of you lay by him in store," etc. Says our Lord in Luke xi : 42 : "But woe unto you Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." How may we reduce to practice those excellent suggestions? We recommend the following plan, which all, with few exceptions, can adopt :

This illustration shows how the accounts are kept with the use of the Systematic Benevolence Blank Book. If the brethren give a tithe or tenth of their income, estimating their income at ten per cent. on what they possess, it will amount to about two cents weekly on each one hundred dollars of property. Besides this, let all who are able so to do, give a *personal donation* for each week, more or less, according to their ability. This is necessary to include those who have but little or no property, yet have ability to earn, and should give a share of their earnings. While some widows, or aged and infirm, should be excused from personal, the young and active who have but little or no property, should put down a liberal weekly, personal donation.

Amt of property.	NAME.	Amount to be given		Total.	JANUARY.	FEBRUARY.	MARCH.	APRIL.	MAY.	JUNE.	JULY.	AUGUST.	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
		each week.	Amount of personal donations weekly.													
1000	Brother A. ....	20c	10c	30c	1.80	1.20	1.50	1.50	1.20	1.50	1.20	1.20	1.20	1.50	1.50	1.20
	Sister A., (his wife) . . . . .	5	5	10	0.25	0.20	0.20	0.20	0.25	0.20	0.20	0.20	0.20	0.25	0.20	0.20
	John A., (son) . . . . .	10	10	20	0.50	0.40	0.40	0.40	0.50	0.40	0.50	0.40	0.40	0.50	0.40	0.40
	William A., (son) . . . . .	5	5	10	0.25	0.20	0.20	0.20	0.25	0.20	0.25	0.20	0.20	0.25	0.20	0.20
	Mary A., (daughter) . . . . .	2	2	4	0.10	0.08	0.08	0.10	0.08	0.10	0.08	0.08	0.08	0.10	0.08	0.08
					2.60	2.08	2.08	2.08	2.60	2.08	2.60	2.08	2.08	2.60	2.08	2.08

In illustration, Brother A. estimates his property at ten hundred dollars. He gives two cents on each one hundred, amounting to twenty cents per week for his property. In addition to this, his personal donation is ten cents, making thirty cents to be laid by on each First Day. In January, 1870, there are five First Days, making his systematic benevolence for that month, one dollar and a half, or for his family, two dollars and sixty cents and so on, amounting to twenty-seven dollars for the year 1870



The above may do for a general rule, yet there are exceptions. some of these we will name.

I. The aged, widows, and infirm, who are poor, and have but little or no income, should feel themselves exempt from this system of benevolence.

II. Those whose income is more than ten per cent on their property can pay higher in proportion to the amount of their income. A tithe, or tenth, of their increase, is just exactly one-tenth of the increase of their property. Has a brother or sister increased his or her property during 1869 the sum of a thousand dollars, a tithe would be just one hundred.

We wish it to be distinctly understood, that it is a systematic benevolence, not systematic compulsion, that we are advocating. The Scriptures of the Old and New Testaments require free-will offerings. Our people are invited—none compelled to enter the arrangement, and then left to assess their own property, and give such percentage as they choose. The subject is set before them as Scriptural, and reasonable, and necessary, that there may be equality in sustaining the cause; then all are left to act in the fear of God.

This system casts no burden on the poor, and disarms the rich of every reasonable excuse.

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[Communicated for the Herald.]

### An Exhortation.

**BROTHER WILSON:** I want to write a few words on a subject which lies near your heart, and which ought, in view of the things grand in prophecy, and glorious in promise, to be near the heart of every one who holds dear the Gospel of the Kingdom of God. My earnest prayer is, that when these weak words meet the eyes of the brotherhood, every one may be aroused to the importance of the interests at stake, and prepare at once to make an effort that shall redound to the glory of God, and result in the wider diffusion of the truth of the Gospel. I want to provoke unto love and good works. Let us show to all that we love the Savior more than we love Cæsar; that we believe we are near the end of the present evil age, and the establishment of the Kingdom, and that there is very little prospect of accumulating much property, or of enjoying the good things of this world.

We profess to be heirs of God, and joint-heirs with Jesus the Christ to the inheritance promised to Abraham and his seed. Have we pondered well this heirship of the covenants of promise? That Father in the Heavens has promised to give the faithful a rich inheritance in the earth, which, in accordance with the provisions of His will, we are to share jointly with His Son, and all the good of past ages who walked in the footsteps of the faith of Abraham. Though we may be poor here, the eternally enduring wealth of the ages will be ours in the renovated Canaan. We shall share the honor, the glory, and the royalty when David's Lord and Son shall reign on David's

throne. The coveted riches of this world are but poverty's patrimony compared with the "true riches" which belong to the children of light. The riches of this order of things "take to themselves wings and fly away." Stewart, Astor, and Vanderbilt must go out of the world dispossessed of their princely fortunes; their hoarded gains must descend to others, and in time may be squandered, destroyed or alienated. Not so the estates eternal. They who enter on these have assurance of permanent possession. The enduring substance, the immovable Kingdom, the better country will be ours if we continue faithful unto the end. The use we make of this world's goods is involved in the great question of our final inheritance. The Savior tells us to beware of covetousness, and illustrates this principle by the parable of the rich fool. With this man our Lord compares him who lays up treasures for himself, and is not rich toward God. The parable of the talents is designed to teach the proper use of wealth, goods and money, as well as the exercise and use of mental faculties. The divine Savior taught the blessedness of giving. Let us remember this maxim. Paul directs Timothy to "charge them that are rich in this world (age) that they be not high minded, nor trust in uncertain riches, \* \* \* that they do good, that they be rich in good works, ready to distribute, (liberal) willing to communicate." He then assigns as a reason for doing these things, that they may "lay hold on eternal life." 1 Tim. vi: 17-19.

I have said enough on the general topic, and will come now to the particular one, of *giving to sustain* the HERALD OF THE COMING KINGDOM. Shall the publication of our paper be suspended for the want of an effort on the part of its friends to place it on a self-sustaining basis? Never! We cannot get along without it. How many have estimated the worth of this silent proclaimer of the good news, which makes no elaborate report of its good deeds, of how much it has evangelized among those destitute of the truth, and living at points inaccessible to the living preacher; of how many homes it has visited with the ever-abiding truth; of how many hearts it has blessed in lowly dwellings, and in the abodes of the rich? Just how much good it has done, and is doing, we are unable to determine; another day may declare it. Its usefulness is not problematic. It is the great auxiliary of the living teacher, is often his pioneer in new fields of labor, and often watches and tends the plants of his planting when he is gone.

I am now, dear brethren, about to state what I regard as a feasible plan for sustaining the paper until it reaches a point where the subscription list will be sufficiently large, not only to pay the cash outlay, but something over and above. Money is what carries the burdens, and moves the wheels in the great business world. Now, I propose to furnish money—not all of it however—to keep our paper circulating. I will be one of one hundred brethren who will pay ten dollars annually, (including the subscription price for the copy each one reads) to be applied by the proprietors on the cash expenses of the paper. In addition to this, let there be an effort made to obtain new subscribers, by every one who is at present a subscriber, and further, let every

one who feels unable to pay eight dollars extra, pay for an extra copy for some friend or brother. Are there not ninety-nine brethren who will forward, each, eight dollars annually to Brother Wilson, besides the price of his own subscription, \* as long as the cause demands it, or until death or misfortune intervenes? Come, dear brethren, do not plead poverty. When the governments, general and state, increase your taxes ten dollars, you always find some means to meet the demands. The curtailing of expenses in the direction of superfluities and luxuries, will soon save you the required sum. You may think this applies to the rich. It in a measure applies to you. Are there not some things that you can dispense with, without detriment to comfort and health? None think themselves too poor to use tea, coffee, or tobacco, one or all of these. But some who do use these things, *do* think themselves too poor to give anything toward spreading the truth. I now appeal to you in behalf of the HERALD. Will you sustain it, or let it go down when the cause it advocates requires its continuance? Let each one say, "I will help to sustain it," and faithfully carry into effect your resolution.

JOHN L. WINCE.

QUARRELING.—If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after it than before. It degrades him in the eyes of others, and, what is worse, blunts his sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peaceably and quietly we get on, the better for our neighbors. In nine cases out of ten, the better course is, if a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm and quiet way of dealing with the wrongs we meet with.

\* We thank our brother for the living interest he manifests in behalf of the HERALD—an interest that is not manifested in words merely, but in DEEDS. Our readers know that we have never solicited donations for the HERALD, but have simply asked for an increased list of subscribers. Let us explain. Supposing we have but eight hundred subscribers, paying us two dollars each—sixteen hundred dollars for the entire year. Suppose again that the expenses of producing the eight hundred HERALDS for the year is two thousand dollars. It is clear that the publishers will suffer a cash loss of four hundred dollars. But on the other hand suppose we have sixteen hundred subscribers, at two dollars each, yielding a total of thirty-two hundred dollars. Do you know that no more expense of any moment is incurred except in paper, in producing the sixteen hundred, than in producing eight hundred? This being the case it is clear that while we should lose four hundred dollars in producing eight hundred copies, we should gain a reasonable profit in producing sixteen hundred copies. We are in favor of this plan also on account of the greater good done. The more copies are circulated the greater prospect of good. Far better circulate five copies of the HERALD for the ten dollars sent us, than to circulate only one or two. This has always been our idea—to furnish an equivalent for the money sent. It is more satisfactory to all parties. If ninety-nine brethren (besides Brother Wince) will send us ten dollars each, we will forward five copies to each one—making five hundred in all—thus increasing our present list four hundred, and effectually remedying the evil complained of. Brethren, will you do it? Do not wait for one another, but let the one who now reads this be the ONE to send on.—EDITOR.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### A Simultaneous Resurrection of Just and Unjust.

DANIEL, twelfth chapter, first and second verses, and John, fifth chapter and twenty-eighth verse, are relied upon by the advocates of a simultaneous resurrection of just and unjust as their very strongest testimonies. The last verse of the eleventh chapter of Daniel contains the predicate from which the conclusions, in the first two verses of the succeeding chapter, are deduced. These three verses must be read in connection to be intelligible. "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. 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." Please observe:

I. The first phrase, "at that time," qualifies the standing up of Michael; the second occurrence of this phrase, qualifies the time of trouble, such as never was since there was a nation.

II. If we shall make the second verse elliptical, and supply this elipsis with the phrase, "at that time," then we will have two classes in the conclusion, whereas, there is only one class in the premise, viz: Daniel's people, every one of "whose names shall be found written in the book."

If there is only one class in the premise, it is not admissible to introduce two classes in the conclusion. It is illogical to include a single element in the conclusion which does not pre-exist in the premise. If the above position is correct, then King James' translation necessitates a false conclusion; but Prof. Bush's translation obviates all difficulty. It reads thus: "And multitudes of sleepers shall awake (at that time) these to everlasting life; but those (who do not awake at that time) to shame and everlasting contempt." According to the previous verse, the demonstrative adjective *these* would refer to Daniel's people, every one of whom should be written in the book; and the adjective *those* would refer to just the opposite class; hence the adverb *not* should negate the resurrection of those who are not Daniel's people at the time Daniel's people shall awake; thus: "And at that time shall multitudes of sleepers awake from the dust of the earth; these—that awake—at that time—to everlasting life; but those that do not awake, at that time, to shame and everlasting contempt. Or, if we do not repeat the qualifying phrase, "at that time," in the second verse, then the copulative conjunction "and," would refer to future time indefinite, when the many who sleep in the dust of the earth shall awake. This conjunction may introduce an

event following in immediate succession, or one separated by thousands of years. The same parity of reasoning which would prove that many who sleep in the dust will awake synchronously with the time of trouble, because the conjunction "and" adds the resurrection thereto, would prove that Christians are rewarded when they die. Christ authorized John to say to all believers, "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii: 10. Or the following language of our Savior, after His resurrection, "Ought not Christ to have suffered these things, and to enter into His glory." Luke xxiv: 26.

Did Christ suffer, and enter into His glory at the same time? The same language proves that Christians are rewarded when they die, and that Christ suffered and was glorified at the same time, that is adduced to prove that many that sleep in the dust will awake synchronously with the time of trouble, because the conjunction "and" adds the resurrection to the time of trouble. This criticism holds equally good in regard to the time that shall intervene between the two resurrections. The conjunction "and," which separates the resurrection of these two classes, may just as appropriately extend over one thousand years, as over one hour. It is merely affirmed that many sleepers "shall awake." The first future tense of the verb, denotes future time indefinite. Again, the record says, "Some to everlasting life, and some to shame and everlasting contempt." It does not follow because some shall awake to life, and some to shame and contempt, that therefore both classes shall awake at the same period of time. And if a moment of time shall elapse, then, as far as the grammar is concerned, a thousand years may as well elapse.

Again, it is affirmed that the Hebrew adjective "*olahm*," which qualifies the noun "contempt," should be rendered "age-lasting;" thus, "age-lasting contempt." It may be replied that the same adjective measures both the "life" and the "contempt." These antithetical lines run through the same period, or periods of time, or eternity. If one is age-lasting, so is the other. Thus, "Many that sleep in the dust of the earth shall awake, some to the age-lasting life, and some to the age-lasting shame and contempt." It is not at all necessary that the wicked should be alive to be the subjects of contempt. God holds bad men in contempt. Benedict Arnold has been the subject of contempt, by all loyal men, just as much since his death as he was during his life. Commence the resurrection of the wicked, one thousand years subsequently to that of the righteous, and let them be the subjects of everlasting contempt, in the estimation of all loyal men, to all eternity, and there is perfect harmony between Daniel and John.

The following language of Christ is also adduced to prove a mixed resurrection of just and unjust, at the same time: "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. It does not follow be-

cause the "hour," or time, is coming in which both classes shall hear His voice and come forth, that therefore they shall both either hear, or come forth at the same time. It might be affirmed that the hour is coming in which we must all die; but would such language imply that all must die within the same period of time? Sixty years might intervene between the death of the first and the last; and yet, if the time should ever come when all of the class specified shall have died, this language would be technically true. Just so in regard to the good and the bad; if the time shall ever come when both these classes shall hear His voice and come forth, then the language of Christ will prove true. If both classes shall be raised simultaneously, then why, in their ordinal relation to each other, does the resurrection of the just always precede the resurrection of the unjust? Why, whenever the resurrection of both classes is referred to, are these two resurrections successive? Why speak of the resurrection of the just and unjust, the good and the bad? Why not say the resurrection? Why speak of a *first* resurrection, if both classes shall be raised at the same time? All such phrases are calculated to deceive, upon the hypothesis that all will be raised simultaneously.

The advocates of a mixed resurrection can adduce only two texts, except parables, which have any show of plausibility. They seldom make an effort to harmonize the many plain texts on the other side of this question. The twenty-fifth chapter of Matthew is relied upon as one of the strong supports of this theory. But resurrection is not the subject of the chapter. It says nothing concerning resurrection, but is a sublime description of God's dealings with the nations during the future age of probation. It is a national gathering, and a national probation. That nations are called sheep and goats, to distinguish between the good and bad, or the loyal and disloyal, please read carefully the thirty-fourth chapter of Ezekiel. This opens the way for the investigation of a subject which does not come within the range of the one under present consideration. I will, therefore, waive the subject with the foregoing remarks:

The parable of the net, which is represented as having gathered a mixed multitude of fish from the sea, is also a beautiful representation of the same great truth — the separation, or gathering of Israel from among, or out of the great sea of nations, kindreds, tongues and peoples, (Rev. xvii: 15.) "into the wilderness of the people," and the separation of the good from the bad. In support of this position, please consult the following testimonies: Jer. xvi: 14-17; Ezek. xx: 33-38, and xxxviii: 21-28. This parable has no reference to the dead, or their resurrection at all. Neither does the parable of the servants refer to the resurrection of dead men, but it finds its fulfillment in the kingdom age. You will notice that these parables all relate to the "kingdom of heaven," and not to any period or dispensation this side of that grand epoch; and are illustrative of things to transpire during the reign of Christ over the nations of earth, and not of the condition of a few Saints and apostates at the coming of Christ before the establishment of the kingdom at all.

According to Luke's version of the same parable, those slothful servants are represented as saying, "We will not have this Man to reign over us." Luke xix: 14. Christ acknowledges their position as subjects, and not as associate rulers. He says: "But bring those mine enemies who would not that I should reign over them, and slay them before me." Who will be the subjects in the kingdom of God—the immortalized Saints, or the mortal Jews? Christ is the King of the Jews. All the Saints will reign with Christ, and not be reigned over by Him. The Gospel, in this age, proposes to make kings, not subjects. This third class belongs to those from among whom subjects will be selected, viz: the Jews. But no Bible doctrine is dependent upon parables to sustain it.

Yours for the truth,

J. M. STEPHENSON.

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THREE RELIGIONS. — Father Hyacinthe, the famous Roman Catholic pulpit orator of Paris, declared at a meeting of the Peace Society in Paris, that "there are three religions in the world — the Jewish, the Catholic, and the Protestant — all equal in the sight of God."

He might with truth have said that there are a thousand different religions in the world; but as to their "equality" in the sight of God, each will judge for himself. "By their *fruits* ye shall know them." That religion which develops the whole human being, enlightens the intellect, sanctifies the social feelings, and makes every man accountable for *himself* to his God; that makes him a self-governing, self-regulating, and self-sustaining human being; that emancipates him from superstition, and from self-indulgence, comes nearest to the requirement as *we* understand it.

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THE FAITH OF THE JEWS.—The "Jewish Messenger" represents the faith in a Messiah to come, and in the restoration of the Kingdom of Israel, as still held by the body of that people. "If every Jew in America resolve not to return to Palestine, there are six or seven millions of our co-religionists left to colonize the Holy Land, and a goodly proportion of these, natives of Poland, Hungary, Russia, the Danubian Principalities, and North Africa, would be willing to emigrate, when Syria shall once more flourish, and the resources of the earth be developed. And it is a firm article of faith with most Israelites, that the Messiah will appear, and the Holy Land be re-established."

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THE Pope has become possessed of the apprehension that the excitement of the Ecumenical Council may be greater than his health can endure. It is confidently stated in Rome that a bull will be issued ordaining that he should die, during the meeting of the Council his successor is to be elected by all the assembled Bishops, and not merely the conclave of Cardinals.

## Poetry.

## PLEADING.

SELECTED BY MISS R. DEARDSLEY.

Along this barren wilderness  
I journey day by day;  
So filled indeed with weariness,  
I falter in the way;  
So needy of Thy tenderness,  
I dare not cease to pray.

Though faithless and untruthful,  
I still look up to Thee;  
Thé promises are beautiful  
Which in Thy Word I see;  
Oh, wilt Thou still be merciful  
To erring ones like me.

My tear-wet sacrifice I bring,  
And lay it at Thy feet;  
My poor and simple offering,  
Unworthy and unmeet;  
Accept it Lord, remembering  
Thy promise I entreat.

These earthly winds are pitiless  
That round me roughly blow;  
These storms are wild and merciless;  
And make me shiver so:  
Remove not too, Thy kindness,  
But shield me as I go.

And often do the shadows come  
Across my eager sight;  
They grow so dark and burdensome  
I cannot see the light;  
The way is rough and wearisome,  
Oh, wilt Thou make it bright?

Along this barren wilderness,  
Be near me day by day;  
To comfort me when comfortless,  
I falter in the way;  
To shelter me when shelterless,  
I look to Thee and pray.

JERUSALEM.—Some one has said: "This city, for eighteen hundred years, has been ruled by seventy-two alien kings, and has experienced twenty-three changes of government. Under Vespasian, the Jews were conquered after a desperate resistance. Grecian princes were next the rulers, and then the Khans of Mecca and Bagdad, the Tartars, the Europeans, and now the Ottoman—each in turn has ruled the Sacred City." What a commentary on our Lord's words uttered about forty years before Jerusalem's overthrow: "And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled".—Luke xxi: 24.

## Died,

Or fell "asleep in Jesus," Brother ANDREW MULVANE, December 4, 1869.

The subject of the above obituary, was about fifty-two years old, was always of feeble life-power, and had been for months diseased, when he was suddenly seized with pneumonia and succumbed to its virulence in three or four days after its invasion.

He always had been a man of good standing in the community, had a wife and several children who are left to mourn their loss, and a host of friends who will also mourn their loss in him.

About two years ago he embraced the Abrahamic Faith, put on Christ in immersion, and has since that time been faithful to the cause. He and I were the only persons near here who believed on "the things concerning the Kingdom of God and the name of Jesus Christ," or at least who submitted "to that form of doctrine" predicated upon the Faith. And, although there were but two of us, we met every "first day of the week," when possible, "to break bread," to "sing psalms and hymns and spiritual songs," and to "exhort one another to love and good works."

In his last illness, in his lucid moments, he expressed unshaken confidence in "the Faith of Abraham," and leaned confidently on "Abraham's God," and died in hope of immortality and eternal life in the Kingdom of God.

I addressed his friends to-day over his lifeless form, defending his Faith, and exalting the grace of God which will give immortality and eternal life in the Paradise of God to all the faith fully obedient.

A. MALONE.



# THE HERALD

OF

## The Coming Kingdom.

No. 2.

JANUARY 15, 1870.

Vol. 3.

### Editorial.

#### Loud Calls for an Exposition of 2 Pet. iii: 10.

DEAR BROTHER WILSON: For nearly twenty years I was an Adventist, and believed the theories that body set forth. About six years ago I was led to see the truth, my eyes were opened to behold the glorious millennial reign of Christ on the throne of His father David over the nations. I began to see that instead of the Saints being subjects of the Kingdom of God, they were to be joint-heirs with Christ and to reign with Him a thousand years. That Israel, instead of being cut off and cast away forever, were to be restored to their own land, and that land restored to its fertility. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." When Jesus comes His reward is with Him, and His work before Him. His work is to subdue the nations, to bring order and peace out of the present confusion and chaos. Instead of the earth becoming a ball of liquid fire at the appearing of its King, it is under His righteous reign to be restored to its original purity and beauty. At the end of the thousand years He will have accomplished His work, sin and the curse will have given place to righteousness and loveliness. All nations will join to praise the Lord, and the earth will be filled with His glory. All these things I can see clearly, and do heartily believe, and am striving so to live as to be counted worthy to share in the glory of the Restitution Age, but I fail to harmonize 2 Pet. iii: 7-14, with the rest of the Bible. He says, "the elements shall melt with fervent heat, the earth also and the works therein, shall be burned up."

We are plainly taught that Christ will employ fire in subduing His enemies, and at the end of the thousand years there will be a complete and final destruction of all who still refuse to yield submission to the King of the whole earth, but I think the passage above mentioned, is the only one which speaks of the earth being at all affected by fire.

God says, Gen. viii: 21, 22, that He will not again curse the ground for man's sake, but while the earth remaineth, seed time and harvest, etc., shall not cease. Can this promise be fulfilled, if a general conflagration were to sweep over the whole earth, even if the earth itself were not burned or melted?

It would be extreme folly to suppose for a moment that this earth is to be wrapped in flame at the coming of Jesus, for no nations would then be left to be subdued, and can it be that the entire earth is to be swept by a general conflagration, after Jesus, assisted by the Saints, has spent a thousand years in restoring the earth to its Eden beauty and purity, after the wilderness shall blossom as the rose, and the desert becomes like the garden of the Lord?

As I suppose you to be acquainted with Greek, and therefore able to read the original rendering, will you be so kind as to give an exposition of this subject, that is, the fire mentioned in 2 Pet. iii: through the columns of the HERALD, and oblige your Brother in Christ,

W. P. WENTWORTH.

BROTHER WILSON: I have long had a strong desire to know how 2 Pet. iii: 10, and its parallels can be reconciled with the promises of God to Abraham and his seed, seeing that in those promises nothing is said concerning the now earth. I really hope that proper notice will be taken of the above enquiry.

J. J. DADMAN.

BROTHER WILSON: Please give us through the columns of the HERALD an exposition of the following: "and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up," (2 Pet. iii: 10), and oblige me.

J. P. GLENN.

BROTHER WILSON: Please favor me with an exposition of the following passages of Scripture through the HERALD: Deut. xxxii: 22; Nahum i: 5; 2 Pet. iii: 10; Rev. xx: 11, so as to be in harmony with Psa. civ: 5; Eccl. i: 4; Isa. ix: 7; Dan. ii: 44; Con. xvii: 8.

H. ESSELMAN.

BROTHER WILSON: When Christ comes to execute judgment upon the ungodly, if this earth is to be clean dissolved where are the Saints to be located?  
MARY BUSU.

To a casual reader there is an apparent conflict in the Word of God relative to the future destiny of the earth. One class of texts appear to teach its everlasting perpetuity, while another seem to speak of its complete dissolution and removal. We do not wonder, therefore, that a desire should be expressed for a harmonious exposition. This we will endeavor to give.

The popular belief of professing Christendom, is, that after the Lord has sat in judgment over the assembled world, His next step will be to uncap the volcanoes of earth and kindle a conflagration that will utterly consume every vestige of *terra firma* now existing, "leaving not a wreck behind." This doctrine we have combated for years, taking our stand on the promises of God. Every promise that is recorded, and on which the hope of His people rests, has, as the theatre of its fulfillment, this much despised earth. Relative to its foundations, the Psalmist says that the Lord laid them so that the earth "should not be removed forever." Psa. civ: 5. He laid them with a view to perpetuity. When He performed this great work He had no thought of one day breaking them up and commencing the work anew. "The earth, which He hath established (or founded) forever," (Psa. lxxviii: 6, 9) was brought from its former chaotic state by the overshadowing Spirit of God, and at His command was beautified and fitted for man's abode. After this great work of creation was finished and "the foundations thereof fastened," "the morning stars sang together, and all the Sons of God shouted for joy." Job xxxviii: 4-7. So perfect was it that after God had seen it in its completeness, He pronounced it "very good." Gen i: 31. This expression "very good," according to the original, signifies and may be rendered, "exceeding pleasing," or "beautiful." The work was therefore very satisfactory to the Almighty, and it ill becomes puny man, a mere worm of the dust, to find fault with it.

Nevertheless this "gross earth," as men call it, is deemed unsuitable for the everlasting abode of the Saints, hence a new location has been chosen; a fanciful heaven beyond the skies, with streets of gold and gates of pearl, inhabited by winged ghosts of dead men, has been pictured to us as the final habitation of all the redeemed, while the earth has been cursed and doomed to utter destruction, according to the vain imaginings of false teachers. Opposed to all this false teaching, however, stands the immutable testimony of God. "Blessed are the meek, for they shall inherit the earth," says Jesus. We believe it. "Evil doers shall be cut off," says David, "but those that wait upon the Lord they shall inherit the earth." Psa. xxxvii: 9. Again, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Verse eleven. "True," says an objector, "they may obtain the earth as an inheritance, but can you show that it will not be temporary, previous to their final translation to heaven?" Yes, we can. The Psalmist in verse eighteen of this same chapter declares, that "the Lord knoweth the days of the upright; and their inheritance (the earth) shall be forever." "Such as be blessed of Him shall inherit the earth." Verse twenty-two. "The righteous shall inherit the land, (*terra firma*) and dwell therein forever," says David. Verse twenty-nine. "Wait on the Lord, and keep His way," he adds. Why? What reward shall we obtain for so doing? "He shall exalt thee to inherit the land." Verse thirty-four. It is manifest from the foregoing testimony then:

I. That the righteous—those who wait on the Lord and keep His way—those whom the Lord will bless—the meek and lowly disciples of the persecuted Jesus—will be exalted, or lifted up to a high position, viz: the obtaining of a great inheritance, and that inheritance is not a fancied heaven in far off planets, but is this "very good" and beautiful earth.

II. That when they enter upon this great possession they will not be rooted out of it by fire, by earthquakes, nor any other agency, but they will "dwell therein forever."

III. They will not be shocked by the presence of war with its hideous train of consequences, but they will "delight themselves in the abundance of peace."

O what a glorious rest remains for the people of God! What a bright and beautiful future is presented by the prophets of God to those who prove faithful to their trust—those who faint not by the way. A purified earth—cleansed from all the taints of sin—redeemed from all iniquity, and made fit for the eternal abode of the righteous. Who would *not* earnestly labor for such an inheritance as this? Who would not sacrifice all for this "pearl of great price?" But we cannot dwell upon this scene of rapture. Its contemplation fills us with delight and holy zeal, and gives us new strength to "fight the good fight of faith," so that we may receive the great reward.

In pursuing our investigations on this all-important theme we would add that the promise made to Abraham by the God of Heaven stands opposed to the idea that the earth shall be burned up, and a new one created in its stead. Listen to its words. "And the Lord said unto Abraham.....lift up now thine eyes and look from the place where thou art, northward and southward, eastward and westward. For all the land 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. Has He ever given Abraham an inheritance in that land? We will let the first martyr of Jesus reply. He says, "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." Acts vii: 5. It is clear therefore, that God, in order to fulfil his covenant with Abraham, must raise him from the dead, and give him the land of Canaan for an *everlasting possession*. If this is never done, His word will be broken, and that can never be. As surely as God exists then, His indisputable promise will be redeemed. But suppose the old earth is melted and removed from its foundations, and the land of Canaan is thus blotted out of existence, what will Abraham inherit? Will he, or could he in such an event ever inherit the land his eyes beheld—the land whose length and breadth he walked through? We think not. That very land still exists. Its sacred mountains, hills and valleys still are found, Jordan's stream still courses from the root of Lebanon down to the Dead Sea, and if Abraham was to return to-day he doubtless would recognize many familiar spots, where he had mused over the goodness and greatness of God. The land he saw—the land he walked in and journeyed in as a "pilgrim and a stranger," is the very land he will inherit in the age to come. When that time arrives, and the land is no longer his by promise, but by actual possession, we read that it will be his for an *everlasting possession*. It will be his *forever*. We conclude therefore,

I. That the earth will not be burned up *before* Abraham inherits the land of Canaan, as in that case his inheritance would be reduced to smoke and ashes before he had an opportunity to enter upon it.

II. That it will not be burned up *afterwards*, because when he once obtains it, it will be his possession *forever*. This could not be if he should wake up some morning and find it all ablaze and perishing before his eyes. In that case he would be compelled to leave his everlasting inheritance and seek a more enduring resting place.

Another obstacle to our acceptance of the "burning" theory is the fact that God purposes to establish a Kingdom on the earth, which shall enclose within its folds "all people, nations and languages." The present Kingdom of men, and all their dominion "*under the whole Heaven*, shall be given unto the Saints of the Most High, whose Kingdom is an *everlasting Kingdom*, and all dominions shall serve and obey him." Dan. vii: 13-27. This Kingdom, thus

located on the earth, will not, as we are, be ephemeral in its duration, nor local in its power. It will embrace every people on the face of the globe in its government, and will be everlasting in its duration. In the language of the Lord's prophet, Daniel, we affirm that it will be a dominion "which shall not pass away," and a Kingdom "which shall not be destroyed." The perpetuity of this Kingdom upon the earth therefore, insures the perpetuity of the earth itself. If the *territory* embraced in the Kingdom perishes, what will become of the Kingdom. If the United States should sink into oblivion, together with all the inhabitants, except the rulers, what kind of a government would there be here from that time onward. The people whom the rulers governed having perished, the cities, towns and villages all obliterated, and the very land itself all burnt up and removed, we think the chances for a continuance of the United States Government would be small. Just so in relation to the Universal Kingdom of God upon the earth. If the earth—the nations, and all is to be burned up, except the rulers, the Saints, we think some other words than those chosen by the Spirit ought to have been selected to express the duration of the dominion and Kingdom. Instead of "shall not pass away," "shall not be destroyed," "an everlasting dominion," "an everlasting Kingdom," etc., a qualifying phrase should have been added, as follows: "The Kingdom shall not be destroyed until the great conflagration shall burn up the territory and inhabitants, thus bringing an end to its dominion."

But inasmuch as such a termination is foreign to the purposes of God, and never will be realized except in the imagination of men, we are satisfied to cling to the plain testimony of all God's prophets, and of Jesus and His apostles, concerning the glorious destiny in store for the Saints of God. "An incorruptible inheritance is theirs—a Kingdom which cannot be moved," says the apostle. Heb. xii : 25. Peter terms it "the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. i : 2. Again, he speaks of it as "an inheritance incorruptible and undefiled, and that *fadeth not away*." No, time will fail to make any impression upon the foundations of that everlasting Kingdom. Fire will not be suffered to touch it, nor war to desolate it. Powerful, perfect and enduring, it will not "fade away."

In strict harmony with this conclusion, we might urge hundreds of positive declarations from all the prophets of God concerning the future restoration of the dispersed tribes of Israel. This outcast people, if God's word be true, will be brought back from their long and bitter captivity when "the deliverer shall come out of Zion," and "turn ungodliness from Jacob." Then "all Israel shall be saved." Rom. xi. 26. We cannot find space for a tithe of the testimony on this all-absorbing theme. We will produce one text however, from the hundreds that we might bring, and let that suffice. The prophet Amos says concerning the land of Israel and its people: "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed, and the mountains (of Israel) shall drop sweet wine, (from the luscious grapes growing there), and all the hills (of Palestine) shall melt, (with the fatness of their productions); and I will bring again the captivity of my people Israel, (by gathering them from the countries of their dispersion), and they shall build again the waste cities, (of Judea), and inhabit them, and they shall plant vineyards, and drink the wine thereof, they shall also make gardens and eat the fruit of them. And I will plant them (the nation of Israel), upon their land, and they shall no more be *pulled up out of their land* which I have given them saith the Lord thy God." Amos ix : 13-15. When Jesus, the Deliverer of Israel, comes, therefore, he will not proceed to burn up this goodly land of promise, but will bring health and prosperity to its arid deserts, and cause its wilderness to blossom as the rose. Yea, "it shall blossom abundantly, and rejoice, even with joy and singing." Isa. xxxv : 1, 2. "The desolate 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 has become *like the garden of Eden*, and the waste and desolate and ruined cities are fenced, and are inhabited." Ezek. xxxvi : 34, 35, In the

face of this testimony we conclude that Israel will not perish in a great conflagration, nor will their land be melted into lava and pass away from before their sight. Instead, they will rest their weary feet on its sacred soil, and *no more* be pulled up out of their land. They will bask in the sunshine of Christ's glorious rule and protection, and be the favored people of God once more.

In concluding the first part of our subject therefore, we sum up the following objections to the theory of a general conflagration of the earth.

I. The word testifies that the Lord laid the foundations of the earth so that it should not be removed forever—that he hath *established* it forever.

II. That after God had completed this work, He was well pleased with it. It was "very good," consequently it does not seem reasonable, much less Scriptural, that He should become so much displeased with His own "very good" work, as to decree its destruction and burn it up. Those who reason thus cast a foul reflection upon God and upon His wonderful works.

III. The entire testimony of the Scripture is, that the earth, in place of being reserved for a great funeral pile, is reserved as the future territory of the everlasting Kingdom of God.

IV. There is not a promise in all God's book of any inheritance or reward for the Saints of God in the future except upon this earth, consequently the theory that teaches the destruction of the earth must be false or else we must grant that the promised reward will never be realized.

V. God's covenant with Abraham compels Him to preserve the land of Canaan intact as the future everlasting possession of that worthy patriarch. It will not do to give him other land. This would be an evasion of the promise. It must be the land *he saw* and *walked on*. Therefore that land will not be burned up.

VI. The planting of the people of Israel in the land, having been decreed, and the fact that they shall never more be pulled out of it, it is certain that no fire shall drive them out of it, much less burn it all up.

In our next we shall consider the texts which seem to conflict with the positions taken, and endeavor to harmonize them with the remainder of the Word. That no real conflict exists is certain. By "rightly dividing the Word" we shall be able to show its perfection and beauty. Until then, farewell.

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### The Child's Paper.

A number of responses have been received to our proposition for the publication of a child's paper, which are all favorable. Numbers have subscribed for two or three copies, but as yet we have not received a list large enough to justify its commencement. As we said at the outset, we are now putting the brethren to the test, to ascertain their desires in this direction. If a sufficient number of subscriptions are received we shall certainly begin the enterprise, but if not, we see no reason why we should do so. All we ask for now is *the names* of those who will take it when we are ready to publish it. We do not ask for the money until then. But when we are ready we shall want every dollar promptly on notice being sent. We want no names that cannot obligate themselves to do this without fail.

It seems almost unnecessary that we should say a single word in reference to the vast importance of the enterprise. Love for our children alone ought to prompt us to action. No calculation can be made of the effects that may follow from a correct moulding of childish thoughts. It is certain that early impressions are scarcely ever effaced. The brain of a child is easily impressed, and ought to be filled with

ideas that are worth preserving—ideas that will prove of lasting benefit. This can be done in no better way than by interesting them through stories and pictures in a paper of their own. Of course, unless parents second the efforts of the editor, by setting a christian example to their children, the effects will not be so apparent nor rapid. Nevertheless, great good can be done, and no money can be spent on them to greater advantage. Mothers, do not you appreciate this? If you do, work for the child's paper. We know one thing, that if the sisters take hold of it, success will crown their efforts. Cannot we interest you?

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### The Conference at Geneva.

It having been our pleasure to attend this conference, we cannot pass it by without a word of praise. Everything, from first to last, moved on harmoniously. Not a jar, not an unkind word, nor a sarcastic reflection was there. Every one seemed filled with that true christian spirit that should animate us at all times. It was truly "good to be there." We can assure those who might have been present and were not, that if they could realize what they have lost by absenting themselves, money nor any other thing could compensate them for the loss. It was "a feast of fat things, of wines on the less well refined." If there was any one present during the entire session who went away feeling unrefreshed, we do not hesitate to say that the soul of such a one is case-hardened by worldly cares, or some other cause, so as to render it almost impossible to awaken a sympathetic chord there. That all our future gatherings may be equally profitable and harmonious is our humble prayer.

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## Correspondence.

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### Selections from the Letters we receive.

At this season of the year we receive many words of cheer and encouragement, and learn of many things of interest to the brotherhood. We deem it advisable, therefore, to publish some of our correspondence, so that others may become posted in the affairs of the truth and its advocates elsewhere. Without further apology, then, we introduce a letter from Bro. Howell, an old and able advocate of the truth, who is now in needy circumstances. Will the brethren respond by relieving his necessities? Remember the words of the apostle John, "who-so hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

MESSRS WILSON, ST. CLAIR & CO.: *Dear Brethren:* I see by the two last HERALDS, that you are calling on your patrons to renew their subscriptions, and to enlarge the list. It is my heart's desire that the call may be responded to, not only to the obtaining of five hundred but as high as five thousand subscribers; then I presume it would be placed on a self-supporting

basis. It is well known that there are brethren which profess the One Faith, that are far better able to pay for fifty copies, than others are for one. Why do they not do it? The reasons are obvious, and need not be stated.....

After reading the above, you will naturally enquire, "where is Brother Howell's subscription?" Which question I will now answer. You may, or may not have heard that on the tenth of September last, I was very severely attacked by the disease known as the flux. Being an old man, (sixty-three past) and not possessing a strong constitution, I was brought very low, so low indeed, that for several weeks, life, or rather its continuance was despaired of, but finally, the M. D. succeeded in arresting its progress. But as misfortunes never come singly, so in my case. Just as I was beginning to recover, the ague set in, with a vengeance, and kept me company for six weeks. All things together I am in a very weak condition, and it will take considerable time for me to regain my former strength, if ever I do. In conclusion, I am not only reduced physically, but also pecuniarily; and I am not able now to pay for either of our valuable periodicals. This is a matter of deep regret to Sister Howell and myself, but I see no way of escape.

My Doctor's bill is about fifty dollars, and where the money is to come from, I don't know.

W. M. HOWELL.

GRAND RIVER, IOWA.

In a letter to the "Banner," Brother Howell writes as follows:—

**BROTHER WILSON:** It was with feelings of deep sorrow that I read in the "Banner" for December 1, a notice of the death of my highly respected and much beloved Brother, S. S. Harriman, of Centre, Wisconsin. Brother Harriman emigrated to Wisconsin from the State of Maine several years ago. At that time he was a firm believer in the doctrine of the universal salvation of all mankind; having been driven into that belief by noticing the difference that existed between sectarian preaching concerning endless misery and the Bible. He viewed such teaching as reflecting upon the character of Deity, as he read in the Word, that "God is love."

After he came to Wisconsin, he went to hear what was to him an entire new doctrine, viz: life only through Christ. Possessing an inquiring and investigating mind, he began to search the Scriptures to see if these things be so. He began to doubt the soundness of Universalism; but not until he had a long conversation with Brother J. M. Stephenson, did he become fully convinced. His eyes then became opened, he saw the harmony, the beauty, the consistency, yes, the glory of God's plan of salvation, which offered eternal life and immortality to those only who would believe and obey the Gospel. Shortly after the conversation alluded to above, he and his wife were baptized, and when the few believers that resided in that vicinity became organized, he and the writer were chosen Elders of the congregation. Brother Harriman was one of the most conscientious men I ever became acquainted with, he must have a "thus saith the Lord," for everything that was said or done as acts of worship. But my letter is growing too long. Brother Harriman has now done with life's trials and toils, he has gone down into the silent grave, where there is no work, nor device, nor knowledge, nor wisdom, but I firmly believe that he will have a part in the first resurrection. I most sincerely sympathize with his beloved family in their great bereavement. I know their loss is irreparable, nothing can fill that vacancy—that lonely void, which cruel death has made in that once happy family, but they sorrow not as others who have no hope.

Yours in Hope,

WM. M. HOWELL.

The following excellent epistle from Bro. Callaway is worthy of especial notice from each of our readers. It breathes a right spirit—one that should animate the breasts of all believers. Read it, brethren, and act upon its suggestions.

**BROTHER WILSON:** Enclosed find two dollars, which pays my subscription up to the last of this month. Please continue sending me the *HERALD*. Continue to herald forth the Gospel of the Kingdom in all its simplicity. *The Gospel* in its purity is known to but few in the present age, and fewer still heed its warnings. Soon will the Savior come as a conqueror, come to establish peace and good will among men, come to the few weary waiting ones, come and give them eternal life, come and relieve all this anxiety. Oh how humbly should we live. Keeping ourselves unspotted from the world, aloof from all that is contrary to his commands, walking uprightly before all men. Are we doing our duty? Are we doing all we can to herald the Gospel of the Kingdom to the world? Some few will hear and obey. A people must be taken out from among the Gentiles for His name. Then let these silent, yet powerful proclaimers of the Gospel, be sent far and wide throughout the world. Yes, and these tracts everywhere.

Support the brethren editing the "Banner" and *HERALD* zealously. Let them know by cash subscriptions that you are ready to do your duty brethren. Kind words and well wishing will not do unaccompanied with the cash. I know brethren who spend enough money in two months for that filthy weed, tobacco, to pay for the "Banner" and *HERALD*, either or both of them for one year. Brethren, awake to your interest. You have children growing up around you, your own precious offspring, able to read intelligibly. How long will you let them be without one of our worthy periodicals? You know not how soon you may be taken from them. Then let them have a paper they will read. Let them learn the things pertaining to the Kingdom and name of Jesus Christ. You have neighbors who will read if the papers are given or loaned to them. Then let us assist in sowing the good seed, let us do our whole duty, and by so doing, our crown will be the brighter. Eternal life cannot be obtained without putting on the whole armor. Each one of us can do something towards furthering the cause of Him who poured out His soul unto death for poor mortal man. Unless we exert ourselves, keep wide awake, and work earnestly for the precious cause we have espoused, the Master will come and pronounce the curse of the slothful servant upon us. Sham orthodoxy with all their boasted knowledge, know not, understand not, comprehend not, the hope of Israel, the hope for which Paul was condemned. Then let us look about and see where we can find some one that will "search the Scriptures to ascertain if these things be so or not. If each of us can save one soul from death, how blessed will be our lot when the Rewarder of all good makes His second advent to redeem the worthy ones. In Hope,

J. E. CALLAWAY.

Bro. Sissons, whose zeal for the truth knows no abatement, writes to us as follows:

**WILSON, ST. CLAIR & Co:** *Dear Brethren:* Enclosed you will find two dollars to be applied as follows: For one dollar please send the *HERALD* to my mother Mrs. Martha Sissons, for the other one dollar please continue sending the *HERALD* to me. Brother Wilson, I am ordering the *HERALD* to my mother unknown to her. You probably recollect my writing to you over a year ago about my father taking exception to your discontinuing his *HERALD*. He at once subscribed for Storrs' "Herald of Life." They sent me a few copies of the paper containing some of their strongest arguments on the "Non Resurrection of the Wicked." I met those arguments in my feeble way, sufficiently so at least, to unsettle their minds, they having declared that their theory was the truth. But after awhile they ceased to write any more to me on this subject. But since then, on June 24, 1869, my dear father was snatched away from us by the enemy death. He was found dead in the field, fastened between the forward wheel of the wagon, and a chestnut tree against which the mules ran and were found. Father was born in Yorkshire, England, September 11, 1811. At the age of twenty-one he came



to this country (1832). In 1838, he was converted to the Presbyterian faith. Soon after this he began to investigate the cause of the poor slave. He was reprimanded and ordered to keep quiet on this subject, but he would not, so they gave him a letter to join the Congregationalists. But during the intervening time, some one scattered the "Midnight Cry," published by Wm. Miller. His mind was earnestly engaged in investigating this doctrine. He embraced it and was one of the boldest advocates of what was termed "Millerism," until Joseph Marsh wrote his articles on the "Coming Age." Since then, he has advocated the coming of Jesus to bless instead of destroy the nations of earth. But how he could couple the non-resurrection doctrine to his faith, is more than I can comprehend. I trust, however, that he sleeps in Jesus, and when the Master comes, I hope he may be brought forth clad in bright immortality. He was a loving husband, a kind father, and respected neighbor. Since father's death I have been writing to mother on these glorious truths as advocated by your paper. So I have concluded to send it to her for six months, to see if she cannot discern between truth and error.

Brother Wilson, I admire the boldness with which you defend the time-honored truths, and the glorious hope of the Saints, as promulgated by the Prophets and Apostles—especially the raising of the Saints to immortality at the coming of Jesus. May you ever have boldness of speech to declare the whole counsel of God in its purity is my prayer

I wish you to send me one copy of the "Herald of Messiah's Reign." I am much pleased with the union of the HERALD and "Banner." I hope the paper may be well sustained. I also hope the proposed Child's Paper may prove a success. As soon as I can secure the means, I shall order two or more copies.

Yours, Truly,  
JOHN SISSONS.

It is with feelings of pleasure that we find room for the following excellent and practical remarks from Bro. Wagoner. We heartily agree with his admonition to preachers of the Gospel, and hope that every one of them may adopt it, or produce a "thus saith the Lord" for pursuing a contrary course.

**BROTHER WILSON:** It is pleasant as we journey life's weary road, to catch an occasional gleam of sunshine. And now, as we near the close of the present year, I am truly grateful to the giver of every good and perfect gift that I am able to look over the past year and find that my labor in the Lord has not been in vain. During last month I received a pressing invitation to visit Miami County, Ohio, where I had previously taught the Word of Life to the people. I responded to the "Macedonian" cry wrung from the honest hearts of men and women seeking the truth, and the result has been that six intelligent souls were immersed in the "One Faith," and after organizing, I left them rejoicing in the truth. A good influence was at work, and a spirit of investigation was going forward that will perhaps result in increasing the little band of God's people, who stand as a beacon light before that community. And let me say to them, as said Paul to some, "ye are our epistle, known and read of all men." Prove yourselves worthy of the title you have assumed. Be indeed and in truth the "people of God." Cultivate the Christian graces, and thus prove to the world that there is such a thing as practical Christianity in the world.

How many places are there where the truth, faithfully set forth, might develop rare jewels that would shine with unfading lustre in the Coming Kingdom of our God! I want to do my part as an humble laborer in my Master's cause.

A word here to my laboring brethren. Do we really pursue that course, in trying to instruct men and women that is best calculated to accomplish the object? Is it necessary that each lesson of instruction to men and women learning God's truth should be prefaced with a devotional exercise, a

prayer, or thanksgiving, or the formal singing of a hymn? That these devotional exercises are positively commanded, I am not calling in question. I understand that these duties devolve upon *God's people when they meet to worship*, and not when they go out into the world to instruct and qualify them to become worshippers.

Is the Gospel really "God's power" to save people? Shall it be the good news told that shall move them to action? If so, then is it necessary to add a further inducement by singing some peculiarly touching melody? Brethren, it is my candid conviction that some, at least, have been prayed and sung into the church that ought to be more perfectly instructed in the Word of God. When the Gospel is fully set before men and women they will generally let us know if they desire to act in obedience. Then let us be faithful in teaching them their duty, and leave the result to the voluntary action of the individual. Yours, for the Truth, J. F. WAGONER.

Many imagine that God proposes to save men from hell torments, whereas His plan is to save them from death, by means of eternal life through Christ. The remarks of our correspondent as expressed in the following letter are to the point:

BROTHER T. WILSON: *Dear Sir:* I perceive my subscription for the HERALD ends on the fifteenth instant, and I cannot do without it. Please send it on. Herewith find enclosed postal order for five dollars to pay for two HERALDS, one for Jesse Wills, of Magnola, and one to me, and the balance in tracts.

My view of the teaching of the Bible since 1846, has been that mankind is totally mortal, that he has been thus since the fall, and must accept the means given by the God of the Bible for redemption from the consequences of the fall (sin and therefore death). Now the penalty for sin is eternal death. God has said, "the soul that sinneth it shall die." In this God reveals Himself in a consistent relation. God made man holy, made him a free man to act by choice, and put him on probation, but man having sinned, God offers him redemption on reasonable conditions; yet when he refuses this redemption, God in mercy dooms him to everlasting death, and puts him back where He took him from—"dust thou art, and unto dust shalt thou return." No injustice is done him, and at the destruction of the Gog power, the universe will be clean, then praise to God will cover the whole earth for creation and redemption, by all then living, and there will not be a devil or a sinner in all God's universe. Amen.

Oh that the Lord may soon come and commence the work of restitution, and hasten on that glorious time—redemption from the dire consequences of sin. From your Brother in that Glorious Hope, W. W. BRICK.

The following from Bro Foore, relative to the Antioch Conference and other matters, is of interest. Our readers will remember the stand we took relative to that gathering. We again repeat our warning, but are glad to learn that our brethren are not disposed to go back to Babylon after once being enlightened by the glorious truths of the Gospel, as a means of salvation to every one who believes with the heart. Let them not fear to do right, be the consequences what they may.

DEAR BROTHER T. WILSON: I would like to tell you about the Antioch Conference. It was the most mixed up thing I ever witnessed in my life. E. C. Andrus, Dr. Field, Himes, Mr. and Mrs. Mansfield and their party, did all the preaching. Mrs. Mansfield said, in a sermon on Sunday, that the one thousand years' reign was all bosh, and all through the Conference, those

who dared to advocate the truth were silenced, and did not dare to preach. Dr. Field said, on Saturday evening, that there would be some saved in every church, and that there was no use dodging that issue, and that a body of believers that rejected the doctrine of the direct operation of the Spirit of God, and believed only in immersion, were very cold. One of the so-called Adventists asked me, on Sunday, how I enjoyed myself. I told him that I had come out of Babylon, and I did not wish to mix up with her any more. He said he enjoyed himself very well.

I should have written to you about this Conference earlier, but waited for some one more able than I am. Then I noticed your article in the *HEBALD* relative to it, and was glad to find so bold an advocate of the One Faith. I do not want the *HEBALD* to suspend, but I wish every brother to send for a copy. I know not of one brother that is not able to take the paper. A great many of those who do not subscribe, if there was a circus, theatre, concert, or some other tom foolery to come along, would find means to attend. They spend their money for that which is naught, such as buying a little strip of silk about two inches wide, to strip over their wives or girls' heads in the form of a bonnet.

I wish the Child's Paper, I am poor, but if you will send me two copies when the paper is printed I will send the money. You will find enclosed a Post Office order for four dollars to pay for the *HERALD* for myself and a new subscriber.

JOHN FOORE.

Bro. J. T. Prime has met with encouragement in preaching the Word of Life in Iowa, which causes him to rejoice, and with him every true disciple of Christ will certainly be glad. God's truth is yet powerful, brethren, to the conversion of souls. Let its sound go out, then, to perishing mortals, and you shall live to see them rejoice in the light it brings to their darkened minds. The letter we have received is as follows:

**BROTHER WILSON:** I have just closed a two weeks' meeting in this place, (Butlerville, Iowa) part of time preaching at two other points. The result has been much more favorable than I had expected. At one point there was an organization of Campbellites. Their preacher, Mr. Webb, has attended almost all of my meetings, and last evening I had the pleasure of hearing him renounce his Campbellism in the presence of his brethren. He told them he had preached the Devil's lie to them for the last time. That from this time on he should preach Christ as the life-giver. He has every appearance of being a noble man. His brethren have all confidence in him, and I believe they will all go with him. I expect to return to this place in about two weeks, when I hope to see many of them obey the one and only true Faith. There is certainly the best chance here for doing good in the proclamation of the Word of Life, that I have seen for many years. My prayer to our Heavenly Father is, that many may become obedient to the Faith once delivered to the Saints. Mr. Webb is poor in this world's goods; he has but twenty acres of land, and it is not improved. I am anxious for him to read your excellent paper. He promised me if you would send him the paper he would send you four new subscribers, and as many more as he could get. I believe he is worthy. You of course can do as you think best. I have promised to send him a few tracts. Brother Stevens and myself will pay for them.

I am anxious to have a paper published for our children containing matter that would not be poison to their youthful minds; but I am too poor to assist you as much as I should like. I will say, however, put me down for one copy, and I will do all I can towards subscribers for both papers.

J. T. PRIME.

The following in reference to the union of the papers expresses the minds of many who have written on the subject. Relative to a weekly issue we can only say, that when we have *succeeded* in establishing our semi-monthly upon a self-sustaining basis, we shall gladly entertain the proposition of enlargement and a more frequent issue. Let our brethren all unite for this end, if they really desire a step in advance.

**BROTHER WILSON:** The last number of the HERALD brings good news, viz: the consolidation of our two papers. I hope it will prove to be a permanent union, and one that will redound to the glory of God. It should have been done ere this time, as we need but one organ through which to herald the One Faith. May it come forth enlarged and improved, giving us a weekly visit, commending itself to every lover of truth is our most earnest wish. We are glad that we can now send you two subscribers for the coming year, hope to be able to send more soon. We want a sample also of the Child's Paper, and we will try and give it a support, knowing that it is much needed by our little folks. Put me down for one.

Yours fraternally,

T. E. ADAMS.

The following short letter contains a few thoughts of importance to unbelievers. If God has a definite plan for the salvation of men, can they be saved by any other?

**FRIEND WILSON:** I send you herewith two dollars for one year's subscription to the HERALD, for it is a comfort to me to see that there are some that will yet stand up for the truth as it is revealed in the Bible. But people around here think me a fanatic for opposing such a perversion of truth as that men have never-dying souls that go to endless joys or woe at death. Now I would like to know what right these people have to claim Jesus as their Lord when they refuse to believe His Word? What better are they than the Pharisees? They pretended to be righteous, in their own way. So with our modern Christians. They pretend to be very zealous in the Lord's work; but it is in their own way, not as taught in the Bible. Now in my way of thinking it seems folly for people to pretend to be Christians and not adhere to Christian character. Again, I would like to know what use was there in Christ and His Apostles giving us a rule or plan for salvation, if every one is at liberty to adopt a plan of his own for salvation?

Yours in hope of the Coming Kingdom,

J. H. BENA.

**ASCENDING TO HEAVEN.**—A brother asks for an explanation of the apparent anomaly contained in John iii: 13. We have not room just now to enter on a full explanation, but just to give the following rendering, "no man hath ascended to the heaven, except, indeed, Him who will come down from heaven, the Son of Man, He being in heaven." Of course, all future at that time. The coming down from heaven is a participle in the aorist tense, and certainly does not mean that He came down from heaven as the Son of Man, but that He will hereafter, having first ascended, then being in heaven, will descend therefrom.—*Sel.*

It is the declaration of the Bible, that "though hand join in hand, the wicked shall not go unpunished," Prov. ii: 21; "that the wicked are reserved to the day of destruction." Job xxi: 30.

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## Miscellaneous.

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[Communicated for the Herald.]  
Report of Conference.

WE reached Geneva at nine o'clock, after a brief ride, on Saturday morning, December 25, 1869, and repaired to the place of meeting. The first impressions were not very favorable, but soon brethren and sisters came in from different and distant parts of the State, and what seemed so unfavorable at first, really proved at last to be one of the best meetings we ever had. The business of the meeting opened by appointing Brethren Richard Appleyard as President, and A. J. Eychaner, as Secretary. After singing and prayer, reports from the different localities were called for, and several responded.

Brother Shannon, reporting for Silver Creek, said, "the Church is in a flourishing condition, *i. e.* strong in the Faith; although their number at present is only fourteen members. They have adopted the system of meeting every First Day of the week." The President remarked that to use the phrase, "have fallen into line" would express the idea better than "have adopted a system."

Brother Joseph Wilson in reporting the status of their congregation said, "Geneva still lives, though our number is decreasing. Not that the brethren are falling away, but Chicago, like a great magnet, is drawing them from us. Our weakness is their strength. This very large representation here to-day is proof of their strength. I think it is worth an effort to do something more in Geneva; and until such an effort is made, who can tell how much can be done? The people are somewhat prejudiced, yet truth can move them. We meet regularly *every* First Day to observe the breaking of bread, and to investigate the Scriptures of Truth in view of the glorious hope set forth in the Gospel. May our hope grow brighter and brighter until the perfect day."

Brother M. Knowles reported the Church at Chicago, a unit. Brother J. M. Stephenson had been lecturing some for them. They meet (in the American Protestant Association Hall, southeast corner of Randolph and Dearborn streets, Room 51, McCormick's Block,) upon the First Day of every week."

Brother A. W. Button, from West Northfield, said, "we meet regularly, and break the bread, and drink the wine in memory of our absent Lord. There are a few names there, who do not intend to forfeit their crowns."

Brother Brown, of Davenport, Iowa, said, "there are but three of us at this place. We have the privilege of using the City Hall, where we hold a Bible class. Some are interested in the Life and Death question. We meet every Sunday. We hope to have some preaching, and think good would be the result." Reports also from Dixon, Aurora, Payne's Point, and other localities, followed those already reported, after which, the Evangelist gave a general report, in which he spoke of the readiness with which the people heard the Word of Life. He said "many purchased books and are investigating. One

young man hired a hall at an expense of twenty-five dollars, in which to hold meetings. Some come ten or twelve miles over roads almost impassable, and manifest a zeal truly commendable. The harvest is great, but the laborers are few." He said, "I am sorry that our young men are driven into the counting room, the farm, the store, and the school room, and not more of them engaged in proclaiming the Word of Life." In short, the reports given from the various congregations were of such a character as to call out our earnest endeavor in favor of the truth. A report was next read by the President of the Financial Committee of Chicago, showing that in some cases the subscriptions to sustain the Evangelist were promptly paid, thus setting an example which it is hoped all will follow. Business over for the forenoon after singing a hymn we adjourned to meet again at two o'clock.

At the hour named we met for investigation. Subject:—"What is necessary for a baptized believer to do in order to obtain the promised rest?" Many very excellent remarks were made, which could only be appreciated by the readers present. Although a verbatim report was most of the time taken, we cannot re-produce it here, as space will not admit. We will, however, give one or two extracts. One speaker said, "that Faith was necessary to salvation will not be disputed, and that baptism holds the same prominent position we all agree; yet we do not usually dwell so long upon the subsequent works. This is wrong. Faith without works is dead, being alone; neither are we saved by works alone, lest any man should boast. Faith and works go together. We are disposed to preach only half the commission. After baptism, follows the observance of all things that Jesus commanded. When a person is baptized, he enters into new relationship with Christ, and the world around him. He then commences the work of building up a character that God will approve, which can only be done by obedience to his commands."

The communion, and the duty of meeting together for this purpose every First Day of the week, was spoken of by another, with the assurance that "the Lord would hearken, and a book of remembrance be written for them." "There is something to be done. What God has commanded we should *obey*, and if we *do* His commandments we shall not be remiss in any duty." Another speaker said, in speaking of the breaking of bread in memory of Christ's broken body: "show me a brother who is not in his place on the First Day of the week, and I will show you a man who does not look upon the institution as binding." One speaker said, "by this shall all men know that ye are my disciples if ye do what I have commanded you." Let me be mistaken about everything else, but not in this. Let me know that I am His because I keep His commandments." "I know your works, said Jesus, and I will keep you in the hour of temptation. Love is the cap-stone of Christian character; without love, the Faith will amount to nothing."

Met again in the evening. Subject for Conference—"Waiting for Christ." Brother Thomas Wilson opened the meeting by an able address of thirty minutes. Three points were brought out. First,

that Christ was absent. Second, that He will return. Third, that some will be waiting for Him. Those who are waiting, are ready, they are the bride, waiting for the bridegroom. He was followed by Brethren Stephenson, B. Wilson, A. W. Button, and others, who spoke earnestly on the point, "*be ready,*" for in such an hour as ye think not the Son of Man cometh. Some will not be ready, they have not made the right preparation, their "old ship of Zion, is nothing but a balloon, and instead of carrying them through the water, it is going through the air."

On Sunday morning we met again. After exhortation and reading the Word, we broke bread in memory of Christ's broken body, and drank wine in memory of His spilt blood, thus showing forth His death until He come. In the afternoon, Brother Stephenson spoke thirty minutes upon the question, "Are there any signs which indicate that Christ's coming is near?" Brother Stephenson is so well known, that it is not necessary to enter into his arguments, or say that it was an able effort. Suffice it to say that all were intensely interested. Others, equally interesting, spoke upon the same question. In the evening, encouraging exhortations were given, and Christian union and fraternal affection bound us nearer to each other and to God. Union of sentiment prevailed, and not a jarring note was heard to break the harmony of the meeting. We may feel sure all returned to their various avocations of life, feeling stronger, and being better than when they came to the meeting. The acquaintances here formed, and renewed, will go with us through life. The bosom will heave and the tear fall at the remembrance of parting with our brothers; yet we hope soon to meet and part no more. Sweeter than the æolian harp of nature, breathed upon by the autumn winds, chanting the sweet sad melodies of the closing year, was the rustle of Bible leaves in the hands of those I loved, as they read their farewells and goodbyes from the Word of God before they took the parting hand. The meeting can only be remembered as a *good one* by all who were present.

On motion, the next meeting will be held at Antioch, Illinois, in the latter part of May, if the brethren desire it.

RICHARD APLEYARD, President.

A. J. EYCHANER, Secretary.

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[Communicated for the Herald.]

### Behold the Man.

In the great work of restoring the all things spoken of by the mouth of all God's holy prophets, is the reconstruction of the Temple, its service and worship. The temple built by Solomon, the worship introduced and established under the especial direction of the Divine Spirit, was on a grand and magnificent scale, but it will be far eclipsed when rebuilt under the direction and superintendence of the greater than Solomon. Each age from the creation of man has had its mode and places of worship. Of the Antediluvian age but little is recorded, yet enough to lead to a correct conclusion. The first direct testimony

is recorded in Gen. iv : 3, 4. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering." Verse 26, "then began men to call on the name of the Lord." These two texts are the only positive testimony recorded : circumstantial testimony is very clear. We refer to the case of Enoch, Gen. v : 22—who walked 300 years with God, and had "this testimony that he pleased God, and was not, for God took him." This affords very strong presumptive proof that Enoch was a man of pure devotion, and adored and worshipped the God of the Bible.

In the Patriarchal age, immediately succeeding the Antediluvian, we have an abundance of testimony concerning the establishment and performance of the worship of the only living and true God. Immediately upon Noah's emergence from the ark, "he builded an altar unto the Lord : and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor ; and the Lord said in his heart, I will not again curse the ground any more for man's sake ; for the imagination of man's heart is evil from his youth : neither will I again smite any more every living thing as I have done." Gen. viii : 20, 21.

As we glide down the stream of time God manifests himself more fully to the children of men. In his call to Abraham to leave a land of idols and idol-worship, and go into a land He would show him, which he should afterwards inherit, He reveals to him his true character, and makes known to Abraham his great scheme of human redemption. He likewise enters into a covenant with him, and makes great and precious promises to him and his seed, of the land of Canaan for an everlasting inheritance. We have in Abraham not only a model faith exhibited, but a perfect pattern of obedience. In his first act in testing his fidelity to his God he erects an altar. Gen. xii : 7. Again in the eighth verse we learn that as he journeyed on, at each stopping place he built an altar, and called on the name of the Lord. Again, after he had been down into Egypt and returned to Bethel, where he had built an altar, he again called on the name of the Lord. Gen. xiii : 1. We cannot further note in detail the traits of his model character, but suffice it to say they are worthy of our most careful study and faithful imitation. The worship of God from the flood to the deliverance of the children of Israel from Egyptian bondage, consists in altar and family worship. Gen. xviii. 19.

Under the law, worship was performed in the tabernacle, a tent or temporary dwelling, that could be taken down at night and pitched again in the morning. This was for Israel's convenience during their journeyings through the wilderness : but we leave much that is deeply interesting in the history of this people, and come at once to the temple of Solomon, and the transfer of the worship of God from the tabernacle to the temple, where it was to be permanently located during the dispensation of the Prophets, or until the Shiloh should come. It is worthy of note to see how often and how severely God punished Israel for worshipping idols.



In 2 Sam. vii. we find God makes known His mind and will concerning His house or temple, through the prophet Nathan to his servant David, the king of Israel. "And it came to pass that night, that the word of the Lord came unto Nathan, saying, Go tell my servant David, Thus saith the Lord, Shalt thou build a house for me to dwell in?" verses 4, 5. The reader is requested to read carefully this chapter to the twentieth verse. This prophecy not only relates to the temple built by Solomon, but to "thy servant's house for a great while to come." This beyond question refers to David's greater Son, Jesus the Messiah; who is to build the temple of the Lord, and to bear the glory of it. Zech. vi. 13. As in the type, so in the antitype,—David was not permitted to build the temple, for he was a man of war, a man of blood; but Solomon, whose name signifies peace, (after David had subdued the land, and given peace and rest to Israel,) received special instruction and direction from the great Architect, and like Moses in building the tabernacle, obeys the instruction given—"see thou do all things according to the pattern shown thee in the mount." And at the completion of the temple, and at its dedication, God manifested His Divine approbation by filling the house with His glory. It is worthy of our careful attention to critically read and ponder the grand and sublime scenes that transpired at the dedication of the temple, and the worship of God in the temple service—the forms of worship—the attitude of the worshippers, the singing by the choir. This was all performed by the Church, not by outsiders, negro minstrels, or theatrical performers, nor by a holy opera at a big salary, but by God's children, whose hearts were fired with holy zeal and devotion. A sad thought steals over the mind as we write, that this beautiful temple with its delightful worship and service, was overturned by the enemies of the God of the Bible.

But God had a plan and a purpose, which have been plainly revealed. He always provides a contingency. This is clearly understood when we understand His purpose in "visiting the Gentiles, to take out of them a people for His Name." But we must hasten,—the time having arrived for the ushering in of the Gospel age, or times of the Gentiles, a change of dispensation, a change of customs and worship becomes necessary, and the temple worship must give place to spiritual devotion and individual service or worship. "Not in this mountain, (Gerizim,) nor yet at Jerusalem, shall men worship the Father, but they that worship Him must worship Him in spirit and in truth." John iv: 15-26. Here allow us to use an illustration in the form of a suspension bridge, which spans the times of the Gentiles, and connects the former with the future age, in which the temple will be rebuilt, and the temple service restored, but on a far more magnificent scale. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive" of the glory and grandeur that will be displayed in the reconstruction of the temple, its service, and its worship, under the Man, "whose name is the BRANCH." The materials used in rebuilding the temple, the time when built, and its duration, and to show a harmony between the temple or city of the Prophets and that of the Revelator, will be sufficient for another article; but we

have so far transcended our limits we fear we have wearied the patience of our kind Editor, as well as the readers of the HERALD, and unless a request for another article is made, we shall not write any more under the heading "Behold the Man."

As we cease our articles on these great truths of the Restitution, a deeply impressive thought comes over the mind—shall we witness and have a share in the glory that is to follow? God grant that we may is the prayer of your unworthy servant,  
N. BOND.

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[Communicated for the Herald.]  
Broken-Hearted.

IN John's account of the murder of Jesus we have it told us, that when one of the soldiers pierced his side after his death, there came out water and blood. In this record, we have at once the explanation of the physical cause of the death of the Christ, and the moral of his life.

Disease, as we all know, is the consequence of sin against God's laws of living. The sin may be our own, it may be that of our parents, or of others. Be it whose it may we suffer the consequence in poisoned blood. Look at the sufferers. There is the man of vice, with countenance marred by alcoholic indulgence, or suffering from loathsome seminal corruption. That is the result of his own transgression. Then there is that puny child, rickety, lame, and scabbed, showing parental wrong-doing or home-sins. The father may be a drunkard, the mother may be improvident, any how the home is in dirty unventilated wind or close, and its interior a human sty—and the child suffers. There again is that poor cripple, victim to unrighteous vaccination laws and abominable medical theories. His parents are both healthy, but the virus of some other sinner taints his blood through inoculation.

But we know that Jesus did no sin, therefore he had no self-caused disease. And we do not suppose he had any by inheritance from his human parents. We do know that the disease he had when he died was not an inherited one. Whence then came it? Apparently from the third source, infection. It is a well-known truth in the mesmeric art of healing, that the operator is liable to take to himself the ailments of which he relieves another. As Jesus healed the sick by such (though higher) spiritual treatment, it would be from thence that he got disease. He could have avoided the infection, even as operators do now, but it was not God's and His will so to do. It had been prophesied that he would suffer, and "so himself took our infirmities, and bare our sicknesses." In Jehovah's infinite wisdom and plan of man's salvation it appears to have been the element of necessary suffering of the Savior. Heb. ii: 10-18. We are unable to comprehend all the reason why, but we can take to ourselves the benefit of it. iv: 15, 16.

Jesus, then, was our sin-bearer in the real physical sense, that he suffered the pains and evils of our diseases in his loving mission of redemption. "He bore our sins in his own body to the tree." And this

is a wondrous proof of love. The fervent *passion* of love sometimes leads to actions of heroism in rescuing the beloved one. But Jesus showed His love in bearing through months, or may-be years, the pains of every variety of suffering. Doubtless he felt the burning pains of inflammation, the pangs of rheumatic obstruction, the chills of cold and ague, headache, fainting, and all the ills which flesh is heir to. And for whom? For those who hated him. Verily, greater love can no man show than this, that a man lay down his life for his friends; but God commends His love, etc.

Yes, there was yet one higher degree of suffering than the sin-bearing life of the Man of Sorrows. There was the "tasting death for every man." Even as He had felt all human pains of life, so He felt all the varied motions of death-agonies. What a reservoir of pain He was! The travail of His soul was indeed much, and the reward had need be great to compensate Him. And it is—even the redemption of the whole creation.

The physical influence of pain, sorrow, disease, is to wear out the tissues of the human body. No wonder, then, that a few months of such suffering as Jesus bore, made Him, the young man of thirty, look fifty years old. Pale, wan, emaciated, He would seem, so that there was no beauty to be desired. Form and comeliness had departed by the consumption of beautifying flesh. At last the disease centered on the heart. Never a nobler heart beat in human bosom than that one of the Nazarene. Every atom of blood which passed through it was charged with love to man. And yet man sent back its streams poisoned with their sins and deoxygenated with their sorrows. And at last they broke that loving heart. Yes, the actual cause of the death of Christ was a broken heart, really, physically broken.

The heart is the strongest muscle of the body. Its compartments open and close eighty times a minute, with a force equal to sixty pounds, so as to send the blood into the minutest pipes at the end of foot, hand, or head. Yet, strong as it is, it is liable to the influence of disease. Anatomists tell us of instances where a sudden shock has broken the thin membrane which divides the compartments, so causing instant death. This is the true broken heart, a case which, however, seldom happens. When we speak of sorrow-stricken friends as dying broken-hearted, we are inexact, because that death proceeds rather from some phase of nervous exhaustion. And what are known as heart-diseases are properly diseases of the membrane covering the heart, or obstructions in the region of it. But there is one disease of this muscle which is occasionally produced by intense suffering, and the termination of which, is an actual rupture of the lining. This is dropsy of the heart. It is said to be one of extreme suffering, as may be well imagined. It appears to be a disease where the secretions from the blood are thrown back upon this engine, instead of being discharged from the various outlets. Its symptoms we see in Jesus, in apparently a more intense degree than in any other instance.

He had wept over Jerusalem. But when He shed tears at the grave of Lazarus the fount appears to have dried up, and the water of

sorrow had no more outlet. We know from the red and swollen eyelids after weeping, that tears are of an acid nature, scalding the tissues on which they flow. If then these, instead of being discharged by the outlet of the eyes were thrown back upon the heart, intense sorrow all the while causing an increased secretion of them from the blood, we see whence came the water which flowed from the pierced side of our future king. It was nothing more nor less than unshed tears.

But there was a previous symptom of His disease in Gethsemane. His physical agony forced the blood through the pores of the skin, so that He sweat great drops of blood. How gorged must have been His heart and arteries with its intrusive matter when the veins almost ceased to perform their offices, and instead of carrying back their streams to the lungs and heart, forced their contents through the skin. In any other case this would have been fatal. And Jesus seems to have feared it being so then. So I understand his prayer:—"Father, if it be Thy will suffer this *cup* to pass from me now," etc.

The author of the letter to the Hebrews, says, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;" v: 7, and we know of no other record which answers to this. O, then, how infinite the love of the Lord Jesus, to pray for more life to bear yet further suffering and a cruel death.

But I cannot bear further to trace His agonies. Yet if the mere contemplation of His sufferings be painful what must they have been at last, when the noble heart broke under the added pain of the cross; under the night of the Spirit which forced out the cry "Eli, Eli, lama sabachthani," under the last convulsion caused by the vinegar and the gall.

Oh, brethren, is it not a proof of the divinest love which ever heart possessed, of the noblest character ever conceived? Is He not worthy of all our love, of all our service, of all our worship? Shall we not say, "worthy is the Lamb?" etc.

And those who have not yet believed and accepted him, how can you resist? Surely his broken heart for you will break your walls of unbelief.

J. W.

DUNDEE, Scotland.

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[Communicated for the Herald.]

Where is Bozrah?

ESAU and Jacob were brothers. Esau sold his birthright to Jacob for some red pottage, and from that time his name was called Edom. Esau and Jacob lived in Canaan together for a while, but in process of time their substance became so great that they could not dwell together; so Esau took all that he had and went into the country, in and around Mount Seir. Whether or not this Seir is the Mount Ilor where Aaron was buried, is not certainly known. It seems, however, that it was in a southern direction from Palestine. On many maps Seir

and Hor are represented as the same mountain. In the account of Aaron's death (Numb. xx:), Mount Hor is spoken of by the historian as being "by the coast of the land of Edom," and would favor the idea of identity. This much, however, is true, that the country of Edom was so called from the name applied to Esau after he ate the lentiles. The Bible account is, "And these are the generations of Esau, the father of the Edomites, in Mount Seir."

Having now established the fact that the country known as Edom received that name from Esau, the brother of Jacob, we are prepared to take another step toward finding Bozrah, viz: trace the posterity of Esau or Edom, as the name of a people anciently gave a name to the place where they lived. The reader is requested to take the Bible and open it at the thirty-sixth chapter of Genesis. In verse twenty-two we read, "And the children of Lotan were Hori and Heman;" verse eleven, "And the sons of Eliphaz were Teman, Omar," etc. Without doubt Mount Hor was named from Hori, Mount Teman from Teman, and Mount Seir from Seir. The heads of families in time became dukes. Hence we read in verse twenty-nine and thirty of a line of dukes who reigned in and about Mount Hor or Seir, and after these of kings, who ruled the descendants of Esau or Edom. It is probable that their kings were taken from their own cities. Hence we read, verses thirty-one to thirty-three, "And these are the kings that reigned in the land of Edom before there reigned any king over the children of Israel, (Jacob's name was changed to Israel, and it is natural that they should be spoken of here.) And Bela, the son of Beor, reigned in Edom, and the name of his (native) city was Dinhabah; and Bela died, and Jobab, the son of Zerah, of BOZRAH, reigned in his stead." From this we conclude that Bozrah was either a city or country in the land of Edom over which Jobab reigned. From the first chapter of Chronicles verses forty-three and forty-four, it seems probable that it was a city, and from the position of the seat of the kingdom of Esau, to have been near Mount Seir. I know of no city or country that answers the description of Bozrah, as given by Jeremiah, so well as the rock-hewn city of Petra. The word Bozrah signifies a strong, or fortified city. How glowing is the description of this rock-hewn city as given by the weeping Prophet! "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste and a curse, and all the cities thereof shall be perpetual wastes.....For lo, I will make thee small among the heathen, and despised among men. Thy terribleness hath deceived thee, and the pride of thine heart. Oh, thou that dwellest in the clefts of the rock, that holdest the height of the hill, though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." And then, that the prophecy may not be misapplied to any other city or country than Bozrah, or the country of Edom, the Prophet continues: "Behold, he shall come and fly as the eagle, and spread his wings over Bozrah, and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs." Jer. xlix: 7-22. The ruins of Bozrah, now known as

Petraea, begin to appear as the traveler leaves Mount Hor, going eastward toward Wady Mousa, and about three or four miles distant. Nothing could have exceeded the splendor, wealth and pride of this city when in the zenith of her glory. But the cities of Idumea have been made a *perpetual waste*, as the Prophet said. Surely it is "*small among the heathen and despised among men.*" The wild Arab shuns it in his wanderings. Its palaces are yet grand, though in ruins; yet these wild denizens of the desert despise the grandeur of Bozrah's desolation. Why this utter desolation? If grape-gatherers glean a vineyard, they will yet leave some; but God has made Esau bare, and an utter desolation. I conclude, then, that Bozrah is a city, and none other than the rock-hewn city of Petraea, east of Mount Hor, in the land of Edom. Some are of the opinion that Jesus will pass through this city *en route* for Jerusalem, after leaving Sinai, with ten thousand of His saints, which certainly is worthy of investigation, if Isaiah lxiii: 1, refers to Jesus.

A. J. БУСПАНЕР.

[Communicated for the Herald.]

"To-day"—a Reply.

BROTHER WILSON:—In the HERALD of October 15th, I noticed an article on the subject of "to-day," the errors of which I shall endeavor to correct. It is not best to let truth and error get mixed, for truth is sure to be hid.

I am aware that there is much controversy about the term "to-day," which is a compound word of *to* and *day*, and signifies present time. How any one can make it mean a space of two thousand years, when there are no circumstances to prove it, is more than I can comprehend. We nowhere find such use of the word in the New Testament, not even by implication, much less in plain teaching. The word "to-day" is used about thirty-five times in the Bible, and in no place does it mean one hundred years, let alone two thousand; hence you see there is no scripture to prove it. It is said that "it is evident that the time 'to-day,' and the time when the Kingdom is to be established are one." I very much doubt this and call for the proof. We think that the statement is in league with the so-called orthodox churches of to-day, and no doubt would be applauded by them, because they believe that the thief was with Christ that very day. Let us now turn to the scripture and see what is said. "And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in paradise." Luke xxiii: 43. Let us go back and see what was the character of the person that our Savior spoke to. In verse thirty-two, we read, "There were also two other malefactors led with him to be put to death." From this, we conclude that two persons called malefactors were about to die as thieves. Matt. xxvii: 38-44; Mark xv: 27. In verse twenty-eight it says, "He was numbered with transgressors," more than one.

Again, let us see what is the scripture teaching concerning malefactors, thieves, robbers, and murderers, etc. Please read the following, 1 Cor. vi: 9, 10; Gal. v: 21; 1 Tim. i: 9, 10; 1 John iii: 15; Rev.

xxi : 8. This testimony affords proof positive that they shall not inherit the Kingdom of God. From the foregoing we must conclude that there is no eternal life, or promised reward in the Kingdom of God for them. We believe, therefore, that it is reasonable and in harmony with other Scripture to conclude that the reply our Savior made was in the form of a question, and should be read as follows : " Verily I say unto thee to-day, shalt thou be with me in paradise ? " Punctuation is not inspiration ; we therefore place the comma after to-day and the interrogation point at the end of the question. The thief knowing what his own character was, could but remain silent. That the thief did not go with Christ that very day to paradise is further evident from the fact that Christ did not go, for he yielded up the ghost, or spirit, or breath, and was buried that same day. It does not say that the body yielded up Jesus, but that Jesus yielded up his breath ; hence Jesus was left, and Joseph laid him in his new tomb. The word Paradise is spoken of three times in the Bible, and if I mistake not the meaning is a beautiful spot, a pleasant place, a place much to be desired, like th garden of Eden was before Adam sinned. It is said, " To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii : 7. May this be our happy lot. I have long desired it.

J. A. MOYER.

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[Communicated for the Herald.]

### What is Truth ?

WHAT is truth ? Be sure, first of all, that you ask it honestly and earnestly. Be sure that you earnestly desire the truth. Many other things, even while professing to seek the truth, you may still love more than the truth. You may love your own creed more than the truth, you may love your own sect more than the truth, you may love logic more than the truth, or the mere pursuit of truth more than the truth itself, or that which the truth brings, more than that which the truth is.

What is truth ? Be sure, next, that you are willing to receive the truth. Perchance it may come in a way that you looked not for, and with terms which you cannot brook. Marvel not if it cross your prejudices, offend your taste, baffle your reason, abase your 'pride, and demand all that you have as its price. Docility, teachableness, the intelligent humiliation of your finite intellect before the Infinite intellect, the rational subjection of your human reason to the Divine Reason, it will at last exact as its indispensable preliminary condition. And let it not startle you, it will require the immolation of yourself upon its sacred altar ; as entire, as unreserved as ever was the sacrifice of martyr at the burning stake, or ever you can behold its spotless glory. Its portals are so low that the meanest must stoop ; its shrine so holy that the proudest must kneel. A little child is the model of its votary. " Except ye be converted and become as little children, ye cannot enter the Kingdom of Heaven." Never as a sceptic or critic, only as a pupil, a disciple sitting at the feet of Jesus with a meek and lowly heart, can you learn what is truth.

WILLCOX.

## Poetry.

[Communicated for the Herald.]  
THE NEW CREATION.

REVELATION XXI: 1-9.

Lo! what a glorious sight appears  
To our admiring eyes!  
The former seas have passed away,  
The former earth and skies.

From Heaven the New Jerusalem comes,  
All worthy of its Lord;  
See all things now at last renewed  
And Paradise restored!

Attending Angels shout for joy,  
And the bright armies sing;  
Mortals! behold the sacred seat  
Of your descending King!

The God of glory down to men  
Removes His blessed abode;  
He dwells with men; His people they;  
And He His people's God.

His gracious hand shall wipe the tears,  
From every weeping eye;  
And pains and groans, and griefs and fears,  
And death itself shall die.

Behold, I change all human things,  
Saith He whose words are true;  
Lo! what is old is passed away,  
And all things are made new.

I am the first, and I the last,  
Through endless years the same;  
I Am, is my memorial still,  
And my eternal name.

Ho, ye that thirst! to you my grace  
Shall hidden streams disclose,  
And open full the sacred spring  
Whence life forever flows.

Blessed is he that overcomes,  
I'll own him for a son;  
A rich inheritance rewards  
The conquests he hath won.

But bloody hands and hearts unclean,  
And all the lying race,  
The faithless and the scoffing crew,  
Who spurn at offered grace—

They seized by justice shall be doomed  
In dark abyss to lie,  
And in the fiery burning lake  
The second death shall die.

O may we stand before the Lamb,  
When earth redeemed from fall  
To hear the Judge pronounce our name,  
When God is all in all.

J. M. FIFE.

## Died,

At his residence, near Plymouth, Marshall County, Indiana, December 12, 1869, Brother OLIVER P. TABER, aged twenty-five years, nine months, and five days.

Brother Taber had weak lungs, and his health had been poor for several years past. Some two weeks before his death, he was severely attacked with dyspepsia, and when getting better, the brain fever set in so severely, that in a short time he became delirious, and remained so, except at short intervals, until his death. Brother Taber has left a wife and child, brothers, sisters, and aged mother to mourn his loss. He was a live member of the Church at Antioch. His loss is therefore deeply deplored. But we sorrow not as others who have no hope; for he has left with us a cheering hope, that he will be resurrected at the second coming of the Lord. Until then he will sleep in Jesus. May we all prepare to meet him in that glad day, released from mortality and death.

A funeral discourse was preached by Brother S. A. Chapin, from 2 Tim. i: 10. The source of Eternal Life, was the theme.  
RICHARD CORDALEY.



# THE HERALD

OF

## The Coming Kingdom.

No. 3.

FEBRUARY 1, 1870.

VOL. III.

### Editorial.

#### An Exposition of 2 Peter iii: 10.

"But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

In entering upon an exposition of this controverted text, we remark, that it must be interpreted either literally or figuratively. If literally, then we must be careful to give every statement its full and obvious import, inasmuch as this class of testimony leaves no room for imagery, or drapery, as does the figurative and symbolic.

Before proceeding with our exposition, however, we will test the literal interpretation, and see what conclusions we shall reach.

Without dwelling at present upon the "day of the Lord" referred to in the text, and its sudden manifestation, we will come at once to the results which are to follow its introduction.

First. "The heavens shall pass away with a great noise." The word here translated "heavens" is *ouranoi*, *ouranoi*, and signifies "the space above the earth—the expanse of air and sky." This firmament, or heavens, according to a literal interpretation, is to pass away with a great noise, or as the Diaglott renders it with a "rushing sound." What is to cause this sudden departure of the heavenly expanse? According to the twelfth verse we learn that it will be brought about by fire—"the heavens, being on fire shall be dissolved," or loosened, unfastened, released, and set free, as the original word signifies. Being thus released by fire, they will pass away with a rushing sound.

Second. "The elements shall melt with fervent heat," or as the Diaglott renders it, "the elements, burning intensely, shall be dissolved." The elements here spoken of signify "the primary matter." This primary matter, burning with intensity, will be dissolved, or as the word *τηκεται*, *teketai*, in the twelfth verse signifies, will be melted down, as metals are smelted—reduced to a liquid condition, by reason of the intense heat brought to bear upon it.

Third. "The earth also, and the works that are therein shall be burned up." That is, shall be burned as a sacrifice is burnt, burnt down. It shall burn till there is nothing more to burn, and consequently the fire will go out of itself. This is the literal signification of the Apostle's expression—"burned up."

If language can be employed, to express a more perfect and complete removal of the heavens above our head, the elements, or primary matter, and the earth on which we live, together with all the works of man upon it, then we are at a loss to conceive how it could be framed—that is, if we adopt a literal interpretation of the Apostle's declaration. It will not answer, as some do to claim a literal interpretation, and yet disallow its fulfillment in the fullest sense. A *purification*, or *cleansing* of the *present* heavens and earth by fire, or any other agency, will not be a passing away, and a burning of them up, as the language plainly requires, in order to make room for a *new* creation. Peter says, after declaring that the old ones shall be dissolved and melted with fire, that "we look for *new heavens* and a *new earth*." This word "new" is often found in the Scriptures, and is always used in contrast with something that has become old. For instance, the Lord declares that He "will make a *new covenant* with the house of Israel." Heb. viii: 8. This is the same word in the original, but who will declare that the new covenant here referred to will only be the old covenant revamped? A literal interpretation of the word *new* requires a previous existence of something which has become *old*, by reason of the introduction of that which is *new*. Two distinct things—one old, and the other new. Figuratively speaking, we sometimes call an old article that has been cleansed, new, yet strictly speaking, it is not true. A literal interpretation will not tolerate such a use of language.

We conclude, therefore, that a fair literal interpretation of Peter's declaration requires,

I. A literal loosening and unfastening, by the agency of literal fire, of the literal heavens, sky, or expanse above the earth, and then their literal removal, or passing away with a great noise, or a rushing sound.

II. A literal melting away of the elements or primary matter, by the intense heat of literal fire. That is, the general formation of things will not simply be changed by fire, and a new and more beautiful order evolved thereby, but the fire will be so intense and searching in its character, that it will take hold of the elementary matter of the present creation, and melt it as metals are smelted in the fiery furnace.

III. A subjection of the earth on which we live to the same literal fiery ordeal, together with the works upon it, and a continued burning of it until the fire goes out of itself, there being no more fuel for consumption.

This tremendous conflagration having thus accomplished its mission by completely destroying, melting, and removing from their present foundations the heavens and earth now existing, together with the elements thereof, a vacuum will be formed, so to speak, which will be filled by the introduction of "new heavens, and a new earth," "the *first* heaven and the *first* earth" having "*passed away*." Rev. xxi: 1.

These results of a literal interpretation of Peter's language, therefore, compels us to spiritualize the testimony of David, where he declares that the Lord "laid the foundations of the earth that it should *not be removed forever*." Psa. civ: 5. We are also forced to interpret spiritually God's covenant with Abraham, to give him the land of Canaan for an everlasting possession, inasmuch as this goodly land, according to such an interpretation, is destined to perish by fire, and to pass away forever. God's Kingdom also, which it is said will be established on the ruins of all other kingdoms, and stand as a changeless monument of His Almighty power, although uninterrupted by bloody wars, will nevertheless finally be rooted out of the earth by the intense fire of that great day, and the very territory over which it is declared that "there shall be one Lord, and one King over all the earth," shall be burned up.

Israel, after God has sent forth fishers and hunters among the nations, and has gathered them back to Palestine, the land of glory and beauty; after He has planted them there, and given them His word that they shall *no more* be pulled up out of it; after He has caused their cities to be rebuilt, and their desolate places to become like the garden of Eden; after He has "got

them praise and fame in every land where they have been put to shame," and has caused the nations to "go up year by year" to Jerusalem "to worship the King, the Lord of hosts;" after all this scene of transformation has taken place through the agency of Jesus, then, as if repenting of all the good that He has done, He causes a fire to be kindled that shall burn to the lowest hell, and reach to the firmament of heaven—for what? Simply to destroy the ungodly. And is it possible that God will literally melt the heavens and earth, this stupendous work of His almighty power, in order to dispose of an army of sinners who have wrought wickedness in His sight? Never! He has no such intention. Instead of this the earth will be the everlasting inheritance of the righteous, but the wicked shall be destroyed *out of it*. To destroy and to root the wicked *out of* the earth is one thing. but to destroy the wicked *and* the earth together is another. The wise man has declared that "the upright shall dwell in the land, and the perfect *shall remain in it*, but the wicked shall be cut off *from* (not with) the earth, and the transgressors shall be rooted *out of it*," (not burnt up *with it*.) Prov. ii: 21, 22.

It must be clear to every candid, reflecting mind, therefore, that Peter's language, as expressed in our text, cannot be interpreted literally. It must then be figurative. This we shall endeavor to show in

#### OUR EXPOSITION OF THE TEXT.

Adopting the "Diaglott" rendering, we find on reference to the chapter under consideration, that Peter endeavored to "stir up the sincere minds" of his brethren "by remembrance, to recollect the *words previously spoken* by the Holy Prophets," etc. Why this admonition to remember the Prophetic word? Because "in the last of the days scoffers will come with scoffing, walking after their own lusts, and saying, Where is the promise of His presence? for from the time the fathers fell asleep all things continue in this way from the beginning of the creation." Here we have the secret of the Apostle's admonition. It was to guard his brethren against the infidel tendencies of scoffing men. These unbelievers would point back with triumph to the ages past, and call to view the unchangeableness of earth's affairs, in order to prove the falsity of God's word concerning the future coming of that great day of the Lord which His prophets declared should come. This great day which has been the hope of His people from the foundation of the world, it would seem was delayed. Yet the "Lord of the promise is not slow, as some regard slowness," says the apostle, "but is patient toward us, not willing that any one should perish, but that all should come to reformation." This kindness and long-suffering of the Lord, therefore, would actually be used as an argument by these impious scoffers, in order to undermine confidence in His Word. The apostle, however, shows us that "this purposely escapes them, that the heavens were of old, and the earth out of water and by means of water subsists, by the word of God." On an examination of the original we are satisfied that a better rendering can be given of this verse than any we have seen. The word rendered "standing" (margin, consisting,) in King James' translation, and "subsists" in the Diaglott, is *συνεστωσα συνεστωσα*, from *συνιστημι*, *sunisteemi*, signifying "to place or set together, to associate, unite, band together, make solid, firm, bring into order." With this interpretation of the word it is clear that the apostle refers back to the creation, when, as the record says, "the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved (or brooded) upon the face of the waters." Gen. i: 2. The word of God then went forth in successive commandments, resulting finally in bringing order out of chaos. The great waste of dark waters, by means of God's word, were made instrumental in forming the earth, for, as Peter testifies, "the earth, out of water, and *by means of water*, was banded together," brought into order, made solid. That is, those particles which previously were a component part, so to speak, of the great deep, were, by the word of God, brought together and united into a solid earth, thus demonstrating the power of God's almighty word, when once spoken.

The object of the apostle evidently is, to establish confidence in God's word, by reference to its workings hitherto. This done, confidence in its future fulfilment will be certain. As a result of the word spoken, then, he refers us first to the creation itself, and secondly to the deluge, for, after declaring that this stupendous work of creation was accomplished "by the word of God," he says, "by which (word) the then world (*κοσμος, kosmos*), was destroyed by a deluge of water."

It is important, before we proceed further, to determine the character of the destruction spoken of, so as to establish a precedent for that which is to come. This is necessary, seeing that the apostle in the next verse introduces a comparison, as follows: after saying "the THEN world was destroyed," etc., he says, "but the PRESENT heavens and the earth, by the same word, are treasured up," etc. In King James' version the comparison is between "the world that *then was*," and "the heavens and the earth which *are now*." If then we can determine the character of "the world that then was," we shall be able to determine that of "the heavens and the earth which are now." The first, by the word of God, has been destroyed, and the second, by the same word, is reserved for destruction in the day of the Lord.

By reference to Genesis vi. to viii., we find a complete account of the destruction of the first world. The reason given for it is, that "God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually." Therefore, He resolved to "destroy man whom He had created, *from the face of the earth*, both man and beast, and the creeping thing, and the fowls of the air," for "the earth was filled with violence;" it was corrupt, for "all flesh had corrupted His way upon the earth." Therefore, says He, "I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life from under heaven, and everything that is *in the earth shall die*." "And it came to pass after seven days, that the waters of the flood were upon the earth." "And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lifted up above the earth." As a result of this flood "all in whose nostrils was the breath of life, of all that was in the dry land, died. And *every living substance was destroyed* which was upon the face of the ground, both *man and cattle*, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth, and Noah only remained alive and they that were with him in the ark." "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth, and Noah removed the covering of the ark, and looked, and beheld, the face of the ground was dry."

We have quoted thus copiously in order to show what "the world that then was" consisted of. It is clear that the literal heavens, or literal earth, formed no part of the world that was *destroyed*. Instead, it was those living beings in whose nostrils was the breath of life, that were made the subjects of destruction. The object God had in view was to purify the earth by bringing to a sudden end those who corrupted His way on the earth. The wickedness of man was great, so great indeed, that it repented Him that He had caused him to exist. The world that was then destroyed, therefore, was not the literal earth upon which man lived, for after the flood subsided the *ground* was still there, and the olive trees were growing upon its surface. But the world of inhabitants had perished. That wicked *kosmos* was thus terminated by God's judgment upon it, and a new one commenced with Noah and his family as a nucleus. This new *kosmos* the apostle refers to in comparison with that which perished. He speaks of it, however, under the figure of "heavens and earth." This is not uncommon. In fact, one of the definitions of the word *kosmos* as given by lexicographers is, "the heavenly bodies, earth," etc., owing to the order and arrangement that prevails in their constant course. This order and arrangement of the heavens and earth is used also to represent the world of inhabitants—mankind. Consequently we find in the Word of God that sometimes the governments of earth are represented as "heavens and earth," and

sometimes as a *kosmos*. In either case, the same community of inhabitants is meant. So here, Peter refers to the *kosmos* or "world that *then* was," as having perished, whilst "the heavens and the earth (or *kosmos*) which are now," "are kept in store," etc.

An objector might say, what right have you to interpret the expression "heavens and earth" literally in verse five, and figuratively in verse seven? We reply that changes of this sudden character are not unfrequent in the Prophetic Word. It is evident that when the Apostle speaks of "the *present* heavens and the earth," he does not do so in contrast with the literal heavens and earth referred to in the fifth verse, which God's word produced at the creation, but with "the world that *then* was," that is, the world or first *kosmos* that existed from the creation to the flood. Those who claim that the Apostle's contrast of the *present* heavens and earth relates to the literal heavens and earth will be forced to show that the literal heavens and earth which God formed at the creation *perished at the flood*. Such a task we think no one will undertake, after reading the account given in Genesis. If any point is clear it is this, that the heavens and earth that Noah's eyes saw *before* the flood were the same that he saw *afterwards*. We have the warrant of sacred history, therefore, for asserting that when the Apostle says "the present heavens and earth are reserved," etc., he does not mean the literal heavens and earth, because he contrasts them with a former *kosmos*, or if we may be allowed the figure, a former heavens and earth which *perished*, and by reference to the sacred word we find that the destruction was confined to the breathing creatures, all of whom were swept from the face of the earth. The *earth* was *preserved*, but its corrupt inhabitants were *destroyed*. So it will be in the future, or else the Apostle's reference to the former judgment is worth nothing.

We conclude, then, that when the Apostle says that "the *present* heavens and the earth, by the same word (of God) are treasured up, being kept for fire to a day of judgment and destruction of impious men," he simply meant that the present world (*kosmos*) in contrast with the former world that perished, is treasured up, etc. The object and result of the judgment of "the *then* world," was a complete removal from God's sight of all that opposed His will, and corrupted His way on the earth. So in the judgment of the *present* world, (or heavens and earth,) the result will be a purification of the earth by a removal of everything offensive to Him. In order to effect this great work "He hath appointed a day in which He will judge the world in righteousness, by that man (Jesus) whom He hath ordained." Acts xvii: 31. The present order of society, social, political, and ecclesiastical, is described under the figure of "heavens and earth," just as the society of Noah's time is spoken of as "the world." This "heavens and earth" must be removed in order to find room for the "new heavens and new earth" which Jesus will introduce. At present they stand opposed to their introduction. Men's hearts are deceitful and desperately wicked. The times are rapidly approaching a likeness with those of Noah and Lot. The present order or constitution of things never can bring peace or righteousness, consequently God has decreed its removal. As Peter says, "it is reserved unto fire against the day of judgment and perdition of ungodly men." When the day of the Lord is ushered in by Jesus, the great work will begin. The Prophets abundantly testify as to its character. It will be initiated by devastating and fiery judgments poured out on the enemies of God. This great work of subjugation and dissolution will go on—the "fire of God in Zion, and His furnace in Jerusalem," (Isa. xxxi: 9,) will burn until every species of corruption is burned from the face of the earth, and until the present "heavens and earth" or *kosmos*, is entirely supplanted by the new constitution, or Kingdom of God on earth. So searching will the fiery judgments of God be, in that "day of the Lord," (a day of one thousand years,) that the very elements, or primary matter of which the present corrupt order is composed will be melted down and removed. Not a vestige will remain of the present constitution of things, but a new and heavenly order, one framed by God, will supplant it, and then

it will be said that "the former things are passed away." "Holiness unto the Lord" will be the prevailing motto in that day, and the earth, the seas, and all created things will rejoice before Him evermore. "The kingdoms of the world" will then have "become the Kingdom of our Lord and of His Christ," and all His enemies will be humbled in the dust. It will then be manifest that God's judgments have been abroad in the earth. The fire of which Peter speaks will then have accomplished its great work, and every particle of the present world, or heavens and earth, will have passed away, and a new world introduced which "shall not pass away," but it shall stand forever. This is the "third heaven" which Paul saw in vision, when he "heard unspeakable words which it is not possible for a man to utter." 2 Cor. xii: 4. The first heaven perished with the flood; the second (or present) heaven will pass away with a great noise, in the day of the Lord (Jesus,) and the third (or new) heaven, which shall remain forever, will then be created, where all shall be immortal and glorious, death and the grave having been cast into the lake of fire, together with all the enemies of God. Do not forget, however, that the same literal heavens and earth witness these successive changes. This "gross earth," as it is called by many who are straining every nerve to obtain a few of its broad acres, has been the theatre of operations for the Antediluvian world, or heavens, and it is still the theatre of the present heavens, and will be the theatre of the third heavens—the great and glorious Kingdom of God,—the everlasting abode of the Saints.

Having ventured to defend the figurative interpretation of Peter's language, relative to the heavens and earth, it now remains for us to furnish a precedent for so doing. The only safe rule for interpreting Scripture is to allow it to interpret itself. This rule we will now apply to the case in hand.

#### A FIGURATIVE EXPOSITION NOT UNPRECEDENTED.

Some twenty-five hundred years ago, the Lord determined to visit the land of Idumea with judgment on account of the relationship it had sustained to Zion and her people. He determined to bring ruin and desolation upon it, and thus make an utter end of that country. The Prophet Isaiah predicted the approach of this judgment as follows: "The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Speaking of this slaughter he says: "Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven, behold it shall come down upon Idumea, and upon the people of my curse to judgment." Isa. xxiv: 6, 3-5. Here is a prophecy that has had its fulfillment, and the land of Idumea to-day continues under the curse pronounced and executed upon it. But can any one say that the host, or stars of the literal heaven were dissolved at that time, or that the literal heavens were loosened and passed away, being "rolled together as a scroll," or that the stars fell down literally, as a leaf drops off a vine, or a fig from a fig tree? We think no one will venture to assert a literal fulfillment of this prophecy. Suppose our friends who insist on a literal interpretation of Peter's prediction, had lived previous to the destruction of Idumea, and had read the prophecy of Isaiah concerning it, would they not have been compelled by their rule, to interpret it literally? Yet, its fulfillment shows that such an interpretation would have been false. Equally inconsistent and fallacious, we believe, is their interpretation of Peter.

Again, at about the same period, the Lord caused Isaiah to prophesy concerning the judgment of Babylon. In the thirteenth chapter we read, "The burden of Babylon, which Isaiah the son of Amoz saw." "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land

desolate, and he shall destroy the sinners thereof out of it; FOR THE STARS OF HEAVEN AND THE CONSTELLATIONS THEREOF SHALL NOT GIVE THEIR LIGHT; THE SUN SHALL BE DARKENED in his going forth, and THE MOON SHALL NOT CAUSE HER LIGHT TO SHINE."....."Therefore I will SHAKE THE HEAVENS, AND THE EARTH SHALL REMOVE OUT OF HER PLACE, in the wrath of the Lord of hosts, and in the day of His fierce anger." The accomplishment of this great prediction is summed up in the following language, in verse seventeen,— "Behold, I will stir up the Medes against them, (the Babylonians,) which shall not regard silver, and as for gold they shall not delight in it, their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb, their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah." The ruins of this great city tell us, in language unmistakable, of the fulfillment of this great prophecy, yet does any one suppose that the literal sun stopped shining then, or that the literal moon refused to give forth her light. Did the literal stars grow dark, or the literal heavens shake? Dare any one say that the great earth on which we stand was removed out of its place at that time? We think not. All that we can claim for this language is a figurative interpretation, if we confine our conclusions to the actual fulfillment, which we are bound to do, seeing it is all in the past. If God could predict that the mountains would melt with blood, the stars of heaven be *dissolved*, the heavens be rolled together as a scroll, the host thereof drop down as a leaf from the vine; the sun, moon, and stars be darkened, the heavens be shook, and the earth removed out of her place; we say, if God saw fit to predict all these wonderful events in connection with the overthrow of two kingdoms, Edom and Babylon, need we be astonished if through the mouth of Peter he repeats the language, in connection with his prediction of the approach of the great day of the Lord—a day which will not only witness the passing away of one or two kingdoms, but of all kingdoms and dominions "under the whole heaven?" If it was not literally fulfilled in the past, why contend for a literal fulfillment in the future? As we have seen, the removal of the heavens and the dissolution of the stars has been fulfilled in the past, by the removal and dissolution of the kingdoms of Babylon and Edom. When all the kingdoms of earth are dissolved, and made like the chaff of the summer threshing floor, so that the wind shall carry them away, will not the language of Peter be as perfectly fulfilled as was that of Isaiah? Most certainly it will.

Space forbids the introduction of other testimony equally explicit. We do not see, however, how any one can escape the conclusions reached by fairly canvassing the texts adduced.

We shall now conclude our evidences by reference to the Prophets concerning the new heavens and earth spoken of. Peter, in the outset of his admonition, requests his brethren to "be mindful of the words which were spoken before by the holy Prophets." 2 Pet. iii: 2. He also adds that "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." v. 13. We will heed the Apostolic injunction, and refer to the prophetic word concerning this long-looked for heavens and earth.

Isaiah (lxv: 17,) says, "Behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind." Here we have a plain prophecy concerning a new creation of both heavens and earth. But did God mean that He was going to burn up the present literal heavens and earth, and replace them by creating new ones? Not at all. Let us read on. Referring to this new creation, He adds: "But be ye glad and rejoice forever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy, and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying." Let the reader refer to the text, and read the balance of the chapter. He will then learn that when the new heavens and earth are created, Jeru-

salem will be there. Agreed, says one; but this Jerusalem is that which shall descend from God out of heaven. Not so, my friend, unless you can first show that the voice of weeping and crying have been heard there, and that infants of days, and old men who have not filled their days, have lived there. No. It is the ancient city whose history is stamped on nearly every page of the Bible—that city which has witnessed the stoning of the Prophets, and the killing of those that were sent unto her. That city which shall say, "Blessed is he that cometh in the name of the Lord" when the Redeemer shall come to Zion. We conclude, then, that the city will not be melted by fire, but will exist in the new earth. If the present literal Jerusalem becomes a part and parcel of the new earth, may not other *terra firma* be incorporated with it? This new heavens and new earth, God says, shall remain before Him, (Isa. lxvi: 22,) consequently Jerusalem will remain with it.

In conclusion, then, we think we have proven from the Word of God—

I. That the language of Peter cannot be interpreted literally, unless we are prepared to relinquish all the prophecies concerning the future glorious restoration of Israel, and the establishment of God's Kingdom on the earth. Also, all the statements relative to the everlasting perpetuity of the earth's foundations, and of God's covenants with Abraham and David.

II. That there is no necessity for a literal interpretation, if we allow Scripture to interpret itself, seeing that predictions equally strong have had their fulfillment in the past by the removal and blotting out of kingdoms from the face of the earth; therefore Peter's words may be fulfilled in like manner, and with equal consistency.

III. That Peter, by using the words, "The heavens and earth *which are now*" compels us to look back to a time when another heavens and earth existed, else there is no force in his comparison. Again, in searching the past for the heavens and earth referred to, we are shut up to the Apostle's own allusion to them, in the following language—"the world that *then was*." "The world that *then was*," and "the heavens and the earth *which are now*," are placed by him in juxtaposition, and are synonymous terms. After declaring the accomplishment of God's word in the destruction of the world, or the heavens and earth that then was, he affirms a future destruction of "the heavens and earth which are now," therefore we conclude that if the first heavens and earth passed away, and was destroyed without a literal destruction of the literal heavens and earth, then the second heavens and earth, those "which are now," will also pass away and be utterly consumed, and yet the literal heavens and earth will remain forever.

With the Apostle Peter, then, we exclaim, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" "Wherefore, beloved, seeing that ye look for such things be diligent, that ye may be found of Him in peace, without spot and blameless." Let us remember that in that burning day "all the proud and all that do wickedly shall be stubble, and they will be burned up, leaving of them neither root nor branch." Mal. iv: 1. If we desire to be preserved through that day, we must have on the spotless robes of righteousness, and maintain a holy conversation and godliness. All who persistently walk in a contrary course will be reckoned as dry branches, and be gathered into bundles to burn. Then shall "the righteous shine forth as the sun in the Kingdom of their Father," and righteousness shall cover the earth as the waters cover the face of the great deep. All this mighty work will move on to rapid completion when Jesus the mighty King shall come. In view of this, then may we not say with the Apostle John, "Even so, Lord Jesus, come quickly?"

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HAPPY is he that hath the God of Jacob for his help, whose hope is in the Lord his God.



## Words for the Household of Faith.

[Communicated for the Herald.]

**"Blessed are the Meek, for They Shall Inherit the Earth."  
Matt. v: 5.**

MEEKNESS is a character that seldom obtains from men the credit which it deserves. It seldom enters into the enumeration of valuable qualities. Few parents are fond of seeing meekness in their children, except as it may be exercised towards themselves; they commonly praise them because they can keep their own, can defend their honor; in other words, because they are angry when provoked, and revenge themselves when insulted. For instance, when we hear people speak of a young man of spirit, what do they intend by the term? Is it a meek, forgiving spirit, which overlooks insult, and is patient under injuries? Is such a spirit a recommendation in society? Would it not absolutely disqualify a person for many situations in life? Yet our Lord has said, "Blessed are the meek, for they shall inherit the earth." May we, therefore, learn to judge character, not according to corrupt nature, but according to God's pure will and approbation!

We shall now endeavor to describe this character of Christian growth — the virtue of meekness, as it should be displayed in our conduct towards one another. He who is meek is slow to anger. The passion of anger is not altogether sinful. It is necessary for the purposes of reproof, restraint, and correction of vice. There is a degree of honest indignation which takes possession of the breast on witnessing acts of cruelty, fraud, or treachery, which nature need not be ashamed of, or the Christian desire to extinguish. But anger is a passion which requires no encouragement. Unless immediately and wisely restrained, it is sure to become sin. Therefore, the Apostle says, "Be ye angry and sin not;" let it be a sudden impulse, not an indulged feeling, "Let not the sun go down upon your wrath." Eph. iv: 26. It betrayed Moses on one occasion, though he was the meekest man of all the earth. It betrayed him into a grievous sin. The people angered him so that he spake unadvisedly with his lips. (Psa. cvi: 32, 33.) The wrath of man found admission, and that worketh not the righteousness of God. (Jas. i: 20.) This outburst of anger was so displeasing to the Almighty that He conferred upon Joshua, instead of him, the honor of bringing the Israelites into the land of Canaan.

Brethren, it is our duty, as Christians, not to suffer anger in ourselves, not to excite it in others; to turn it away, when aroused, by a soft answer, with all "lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Prov. xv: 1; Eph. iv: 23.

Another evidence of meekness is patience under injuries, of whatever sort, whether of word or deed. This is as peculiar to Christianity as it is essential to the Christian. "To recompense to no man evil for evil." "To avenge not ourselves, but rather give place unto wrath

for it is written vengeance is mine; I will repay, saith the Lord." Not to render "railing for railing, but contrariwise blessing, for this is thankworthy, if a man, for conscience toward God, endure grief, suffering wrongfully." Rom. xii: 17, 19; 1 Pet. iii: 9, and ii: 19. The importance of this spirit may be understood by the way in which our Lord further explains and enforces it, as He proceeds with His sermon on the mount. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth." This is the language and demand of human nature when left to itself. But He adds, "I am come to teach a different lesson; I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right 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 whosoever shall compel thee to go a mile, go with him twain." Matt. v: 39, 40, 41. By these remarkable instances our Lord points out to what an extent we are bound to oppose that leading principle of our nature which inclines us to retaliation, resistance, and revenge. He inculcates patience under injuries, by setting before us those cases of injury which are most liable to arouse and provoke us to angry violence, and when the disciple would be inclined to ask, Is this also to be borne? the reply is, Yes; this, and every extreme must be borne rather than you should run the risk of sinning yourself, and exciting your adversary to further sin. "In patience possess ye your souls." "Commit yourself to Him who judgeth righteously." Imitate Him who left you an example that ye should follow His steps; who, when He was reviled, reviled not again; when He suffered, He threatened not; but when His disciple drew a sword in His defence, and would have so maintained His just cause, commanded him thus: "Put up thy sword into its place, for all they that use the sword, shall perish by the sword." Luke xxi: 19; 1 Pet. ii: 23; Matt. xxvi: 52.

The last sign of meekness which I shall mention, is patience under reproof. This is by no means a common quality. Many persons who will join in lamenting their own weakness, and their many shortcomings, cannot bear that any particular fault should be pointed out to them, and thus put themselves out of the reach of that medicine which is intended to heal them, for few friends are so faithful as to discharge honestly the duty of rebuke and correction at the risk of losing good will, or of exciting anger; yet no duty can be more plain and scriptural than that of rebuking those who transgress, except, perhaps, that of receiving such correction patiently and thankfully. The man who possesses true meekness will listen to such an adviser as his best friend, and will not stifle the suggestions of conscience when it tells him that the rebuke is just, and his fault requires amendment. It was a proof of meekness in Eli, notwithstanding his guilty negligence in overlooking the transgression of his children, when he bore with patience the message which God sent him by the mouth of Samuel, though his inferior in experience and age. Samuel told him every whit, and hid nothing from him, and he said, "It is the Lord; let Him do what seemeth Him good." 1 Sam. iii: 18. So also was it

a sign of meekness and submission in David when, instead of recoiling from the open declaration of the Prophet Nathan, "Thou art the man," he instantly submitted himself, and confessed, "I have sinned against the Lord." 2 Sam. xii: 13. So the Christian has too strong a sense of his own weakness and his many shortcomings to be surprised if he should be doing wrong, and too strong a desire to amend and approach nearer to the Pattern of perfection before him, to be offended, when it is shown him how he may improve. Therefore he is patient under reproof, even if it is harsh and severe, and proceeds from no good will towards him; but for kind and gentle reproof he is thankful—in a word, he is meek, and being meek he is blessed, for "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. xxxvii: 11. This is their exceeding great reward. They shall inherit the earth when the curse is removed; when the earth is purified and made blessed; when the long night of sin, sorrow, pain, sickness, and death shall have passed away; when the golden age shall be more than realized, and the glorious things which God hath spoken shall be accomplished; when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ. Then those who have cultivated the graces of the Christian character, who have been meek and lowly in heart, poor in spirit, merciful, pure in heart, who have hungered and thirsted after righteousness, who have endured temptation, and have been persecuted for righteousness' sake, shall be rewarded. Having suffered with Christ, they shall also reign with Him. (2 Tim. ii: 12.) Having overcome, they shall sit down with Him on His throne, even as He also overcame and sat down with His Father on His throne. (Rev. iii: 21.)

Brethren, in view of these exceeding great and precious promises, let us give all diligence to cultivate the character which our Lord approves, and imitate Him who was meek and lowly in heart, and who left us an example that we should follow in His steps. Oh, let us go on in the faithful performance of our duties, and in the practice of all the virtues which God requires of us, until He who is our life shall appear, then shall we also appear with Him in glory. (Col. iii: 1.) Then shall an entrance be administered unto us abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. (2 Pet. i: 11.)

B. E. MERRICK.

THE LAW OF LOVE.—Said an old man one day—"When I look back over the long pilgrimage of an eventful, and not unsuccessful life, I can confidently say that I never did a kindness to any human being without finding myself the happier for it afterward. A single friendly act, cheerfully, pleasantly, and promptly done to a fellow-creature in trouble or difficulty, besides the good to him, has before now thrown a streak of sunshine into my heart for the remainder of the day, which I would not have taken a twenty dollar bank note for." This reminds us of the words of the Lord Jesus, as given by the Apostle Paul, that "it is more blessed to give than to receive." As we have opportunity, then, let us "do good unto all men."

## Miscellaneous.

[Communicated for the Herald.]

### News and Notes — Thoughts and Comments.

EDITOR OF HERALD:—Through the kindness of a brother, I have been put in possession of copies of your serial, and I am happy to see that it contains articles and contributions of interest and ability, and to express my hearty concurrence with your general views in regard to the order and nature of the Coming Kingdom. I fully endorse the view you teach (so far as I have seen,) in regard to the official station and function of Christ and His Saints, in the grand administrative enterprise of the coming age. The absolute annihilation of all the human race at the coming of Christ, except only those who are made immortal, I do not at all recognize or understand as the teaching of God's Word. The liquefaction, or melting down of the whole earth in the fierceness of a universal conflagration, at the same period, is equally inconsistent. Yet, I do not understand that such a view, *i. e.*, of a universal destruction, although it may in some cases be promulgated as an inherent feature of *Adventism*, is by any means entertained by large numbers of persons reckoned as *Adventists*, and who do not object to be so designated.\* Personally, I care little for a sectarian designation, and my great object and desire is to be found teaching and preaching the pure Word of God, responsible only to *Christ*, and not to any sect, association, or government of men. It is not difficult for me to sympathize with the earnestness, and to appreciate the tenacity that is evinced in your serial, in the elucidation and defence of the incontestable certainties of Israel's literal restoration, and the government and benediction of the living nations of the earth, through the two-fold ministration of Christ and His Saints on the one hand, and the recovered and prosperous posterity of Abraham in the land of Judea on the other. It is the immutable promise of God who cannot err or fail. I glory in the prophetic delineations, and in the assurance of their speedy realization. My sentiment and feeling is to hold and teach these doctrines in love, unwilling, however, let me modestly say, to seem to unchristianize those who, through some force of prejudice or defect of perception, are not brought to the glad conviction and confession of the truth. I speak for myself alone; answerable only to Jesus.†

\* We are aware of the fact that a goodly number of honest-hearted people, at present associating with Adventists, have embraced millennial views, and discard the prevailing idea of world-burning at the advent of the Lord; but as a body, the Adventists hold to this inconsistent and God-dishonoring doctrine, taking their papers and tracts as an index. — EDITOR.

† Although the writer may see fit to occupy such a position, yet we dare not cease to lift up our voice against deceiving men. If the Gospel of salvation relates to the Kingdom of God and name of Jesus Christ, we dare not tell men that it is unnecessary for them to believe in the Kingdom — only believe in Jesus, and all will be well. Such a perversion of the Gospel, we fear, would bring upon us the curse pronounced by Paul on all such. The Gospel is the means of salvation. How men can preach the Gospel of the Kingdom of God, and yet leave out the Kingdom, is a mystery. We cannot. — EDITOR.

## NINE YEARS PAST.

We are now (in December, 1869,) about to enter the tenth and last year in one of the most wonderful decades of the world's history, and who can tell but that the last year of the decade (1870) may be the most wonderful of the ten? Glance a moment at the leading features of this startling and prolific epoch, opening with the destructive and tremendous four years' war of the rebellion in America. Add to this gigantic conflict with its awful waste of life and treasure, the total extinction of American slavery. Follow this with the foreign conquest and occupation of Mexico, with imperialism established and overthrown, and the tragic death of the ill-fated Maximilian. Recall the Austro-Prussian spoliation of Denmark, followed by the short, but sharp and destructive war in 1866, between Austria single-handed, and the allied armies of Prussia and Italy. What were the marked issues of this eventful campaign? The aggrandizement of Prussia by the incorporation of sundry German provinces into her kingdom, and the "unification" of Italy by the addition of Venice on the shoulder of the Adriatic Sea. Nor, least of all was the detachment of Austria, as a right hand imperial support of the Pope, leaving France alone, of all Europe, to guard and uphold, with special responsibility and concern, the Papal See. These were important results certainly. Then we had the Spanish war on some of the South American republics, and the grapple of mammoth Brazil with obstinate Paraguay, a vexation not yet quite finished. We had the bloody and heart-rending struggle of Crete in the Mediterranean, with her Turkish oppressor. We had the costly and difficult English expedition to Abyssinia. Spain is yet contending with the insurgent forces in her West Indian dependency, Cuba. England has been vexed and perplexed with the mutinous, uneasy and menacing Fenian Brotherhood, stirring up alarms in Ireland and Canada. A revolution has recently swept over Spain herself, with the result to dethrone and exile her queen. Other insurrections, revolutions, and wars of more limited extent, we cannot now be at the pains to enumerate, unless we mention the harrassing Indian wars and tumults on our own Western border, and the insurrections in China and Japan.

Then the nine years past have been marked by signal perturbations and strange phenomena in *nature*. Most obvious and impressive in the retrospect is the mighty South American earthquake of 1868, with its prolonged subterranean undulations circling around the globe, and its awful ocean tides rolling with ponderous fury in various directions. Nor can one easily forget the frequent repetitions of terrible disaster on the ocean by fierce and destructive gales. Typhoons, hurricanes and tempests have kept the vast and salty world of waters in almost constant excitement and agitation. Nor have the inland waters escaped. The fall of 1869 is declared to have been the most remarkable in its swift, succeeding and fearful storms ever known on the great lakes. Tornadoes and gales have run riot also on the land, while the skies have poured down floods, that, gathering momentum

and power, have swept numerous sections of the country and of Europe with destroying torrents and inundations. We mention these facts, as not merely in the ordinary course of nature, but as strikingly *unusual* and peculiar.

Recall, again, the series of meteoric showers in various countries for several years, besides single meteors of singular brilliancy, æreolites, and falling masses of huge dimensions. Remember the strange appearances in the sky, the brilliant corruscations of the northern auroras, the luminous *nebulæ*, or bows of cloudy brightness spanning the heavens, and shapes and phases of light that have startled casual observers in different parts of the world. Volcanoes, too, have spouted their fiery and awful cataracts in Italy, in South America, in the Sandwich Islands, and in various tropical regions and islands of the sea. Unusual appearances in the solar orb likewise have attracted the attention of astronomers, and led to conjectures in which the welfare and interest of this our planet are possibly and seriously involved.

The nine years past have been remarkable also for pestilences and famines of distressing and calamitous character, as, for example, the destructive famine or famines in India. One easily recalls accounts of the cholera, cattle plagues, Russian fever and yellow fever, and the sufferings of various populations from sickness and harvest failures. *Casualties* have abounded. Consider the railway collisions, the steam-boat collisions and explosions, the shipwrecks, the fires, both in town and country, fires in the forest, on the prairie, and in the cities, the frequent and dreadful *coal mine* disasters, with loss of life immense and fearful. Is this a foretaste of the world's jubilee, a millennium of progress and victory by material and human genius and wisdom, or through the zeal, and wealth, and enterprise of societies and churches in the nineteenth century? What shall we say of the lawlessness of the age, the adulteries, and seductions, and assassinations, the theatrical indecencies, the pictorial pollutions of newspapers, the fictions of romance, and the wonders and wickedness of Spiritualism, including free-love and planchette?

The decade now drawing to a close has been characterized still further by the most astonishing enterprises and achievements, by which the intercourse, and we may say, in a certain sense, the neighborhood of nations has been promoted. We may mention the successful laying of three ocean cables connecting America with Europe, to say nothing of innumerable shorter lines by sea and land, and the completion of the great Pacific Railroad, besides immense extension of iron lines in almost every direction throughout the civilized world, and projects of other lines, to an extent almost surpassing belief. The recent celebration of the Suez Canal is fresh in recollection, and it is impossible not to be struck with the magnitude and significance of this achievement, not merely in the facilitation of commercial intercourse between Europe and the Orient, but in the prophetic relations evolved between Egypt and Turkey on the one hand, and imperial France on the other. It is eminently a *building age*. Constructive schemes of immense magnitude and cost are not only proposed and commenced,

but actually completed. Art, invention, science and enterprise are fruitful in conceptions, and achievements, too, of almost endless variety and extent. In machinery and implements the results are so great as to render an adequate appreciation difficult. Nor, least of all should we fail to mention the fruitful genius of the age, in the engines, both for attack and defense, of war. Look at the monitors, and huge, heavy iron-clads of every type. View the needle-guns and manifold kinds of repeating weapons, the huge cannon of enormous weight and calibre, and certain deadly agents of destruction, the knowledge of whose mechanism is said to be kept concealed. The last ten years may be said to be the decade of needle-guns and iron-clads. And every civilized nation on earth is extensively supplied with the weapons of war, and literally armed to the teeth.

The few years past have been known as a period of that kind of exhibition of universal enterprise, comprehended under the familiar name of World's Fairs. Especially, as far transcending every other like example, may be mentioned the World's Exposition at Paris, in the year 1867. The collection of specimens of the industry of the world was wonderful and bewildering in that fashionable capital, on the whole, perhaps, the chief metropolis of the world's pride, and vanity and grandeur. Nor should we omit to mention the fact that this is an era of Congresses and Conferences, political and religious, diplomatic and representative, local and universal. Alliances, societies, fraternities, associations, orders and organizations, of every aim, ambition, and complexion are appointing their places and times for consultation and debate. Men of peace, of temperance, of reform, Masons, Templars, Spiritualists and Infidels, people of every religion, and no religion, politicians, scientists, laborers and capitalists, publishers, editors and inventors, people of every pursuit and profession, and of both sexes, have their convocations and public meetings everywhere. Who can keep pace with them all? Greatest and most notable of all, hitherto is the great Catholic Ecumenical Council, now in session at the city of Rome. Doubtless, in view of the revolutionary tendency of the times, and the culmination and the terminal agreement of the prophetic epochs, which must be located in these days—unless we are greatly mistaken—very great and important results are destined to flow from this gathering of Catholic dignitaries—results affecting the status and welfare of millions, and closely related to the near coming Kingdom of our Lord. We do not propose to indulge in comments on this subject now, though it is a theme of intense interest to the watchful and intelligent Christian.

#### SIGNIFICATION OF EVENTS.

We have thus recounted the more prominent features and developments of the wonderful nine years just elapsed, and we see in the striking assemblage of events the evidence of the extraordinary character of the epoch. No such nine years has the world ever seen before. We find in them the accomplishment of our Lord's prophetic outline, which was to be the stimulus of his praying and watchful peoples'

expectation and hope. In them was to be the signal of rapidly approaching redemption. We ought to have mentioned the vast commercial interchanges, and speculative manias of those who heap up or covet earthly riches; the rapid accumulation of wealth, and the instant determination and activity of individuals and corporations in repairing losses, and replacing, with the aid of hundreds and thousands of busy hands, the vehicles and highways of traffic and transit. We should have spoken, too, of the fearful gust of financial disturbance—the earthquake that shook Wall street with its money-gamblers, in September last. “The distress of nations with perplexity” is now already incipient, we think, but may be more marked in the course of another year. We confidently anticipate a future function of Louis Napoleon, as an anti-christian elect and favorite of the European Catholic democracy; such an event being a probable development before the final dissolution of the Ecumenical Council, or, at least, very early after the demise of the present Pope, who is already almost an octogenarian. However, our business is not to prophesy, but to give diligent heed to the import of revelation, so as rightly to estimate the tendency and signification of grave events antecedent to the Kingdom of Messiah.

#### CONCLUSION.

In view of the pregnant and yet inspiring solemnities of the hour, eloquent of the return and dominion of earth's Divine King, what should be the Christian's attitude? Surely our joy and comfort should be in the service of the Lord Jesus. Every feeling of sacred interest in divine things should be elicited and stimulated by the assurance of those august and blessed realities which are approaching. What activity of intelligent devotion to the work before us is enjoined, and a work, too, happily as congenial, as it is obligatory! May God in love and mercy be pleased to direct all our way to glorify His adorable name!

CLINTON COLEGROVE.

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[Communicated for the Herald.]

#### Order or No Order—Which?

DEAR BROTHER WILSON:—I wish to pen a few thoughts for the consideration of brethren who profess zeal for the One Faith. I do not wish to be a fault-finder, or unnecessarily interfere with business that does not belong to me; but this is a subject that has long weighed upon my mind, and I hope I shall give offence to no one, although I speak plainly and to the point.

We, as a body of brethren, profess to be strong in the *Lord*, and in the *power of His might*; and why? because we have the *truth*. “*Truth is mighty*.” Through the knowledge of the truth and its obedience, we hope for salvation. We have no hope of salvation through any other medium; but of what earthly or heavenly benefit can it be to us to know the truth and its obedience, so far as to constitute us Abraham's seed, unless we obey the Apostle's injunction to



meet together and keep the ordinances as they have delivered them to us in the New Testament Scriptures? I am not about to argue the weekly institution of meeting together to break the loaf, and the complying with all the ordinances of the Lord's house, as given to us by inspired Apostles; it needs no argument; it is plain—a child ten years old can understand it. As a body, we profess to believe it indispensable; and claim that it must be complied with, or we cannot be saved in the Kingdom of God. But there is a great defect among us in this respect; it is hard for me to say it, but it is nevertheless true. I know of but one congregation in the State of Michigan that meets on every first day of the week to keep the ordinances of the Lord's house, as was practiced by primitive Christians; and that is the congregation at Raisin. I know of one place where there is a number of believers who meet once in two weeks, and break the loaf occasionally. I know of another place where there are some eight or ten believers, and one of the number an able proclaimer of the Gospel, who do not meet at all. I know another place where are some eight believers, and they are all intelligent, but do not meet at all! And another place where there are six heads of families, who profess to be intelligent, but do not meet at all! And another place where there are a goodly number of believers who meet monthly to hear preaching, and break the loaf once a year, in memory of the Jewish Passover! And another place where, within a radius of a few miles, are some dozen professed believers, and two proclaimers, who do not meet *at all!!* This is most assuredly a sad state of things! And why talk about evangelizing the world? Why do we wonder that our neighbors are not converted to the truth? How can we expect sinners to be converted whilst we are living in almost total neglect of every Christian duty? How can we expect outsiders to fall in love with the truth whilst we manifest so little love for it ourselves? How can we expect the blessing of God to rest upon us whilst we are living in a lukewarm, and indifferent state ourselves? The Spirit said anciently to the Church, "I would that you were either cold or hot; but because you are lukewarm, and are neither cold nor hot, I will spew you out of my mouth." Is it not apparent that the Brotherhood in this State are occupying a condition in which they have a name of *living*, and *are dead*? It is; and the sword of His mouth is turned against them; and the lamp-stand will soon be removed out of its place unless there is a speedy reform. Dear brethren, may we look to these things, and arise from this state of lethargy; trim our lamps, and procure oil while time and opportunity is meted out to us, for the Bridegroom is soon coming, and may the Bride make herself ready.

L. H. CHASE.

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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.

[SELECTED.]

## Eternity of Evil.

I. Scripture declares, that the "everlasting punishment" of the wicked will consist of "everlasting destruction." The popular theory teaches, that it will consist of everlasting pain.

II. Scripture declares, that God will destroy both body and soul in hell." The popular theory teaches, that He will destroy neither one nor the other; but preserve both of them alive forever, in unmitigated agony.

III. Scripture declares, that "our God is a consuming fire." The popular theory teaches, that He is only a scorching fire.

IV. Scripture declares, that the "fiery indignation" will "devour the adversaries." The popular theory teaches, that it will do no such thing, but only torture them.

V. Scripture declares, that the wicked will perish "like natural brute beasts." The popular theory teaches, that there will be no analogy whatever between the two cases.

VI. Scripture declares, that whosoever "will save his life" by unfaithfulness to Christ, shall ultimately "lose it" in a far more terrible manner. The popular theory teaches, that no man can lose his life more than once, and that "the second death" is no death at all, but eternal life in sin and misery.

VII. Scripture declares, that whosoever "doeth the will of God abideth forever." The popular theory teaches, that every man will abide forever, whether he does the will of God or not.

VIII. Scripture declares, that if we desire "immortality" we must seek for it "by patient continuance in well doing." Popular theology teaches, that every man possesses inherent indefeasible immortality, and what we have to seek for is, that it may prove a blessing and not a curse to us.

IX. Scripture declares, that "the wages of sin is death." The popular theory teaches, that it is eternal life in misery; in other words, that God will inflict upon impenitent sinners a punishment *infinitely greater* than what he has pronounced to be their due.

X. Scripture declares, that "the gift of God is eternal life through Jesus Christ our Lord." The popular theory teaches, that eternal life is the common possession of all men, and that the gift of God through Christ is the privilege of spending it in holiness and happiness.

XI. Scripture declares, that "the Son of God was manifested that He might destroy the works of the Devil." The popular theology teaches, that they will never be destroyed at all, but that a portion of the universe will be specially set apart for the eternal exhibition of them in their fullest maturity.

XII. Scripture declares, that Christ is to "reconcile all things to God." The popular theory teaches, that all things will *never* be reconciled to God; that discord and disorder will never *cease*, but only be confined to one particular locality.

XIII. Scripture declares, that in Christ "all things consist." The popular theory teaches, that a whole kingdom will "consist" forever, although *not* "in Him."

XIV. Scripture declares, that "he that hath the Son hath life, but he that hath not the Son of God hath not life," that "if we live after the flesh we shall die, but if through the Spirit we mortify the deeds of the body, we shall live." The advocates of the popular theory say, that the life of believers and unbelievers, of natural men, and spiritual men, must be of equal duration—that the doctrine of eternal happiness, and the doctrine of eternal misery must stand or fall together—in other words, that if what the Scripture asserts to be true, what it denies must be true also.

I take my stand, therefore, on the plain, consistent, emphatic teaching of the whole Bible from beginning to end, as opposed to the "traditions of men," which have so grievously perverted it, and thereby obscured the glory of Christ, reduced to an unmeaning form the declaration that "God is love," produced a frightful stream of infidelity, and robbed the law of its terrors by making it threaten sinners with what they are sure will never be executed.

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#### Correct Transcript of the Sentence of Death Pronounced Against Jesus Christ.

THE following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Savior, with the remarks which the journal "Le Droit" has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now we are not aware that it has ever been published in the German papers. It is word for word as follows :

Sentence pronounced by Pontius Pilate, intendant of the Lower Province of Gallilee, that Jesus of Nazareth shall suffer death by the cross.

In the seventeenth year of the reign of the Emperor Tiberius, and of the twenty-fourth day of the month of March, in the Most Holy City of Jerusalem, during the pontificate of Annas and Caipahs.

Pontius Pilate, intendant of the Province of Lower Gallilee, sitting to judgment in the Presidential seat of the Præter, sentences Jesus of Nazareth to death on the cross, between robbers, as the numerous and notorious testimonies of the people prove :

I. Jesus is a misleader.

II. He has excited the people to sedition.

III. He is an enemy to the laws.

IV. He calls Himself the Son of God.

V. He calls Himself falsely the King of Israel.

VI. He went into the Temple followed by a multitude carrying palms in their hands.

Orders from the first centurion, Quirrillis Cornelius, to bring Him to the place of execution.

Forbids all persons, rich or poor, to prevent the execution of Jesus.

The witnesses who have the execution of Jesus are: 1, Daniel Robani, Pharisee; 2, John Zorababel; 3, Raphael Robani; 4, Carpet.

Jesus to be taken out of Jerusalem, through the gate of Tournes.

This sentence is engraved on a plate of brass, in the Hebrew language, and on its sides are the following words: "A similar plate has been sent to each tribe." It was discovered in the year 1280, in the city of Aquilla, in the Kingdom of Naples, by a search made for Roman antiquities, and remained there until it was found by the commission of Arts in the French Army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then, the relic has been kept in the chapel Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Denon had a *fac simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2890 francs. There seems to be no historical doubts as to the authenticity of this. The reasons of the sentence correspond exactly with those in the Gospel.—*Translated from the Kolidsche Zeitung.*

[Communicated for the Herald.]

#### Our Foundations.

"If (asks the Psalmist), Ps. ii: 3, the foundations be destroyed, what can the righteous do?"

The entire history of the world does not (we think), show any time like the present, when the foundations of the righteous *seem* likely to be destroyed. The righteous have always viewed their "foundations" as firm—immoveable. They have looked for *good, eternal good*; believing in a Power Supreme who would in due time give them this *good*. They have *believed* in an Almighty being; a God not governed by "nature," but a God that *governs* nature; and who at His Word can change the course of nature, and *has* changed the course of nature when in the days of Joshua He made the sun stand still upon Gibeon, and the moon in the valley of Ajalon; who divided the sea when the waves thereof roared, (Jer. xxxi: 35), Yahweh of hosts is His name, and a nation numbering hundreds of thousands passed through the flood on foot; who in the days of Noah, *commanded*, and the world of mankind perished in the water; and who by His Son Jesus fed to the full, thousands of men, women, and children, by bread miraculously multiplied as it was dealt out, and the fragments whereof were more in quantity than the original amount of bread.

Brethren in the faith, we must be *strong*. Half-way work will not answer. The Word of God is assailed more and more. Delusions are becoming stronger, and the deductions of science, such as to deceive

possible the very elect. Here is the issue—*Faith or No Faith*. The leaven of infidelity is at work among men and women professing belief in the speedy appearing of the Lord Jesus. It behooves us to testify to the truth. The sure word of prophecy—a LIGHT—(2 Pet. i: 19), is abused and darkened by writers and speakers claiming to be teachers. Let us contend earnestly for the faith. Valueless is anything called faith which is void of confidence in the truth of prophecy.

H. HEYES.

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## Editor's Sanctum.

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The Kingdom of God is within you.

A. M. HUNT.—You say "please explain through the HERALD (when convenient) the twenty-first verse of Luke xvii. I am sometimes asked to explain what Jesus meant by saying, 'Behold the Kingdom of God is within you.' I know to my own satisfaction, but I cannot as well satisfy others."

This is a favorite text with those who believe in a spiritual kingdom in the hearts of the people. They seek to establish their foolish and unreasonable proposition by pressing the words of Jesus into service as proof that He believed that the Kingdom of God was then within (that is, inside of) the parties He was addressing. In reply, we would ask these foolish reasoners to reflect for a moment on the character of these men. Who were they? We read, "And when He was demanded of the *Pharisees* when the Kingdom of God should come, He answered *them*," etc. His reply then was to the *Pharisees*. What opinion did Jesus entertain of these men? Listen. "Wo unto you Scribes and Pharisees, hypocrites! for ye are like unto 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. Accepting the interpretation of these would-be expounders of God's word as correct, what conclusion are we forced to? We are compelled to admit, that Jesus declared that the Kingdom of God was within, or inside of men, who He Himself charged with

being hypocritical and iniquitous. That the territory upon which the Kingdom of God flourished at that time was compared to a mass of rottenness and dead men's bones. Let those who will cling to a theory which necessitates such a conclusion, but thank God, the veil which blinded our eyes to God's truth in years past, has been torn away, and we can now see it in its beauty. We accept no such libels on the character of God, or the nature of His pure and incorruptible Kingdom, as our Sectarian friends are forced to accept, if they introduce the text named as proof of the present existence of the Kingdom in men's hearts.

In response to our sister's inquiry, then, we would remark, that whilst we reject the common interpretation, we do not therefore accept that which has been commonly received by our brethren. The word *βασιλεια*, *basileia*, signifies a kingdom, dominion, and the same word occurs in verse twenty as in twenty-one. We see no reason why *basileia* should be translated one way in one verse and different in the next. If it refers to the Kingdom of God in the twentieth verse, why not in the twenty-first? We think the reason why it has been referred to the Kingdom in the first instance, and to the King in the second is, so as to harmonize the idea which it was supposed Jesus was endeavoring to convey to His hearers—viz., that the King was then in their midst, talking to them. This we deem to be an erroneous interpretation of the text. It will be observed that Jesus, after declaring that the Kingdom would not come with

observation, or with careful watching, (that is, so secretly as to require searching for by careful observation,) He adds, "neither shall they say, Lo here! or Lo there! for behold (or Lo) the Kingdom of God is within you." The word here translated "within," it will be observed is rendered "among" in the margin, which is a more proper rendering. We understand that this entire speech belongs to the parties represented as saying, "Lo here!" etc. The same parties exclaim, "The Kingdom of God is among you." Hence it is not correct to assert that Jesus declared, either that the Kingdom of God was in the hearts of the wicked Pharisees, nor that the King or Kingdom was then among them. He simply says, in alluding to the brilliant ushering in of the Kingdom, that men will not say, (or need to say,) "Lo here! or Lo there! for lo the Kingdom of God is among you." It will not be so indefinite in its character as to allow some men to cry out "Lo here!" and others "Lo there!" each asserting that the Kingdom of God is among them, or "in their midst," as the Diaglott renders it. Instead, as Jesus says, in describing its inauguration by His own glorious coming, "as the lightning which lighteneth out of one part under heaven shineth unto the other part under heaven, so also shall the Son of man be in His day, (that is, the day of His coming, and consequent ushering in of God's Kingdom.) In view of this He warns His disciples not to be deceived by the false cries of "Lo here!" and "Lo there!" "Go not after them, nor follow them," says Jesus. Luke xvii. 23, 24. This we conceive to be the meaning of the text, and it does not necessitate an arbitrary change of the meaning of *baiteia*, in order to fit a false interpretation. Our brethren have always felt weak in that position, especially when arguing with Campbellites.

#### Shall we Publish it?

W. P. SHOCKER.—You write us to know if we are going to publish the communication of ten pages sent us a short time since. We have read it,

and reply that we see no reason why we should do so, because

I. Being merely an acknowledgment of your authorship of the "circular" purporting to come from the "Wolf River Conference," which "circular" we took the liberty of criticising on account of its liberal tendencies, and inasmuch as you esteem as your brethren and in a saved condition, those who deny the Gospel, we do not think it profitable to further contend relative to the matter.

II. Although you may preach the literal restoration of Israel, and of David's Kingdom, with David's Son, Jesus, as the promised heir to the throne, yet if you admit that men can be saved who not only deny, but bitterly oppose all your teaching concerning Israel's restoration, claiming that David's Kingdom can be restored without the nation composing the Kingdom having any part or lot in the matter; we say if you believe that such violent opposers as those are brethren, then we can only conclude that you also believe that those great truths are not fundamental, and constitute no part of the Gospel. In short, you occupy the Adventist ground. With such a position we can have no fellowship, and we sincerely hope that your eyes may be opened to see the great truth that the Gospel of the Kingdom of God cannot be preached and believed by those who leave out the Kingdom entirely, or substitute some other Kingdom than that of Israel, which Kingdom is the only one that Jesus has a legal right to reign over.

III. Our drawer is full of communications, and if we were to publish all that are sent to us, we should have to double the size of the HERALD, consequently, we are obliged to select those which we consider will be of general interest, and the most profitable for the majority of our readers. We do not set your communication aside because we assume to be "the Pope who issues the Bulls of Bashan," that you talk about, but because we do not think it is of sufficient interest to a majority of the HERALD subscribers.

The article you sent on "Scripture Analysis," will appear in due season.

## Saints and Angels.

F. L. BRANCH.—You ask, "Does the word Angels in Matt. xxv: 31, mean the same as in Jude 14, where it reads Saints. Also, in Zech. xiv: 5, the word Saints is used. Are all the words the same in Greek?"

No. The word "angels" in Matt. xxv: 31, is *αγγελοι*, *angeloi*, which is the nominative plural of *αγγελος*, *angelos*, which signifies "a messenger sent." The word "Saints" in Jude 14, is *αγιας* *hagias*, which is the dative plural feminine of *αγιος* *hagios*, which signifies, "separate from common condition and use, dedicated, hallowed, sacred, holy, pure, righteous." Being followed by the word *μυριασιν*, *uriasin*, which signifies ten thousands, or myriads, the Diaglott rendering is strictly correct, which is "holy myriads." In Zech. xiv. 5, the word in the Septuagint is *αγιοι*, *hagioi*, which is the nominative or vocative plural masculine of *αγιος*, *hagios*, and corresponds therefore with Jude 14, rather than with Matt. xxv. In the Hebrew the word is *קדושים* *kah-dosheem* from *קדוש* *kah-dosh* which signifies "to be holy, separate, consecra-

ted, sacred, hallowed, sanctified." The root from which it is derived signifies "to be bright."

## Finish the Article.

WILEY JONES.—Will you please finish your articles on "the King of the Jews," and forward them as soon as convenient. Our object is two-fold: 1. We never like to commence the publication of any article until the whole is in our possession, so that we may avoid any interruption in their publication. 2. We are not sure but that it may be suitable for preservation in tract form, judging from the manuscript now in possession. Please send on the balance soon.

## Excuse the Delay.

JOEL A. SIMONDS.—Your article is received, but we are much crowded for room at present, that we shall be compelled to postpone its appearance a short time. We received a number of articles from the "Banner" office at the time of our union, which ought, in justice, to appear first. Please excuse the delay.

## Notices of Publications.

"THE RAINBOW."—Edited by Wm. Leask, and published by W. Kent and Co., Paternoster Row, E. C., London. Price Sixpence, English currency. This periodical is an able defender of the doctrine of man's complete mortality, and the literal establishment of the Kingdom of God on earth, together with the restoration of Israel from their long captivity. It is well worth the money, and its contents on these subjects will be especially relished by those whose eyes have been opened to see the light of prophecy in its fulness and beauty.

"THE HERALD OF HEALTH."—Wood and Holbrook, Publishers, Nos. 13 & 15 Laight St., New York. Terms, \$2.00 per annum. We have before called attention to this periodical, and we again repeat our conviction that it is of intrinsic value to all, but especially to those who suffer from any disease whatever.

"THE PHRENOLOGICAL JOURNAL."—Published monthly, by S. R. Wells, 389 Broadway, New York. The February number is before us, and we must say that in our opinion the article on "Blues" or the one entitled "More about Babies," is worth the entire subscription for a year. Those who desire information relative to physical culture, and how to live so as to enjoy life, cannot do better than send for this excellent journal. Terms \$3.00 a year, 30 cts. single No.

"VICK'S ILLUSTRATED CATALOGUE."—James Vick, of Rochester, N. Y., has sent us one of his beautiful illustrated Catalogues of Seeds and Flowers. His establishment is undoubtedly the largest of the kind in the United States, and when we say that it is reliable we speak from experience. Ten cents will secure one of his beautiful Catalogues, and the splendid colored plate of flowers which it contains as a frontispiece is worth twice the money.

"BEHOLD, the eye of the Lord is upon them that fear him, upon them that hope for his mercy; to deliver their soul from death, and to keep them alive in famine." Psa. xxxiii: 18, 19.

## Poetry.

[SELECTED.]

## IF WE KNEW.

If we know the woe and heartache  
 Waiting for us down the road,  
 If our lips could taste the wormwood,  
 If our backs could feel the load,  
 Would we waste the day in wishing  
 For a time that ne'er can be;  
 Would we wait in such impatience  
 For our ships to come from sea?

If we know the baby fingers  
 Pressed against the window pane,  
 Would be cold and stiff to-morrow—  
 Never trouble us again—  
 Would the bright eyes of our darling  
 Catch the frown upon our brow;  
 Would the print of rosy fingers  
 Vex us then as they do now?

Ah, these little ice-cold fingers,  
 How they point our memories back  
 To the hasty words and actions  
 Strewn along our backward track!  
 How these little hands remind us,  
 As in snowy grace they lie,  
 Not to scatter thorns—but roses—  
 For our reaping by-and-by!

Strange we never prize the music  
 Till the sweet-voiced bird has flown;  
 Strange that we should slight the violets  
 Till the lovely flowers are gone;  
 Strange that summer skies and sunshine  
 Never seem one-half so fair  
 As when winter's snowy pinions  
 Shake their white down in the air!

Lips from which the seal of silence  
 None but God can roll away,  
 Never blossomed in such beauty  
 As adorns the mouth to-day;  
 And sweet words that freight our memory,  
 With their beautiful perfume,  
 Come to us in sweeter accents  
 Through the portals of the tomb.

Let us gather up the sunbeams  
 Lying all around our path;  
 Let us keep the wheat and roses,  
 Casting out the thorns and chaff;  
 Let us find our sweetest comfort  
 In the blessings of to-day,  
 With a patient hand removing  
 All the briars from our way.

**THE JEWISH HOPE NOT DEAD.**—The "Jewish Messenger" cannot understand how intelligent Christians can think that Judaism is becoming weak, and is in danger of extinction. "It may be owing to the fact," it says, "that one or two Jewish ministers have been holding forth in Unitarian pulpits, and that there are several Jewish ministers tinctured with the spirit of the age, and do not believe in the advent of a Messiah, in the resurrection of the dead, in the ingathering of Israel, and their restoration to the Promised Land. Hence they argue that a great change has taken place, or is about to take place in the Jewish camp. Its professors are either to become Catholics or Protestants. "Now all this," it declares, "is remote from the truth. Judaism is now as strong and as vigorous as at any time in its history. None of its fundamental principles have been given up, and the true Israelite still looks for the literal fulfillment of the promises in the Jewish Scriptures."

## Died,

At her residence in the town of Pine Rock, Ogle Co., Ill., on the ninth day of January, 1870,  
**EMMA GRISWOLD**, wife of James Griswold.

Sister Griswold was a believer in the Gospel of the Kingdom of God; and having obeyed it, she lived consistently through life, and now sleeps in Jesus.

Our Methodist friends kindly gave us the use of their house in which the writer spoke upon the occasion, to a large and attentive audience. It was distinctly stated that we believed our sister to be dead, and not in heaven; and gave the same argument that Peter used near two thousand years ago with reference to David to prove it. Though she was dead, and would turn to dust; yet our comfort is in the fact that when the trumpet sounds, and Jesus comes, He will raise the sleeping Saints to eternal life. We trust that her bereaved friends will seek that consolation which the Word of God affords.

A. J. BUCKNER.



Vol. III.

FEBRUARY 15, 1870.

No. 4.

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The Herald  
OF  
THE COMING KINGDOM  
AND  
CHRISTIAN INSTRUCTOR;

A SEMI-MONTHLY PERIODICAL.

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

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THE FATHER'S PROMISE TO HIS SON.

Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.—Psalm 11: 7-9.

THE SON'S PROMISE TO HIS FOLLOWERS.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father.—Rev. 11: 26, 27.

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EDITED BY THOS. WILSON.

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TERMS.—\$2 per Annum, Payable in Advance.

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CHICAGO:  
PUBLISHED BY WILSON & ST. CLAIR, 117 MADISON ST.

1870.

## LETTERS RECEIVED SINCE THE LAST ISSUE.

Dec. 28th.—Peter A. Aldrich, Mary S. Ongley. 29th.—Leonard Adams, Nathan Harrison, Orpha Adams, J. M. Effe, C. M. Tibbets. 31st.—D. F. Wilson, Jasper Balch, W. F. Fessenden, Sanders Hollinsworth, E. Miller, James E. Leslie, A. Turney, W. M. Howell, Jacob F. Huber, James Forman, H. L. Lehman, W. Bales. Feb. 1st.—A. J. Daley, Geo. Walker, F. Wegner, Geo. H. Robb, W. B. Bartlett, R. McLauchlan. 2nd.—Cordelia Perry, Levi Crosby, L. H. Chase, Geo. Simpson, A. J. Windsor, D. T. Halstead, A. Sabin, Caleb Worley. 3rd.—Christina Jameson, W. D. St. Clair, R. W. Babcock, Marianna Kirby, Thos. Henning. 4th.—Hattie Erringer, A. J. Eychaner, A. W. Button, H. N. Downer, Mrs. J. B. Hill, Geo. J. Farley, H. M. Babb, L. Crosby, John S. Long, Charles A. Hastings. 5th.—Geo. F. Work, Thos. B. Richardson, Mary A. Johns, F. M. G. Davis, Wm. A. Moss, J. M. Vickery, W. J. Orem, Thos. E. Adams. 7th.—D. S. Morrow, H. E. Dalby. 8th.—Abel Larkin, J. S. Arnold, S. J. Anderson. 10th.—A. D. Fshelman, James Montgomery, Jas. Forman, P. J. Robinson, A. G. Shockey, David Alino, John Craner, Geo. H. Crane, Sidney Peck, C. A. Saylor, Mrs. Mary Ann Rogers, Jas. D. Calder, Daniel Shannon. 11th.—Mrs. J. D. Crabtree, H. Heyes, Amanda Smith, P. Degeer, E. L. Richards, W. Thorp. 12th.—G. A. Bradley, John Davis. 14th.—G. Craton.

## RECEIPTS FROM JAN. 28 TO FEB. 12, INCLUSIVE.

*Herald of the Coming Kingdom.*—J. P. Whitehead 1 yr., P. Aldrich for P. Decker 1 yr. and self 6 mos., Mary Ongley for John Root 1 yr., and S. M. Darrow 1 yr., C. M. Tibbets for Mrs. L. Reess 1 yr., and self 1 yr., S. Hollinsworth for Lurana Eudaly 6 mos., Ira Hollinsworth 1 yr., and self 1 yr., D. F. Wilson 6 mos., J. Balch 6 mos., W. B. Bartlett 1 yr., Geo. H. Robb for J. Darby 1 yr., W. J. Orem 1 yr., J. P. Bitner 1 yr., C. D. Robb 1 yr., and self 1 yr., A. J. Daley for W. C. Daley 1 yr., W. Guin 1 yr., and C. T. Craft 1 yr., R. McLauchlan for Mrs. Caven 1 yr., and self 1 yr., H. L. Lehman for T. Knife 1 yr., and H. Knife 1 yr., W. Bales 6 mos., J. E. Leslie 1 yr., John Wilson 1 yr., J. Appleyard 1 yr., D. T. Halstead for D. Dwiggin 1 yr., A. R. Windsor for Mrs. Watts 6 mos., Geo. Simpson 6 mos., L. H. Chase for Artemas Chaso 6 mos., L. Adams for Mrs. J. G. Adams 6 mos., and self 6 mos., L. Crosby for J. C. Polifka 6 mos., Cordelia Perry 1 yr., W. M. Howell for W. W. Burke 3 mos., J. F. Huber 1 yr., J. Forman 1 yr., A. Turney for P. M. Wiser 1 yr., and B. F. Cooper 1 yr., C. Worley 1 yr., Christina Jameson 1 yr., R. W. Babcock for Mrs. A. M. Edwards 6 mos., and Mrs. H. Smith 6 mos., P. Renner 6 mos., Mrs. Maria Thompson 1 yr., J. S. Long for J. Innes 1 yr., H. M. Babb 1 yr., Mrs. Hill 3 mos., H. N. Downer 1 yr., W. A. Moss 6 mos., F. M. G. Davis 6 mos., G. F. Work for S. Work 1 yr., Charlotte E. McFarlane 1 yr., and self 1 yr., J. M. Vickery 1 yr., W. J. Orem for B. A. Williams 6 mos., S. J. Anderson 1 yr., G. H. Crane for L. Dickinson 6 mos., S. Peck 6 mos., D. Shannon for Mary Renner 6 mos., Geo. Piper 6 mos., W. H. Knodle 6 mos., and C. Middlekauff 6 mos., E. L. Richards for Martin Smith 1 yr., W. Tift 1 yr., and self 1 yr., J. Davis 1 yr., G. A. Bradley 6 mos., J. M. Stephenson for S. Weaver 1 yr., S. Sparks 1 yr., and B. Jarvis 1 yr.

*Miscellaneous.*—Sanders Hollinsworth 1 Scriptural Map; Geo. H. Robb 1 Scripturo Atlas for premium; R. McLauchlan, tracts 60 cts.; D. T. Halstead, 1 Cruden's Concordance; G. Simpson, 1 Debate, 1 Herald of Messiah's Reign, and 1 Gospel; L. Crosby, 2 Herald of Messiah's Reign, 6 Immortality, and 1 Gospel; J. F. Huber, tracts \$1.00; W. M. Howell, assorted tracts, \$1.00; R. W. Babcock, tracts \$1.00; C. A. Hastings, tracts \$1.10; L. Crosby, tracts 60 cts.; H. N. Downer, 1 Law of God; Geo. J. Farley, 1 Arc Christadelphians Consistent? T. B. Richardson, tracts 50 cts.; Geo. F. Work, Atlas for premium; H. E. Dalby, assortment of tracts \$2.00; H. V. Reed, tracts \$5.25; D. Aline, tracts 35 cts.; P. J. Robinson, tracts 25 cts.; J. Forman tracts \$1.00; Mrs. A. Smith, tracts 10 cts.; W. Thorp, tracts, 25 cts.; G. A. Bradley, tracts 25 cts.

# THE HERALD

OF

## The Coming Kingdom.

No. 4.

FEBRUARY 15, 1870.

VOL. III

### Editorial.

[Communicated for the Herald.]

“What is the matter?”

Henderson, Ky., Jan. 30, 1870.

BROTHER WILSON:—

With the sentiment of the following extract, from a letter of a sister in the South, I am so much pleased that I forward it to you with the request that you reply to her question, “What is the matter?”

“Believers in the Gospel of the Kingdom claim to be the only body of people that have the true faith; and yet they show less zeal than almost any other denomination. I do not know if there is one Gospel teacher in this State. I have never in my life seen in print, a Bible Catechism for the children. We have but very few churches. A great many persons tell me they never heard such doctrine preached in their lives. Old people do not know that it is in the Bible. What few men there are in the country who could preach a Gospel sermon, say they are too poor to preach at their own expense, and what few claim to be Christians, say they are poor to pay a preacher, and yet some of these professors walk on fine carpets, sit on easy chairs, ride in easy vehicles, spend their precious time in making fashionable visits, and taking long pleasure trips, pay for false teeth, and dress in common with the world. And yet they say they are too poor to have the Gospel spread. I tell you there is something wrong! *What is the matter?*”

Yes, what is the matter? A very pertinent question under the circumstances. We believe the matter is, that the religion of those described is too much of the head, and too little of the heart. It has not got a sufficient hold upon the affections. Those who are so careful to supply every desire that the eye, the flesh, or the pride of life can suggest, and are so negligent of the requirements of truth are not up to the mark required of them. They are of the class who desire to secure all that this world can give, and all that the Lord has promised in the future. In short, they are unmindful of our Lord's positive declaration that no man can serve two masters—God and Riches. They affirm, by their actions, that our Lord was mistaken.

They serve riches with their whole heart and strength six days in the week, and pretend to serve God during the remaining day, but oh, what kind of service is it? Is it that spontaneous outgushing of a heart overflowing with gratitude towards Him to whom they are indebted for all things present and future? Is it that voluntary sacrifice of all things in the interests of Him whom they claim to serve? No. It is rather a cold formula, utterly destitute of all that is pleasing to God. Lip service He cares not for, but "a broken and a contrite heart is precious in His sight."

It is pitiable to see those who have yielded obedience to the Gospel in times past, again becoming entangled in the affairs of the world they had left. We know that the world presents many temptations, and its charms are almost irresistible, but how can we claim to be Christian heroes, if we do not overcome them? Can those who overcome not, claim the crown? No; it is promised only to the overcomers. O how earnest we should be then in our efforts to secure it. Witness the anxiety of the apostle Paul. He was willing to endure all things, and count them all as naught, if he might only win Christ.

Our sister, after recounting the state of the case, may well ask, "what is the matter?" It is heart-sickening to contemplate it. We may read the trials and recount the miseries endured by our brethren of the early church, but we do it with a full conviction that God has no such people on earth at the present time—or at least, if He has, they are not manifest as a body. They are not as "a city set on a hill." They are invisible. But some may object that no persecution exists now, as then, in order to test the brethren, and that if such persecution were to arise, the gold and precious stones would certainly shine forth. We wish that it might prove so, but we very much doubt it. Our reasons are that if brethren cannot withstand the trivial temptations of a foolish and ungodly world, and if they now refuse to make any sacrifice whatever to the cause of Christ, we have but little faith in their ability to withstand the trials of persecution, and have no expectation that they would sacrifice life itself for the cause they now so shamefully neglect. No. A fiery trial, we fear, would consume all such.

True Christian character is manifest in the little every day actions of life, and not in stupendous deeds. If the little things—the kind and sympathetic heart—the open purse—the solacing of the afflicted—the helping of the poor—the instruction of the ignorant—if these go undone, depend upon it no great deed will be performed. One thing is certain if the truth is not circulated among the perishing millions around us, it is not because the brethren are unable to do it. There is wealth enough amongst believers of the Abrahamic Faith to sound out the Word of life from one end of the world to the other. This we know, and are sure of. Why is it neglected then? Because the *love* of the truth is not found in the hearts of those who possess the means. Their *affections* are not set on things above, but on things on the earth. Their eye lusts for this, and their fleshly appetite craves for that; their pride of life must be gratified, and so it goes. With them

it is not "seek *first* the Kingdom of God, and His righteousness, and all these things shall be added unto you." They heed not the apostolic injunction, "having food and raiment let us be therewith content," but they add house to house, farm to farm, garment to garment, and so on until their hearts become entirely weaned from eternal things, and wholly set on the fleeting things of the present life.

Such a picture is dreary to contemplate; nevertheless the truth must be told. In conclusion, we admonish those who are rich in this world "not to be high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. Let them do good and be *rich in good works*, ready to distribute, willing to communicate, and thus lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi: 17-19. But if on the contrary they trust in their wealth, the day will come when they will find their riches corrupted, and their gold and silver cankered. The rust thereof will be witness against them, and will eat their flesh as if it were fire. Then will all such weep and howl on account of the miseries that have come upon them. James v: 1-3. Before that dreadful day of God's judgment comes, we trust that all who are locking up the Lord's wealth—all who are using it upon their lusts, and all who are tying it up in napkins and burying it in the earth, in place of using it judiciously in the Master's service, will awaken to a full realization of their position, and make haste to redeem the time already lost. May all such kindle anew their "first love," and for ever after serve the Lord with all their heart, and all their soul, and all their might. Deut. vi: 5. Then shall we witness a new era in the cause of truth. Its light will shine into many a heart, now darkened by the traditions of men, and glorious will be the results. May the day soon come, then, when the purse-strings and hearts of our brethren shall be converted, as well as their intellects. Amen.

### The Jews' Own Land.

"It is credibly reported that several hundred Jewish families will next spring be sent to America by the Central Committee of the Alliance Israelite at Königsberg, which would lead one to suppose that they had not much hope of ever occupying what is incorrectly called the Jews' 'own land.'"

WE clip the above from the columns of the "Advent Christian Times," a paper that allows no opportunity to pass for displaying its hatred for the Jews, and of the Scripture doctrine concerning their restoration to the land of Israel. Not being able to refute this great and glorious truth by testimony from the Word of God, its Editor contents himself with an occasional squib like the above. He talks as if the Word of God concerning the restoration of Israel would fail of accomplishment because a hundred or two of Jewish families emigrate to the United States from Russia. Of course God cannot gather them from the United States as easily as from Russia, when the time comes for them to go back to their "own land," for God says, in addressing them, "I will take you from among the heathen, and gather you out

of all countries, and will bring you into YOUR OWN LAND." Ezek. xxxvi: 24. If God has seen fit to designate the land of Israel as their *own land*, it ill becomes the editor of a professedly religious journal to use the expression in derision. Not only does God say He will bring them there again, but He adds "ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." v. 28. Again, the Lord God says, "Behold, I will take the children of Israel from among the heathen (or nations) whither they be gone, and will gather them on every side, (from the United States, Russia, or wherever they are found,) and bring them into *their OWN LAND*, and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii: 21, 22. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever, and my servant David shall be their prince forever." v. 25.

As well might the Editor of the "Advent Times" attempt to check the rushing torrent of Niagara by the intervention of a mud dam, as to overthrow the mighty Word of God concerning the gathering of Israel from the countries of their dispersion. "Let God be true, and every man a liar." Rom. iii: 4.

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### Who is to Blame?

That Editors and Publishers are often blamed wrongfully is certain. A subscriber sends for his paper, but fails to give proper directions. An instance of this kind occurred with us where the party sent the money, and the HERALD was duly forwarded to the only address appearing in his letter. For a whole year it went to this address, when the party wrote us that he sent us money in the year previous, and had received no paper. On investigation it proved that the fault lay with him, in failing to name the place to which he wished the paper sent. He therefore lost a year's subscription through carelessness.

A few days since another party sent us the following letter, and we leave our readers to guess where and to whom we are to send the tracts. He (or she) is in great haste for them, and if he (or she) does not get them by Saturday, he (or she) will probably lose all confidence in Publishers, and set them down as a careless and indifferent lot of men. Here is the letter:—

"Please send me the following tracts just as soon as you can. I wish I could have them next Saturday; four Coming and Kingdom by 20,000 Baptists; two Letters to a Friend on the Covenants of Promise; two Kingdoms of Messiah; one the First Principles of the Gospel; two What I am, what I Hope for, what I Believe; one The Glorious future; if there is money enough.

There is all the letter contained. No address; no name. Brethren, be careful to give both plainly written, and before you blame Publishers for anything be sure first that your own skirts are clear.

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## Correspondence.

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[Communicated for the Herald.]  
From the Brethren.

**BROTHER WILSON:**—Allow me to say a few words in the way of commendation and encouragement to those who have an interest in the **HERALD**, and to those who love the Lord. I have been a subscriber for the "Banner" for two years, (during 1868 and 1869) and am indebted to that paper more than I can ever repay. It has brought me to a correct knowledge of the Gospel of the Son of God—things pertaining to my eternal interest, for which I give my best wishes to its Editor and Correspondents. I saw with regret that the "Banner" has stopped, as it was doing a good work—sowing the good seed of the Kingdom, but the course pursued I think is a good one, as we are a small body of believers, (God's number of believers always was a small number comparatively) and therefore cannot well support two papers, as the most of us are poor, and cannot afford to take two papers advocating the same grand truths, hence their consolidation was necessary, and I hope will prove successful and satisfactory to the brotherhood.

Brethren, you who have been taking the "Banner," and not the **HERALD**, do not allow your names scratched off from the list; take the paper, and make an effort to get more subscribers. Let every friend of the **HERALD** act as an agent for this paper. Brethren, let us be active; if we cannot get any one to subscribe, let us send two dollars extra for a dear friendly neighbour of ours that is in darkness. It may be the means of begetting a desire to search, and grasp the truth.

Dear Brethren, let us not be too economical. Remember that there are a few honest souls who are in darkness, and cannot see the truth, on account of there being so many false teachers in our land, whose life is as dear to them as ours is to us. Remember, it will not be long before the King of the Jews returns. We are living in the last link of the chain of prophecy that precedes His coming.

Then let us be active and keep our lamps in repair, so as to hail the King at His return, and be among those who shall hear the welcome and blessed words, "come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Oh that we may be prepared to greet Him, and that we may so conduct ourselves as to receive his commendation, and thus obtain an inheritance in the kingdom prepared for the faithful. Amen.

Yours in love,

J. R. WOODROW.

**DEAR BRO. WILSON,**—I will reply to your request to hear from all your subscribers. I am well pleased with the **HERALD**; take much comfort in reading it. I liked the two pieces written by you in the last number; think it sound on the One Faith. I like something sound and stirring, like the piece entitled "A New Year's Greeting." I feel that something on the signs of the times is right to the point, and has a tendency to stir up the sleepy ones. We are very apt to be

over charged with the cares of this life in the busy age in which we live, and need much exhorting. I was pleased with the plan of having a paper for the little ones. I have a family of five little ones that are interested in the good news of the kingdom. They love to hear about the happy land as they call it. I have often wished we could have a little paper that was not full of error, teaching that when they die they go home to live with Jesus. I do not wish my children to believe such lies and nonsense. I tell them that dead folks are not alive, but they are taught the contrary every where they go—in school and elsewhere, therefore I feel the need of just such paper as you will print. To begin with I will subscribe for three copies, and hope when I send the money, to be able to send some for the HERALD. I hope it will be supported; should not know how to do without it. I will do what I can, if it is but little. I feel lonely here; no one to speak to on the One Faith except my husband. He is a believer, but is not baptized. I often think of the Brethren who have the privilege of meeting together, while I scarcely ever see one of like faith. I hope you will pray for me and mine, and I trust it will not be long before we shall meet in the Kingdom. Yours in haste, ELMIRA W. LAMSON.

P.S.—Since writing the above I have had an opportunity of conversing with a doctor, a man of some note, and hope yet to be able to bring him to a knowledge of the truth. He promised to come and talk these things over again. I wish I had something convincing for him to read. He acknowledged that he often had serious thoughts of eternity and our future state, but thinks the Bible all a mystery and that no one can understand it. O I wish I had some one of like precious faith that loves the truth enough to obey it, and talk of these deep things. No one knows how lonely I feel, surrounded by unbelief. Truly we are living in the time when darkness covers the face of the earth and gross darkness the minds of the people. O come, Lord Jesus, and come quickly.

If you have any tracts that would be of service to scatter, I should like a few. I give away all the HERALDS I have, but am careful to give them where I think there is intellect enough to search out these things. Hoping to convince some.

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*To the Brethren of the One Faith scattered abroad.* I would say to you that I have visited Butler County, Iowa, in the neighborhood of Brother John McKee, three miles northeast of Parkersburgh, where I met Brother George Craton, when we delivered nine discourses on the things concerning the Kingdom of God and the name of Jesus Christ. The people gave good heed to the things spoken. How much good may result I cannot tell, but hope there will be some fruit from the seed sown. Brother George Craton has proved himself an able defender of the One Faith, and is worthy of the confidence of the brotherhood. Brethren traveling by the way of Parkersburgh, will please call on Brother John McKee, who is a worthy brother of the One Faith.

JOHN CRAMER.



## Miscellaneous.

### Objections to the Resurrection of the Wicked Examined.

THE writer of the following article believing in the resurrection of none but the righteous, asked us whether or not we would admit anything in our columns upon that subject. We replied that if he would give us an article containing the strongest points on that side of the question, we would insert it, together with a review of the position. We do this because a number of our brethren are perplexed by the false reasoning of those who advocate this theory, and we desire, if possible, to relieve their minds of any uneasiness on the subject. We are the more constrained to do this, on account of sympathy, seeing that we once advocated the same views, having been deceived by sophistical reasoning, and being at that time, considerably younger in years, and in the Faith. Maturer judgment, however, and a resolution not to "wrest the Scriptures," delivered us from the meshes of Storrism, and now we rejoice in the truth as it is in Jesus. The article of our correspondent is as follows :

#### THE DIFFERENCE BETWEEN THE DEATH OF THE WICKED AND THE DEATH OF THE RIGHTEOUS.

In the event of death there is no difference. The righteous, the wicked, and the beasts, die alike. They are all of the dust. They have all one breath. When their breath goeth forth, they die, and their thoughts perish, they know not anything. As the one dieth, so they all die. This one event happeneth to all alike. They all go to one place. All are of the dust, and all turn to dust again. Eccl. iii: 19, 20. In this sense there is no difference.

Prospectively, there is a great difference between the death of the righteous, and the death of the wicked. The death of the wicked is final like the death of beasts, but the death of the righteous is but for a *moment*. They have *hope* in their death. I will consider first,

#### THE DEATH OF THE WICKED.

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in [after] the day thou eatest thereof thou shalt surely die."

This was the punishment for transgressing the law that was given to Adam. This law was to have jurisdiction over his race forever. It also provided that man by being obedient, might have free access to the tree of life, and live forever. It also provided that if he should disobey this law, he should surely die. This death was to be final. Nothing was required of the sinner after death.

Adam sinned. The Lord passed judgment upon him according to the law which he had transgressed. Unto Adam he 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. In the sweat of thy face shalt thou eat bread till thou return to the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." This sentence was *final*. His sorrow was to be in his life time. And when he had returned to the dust, he had suffered the whole penalty of the law. Nothing more was required of him. This death has passed upon all men, for all have sinned. The death that all wicked men die when they return to dust, is *final*. There can be no appeal, for wicked men, from this condemnation. The *wages* of sin is death. The *end* of sin is death. Sin when it is finished bringeth forth death. The law hath dominion over a man *only* while he liveth. Death terminates the claim of the law of God upon a wicked man.

All judgments of wicked men, must be within the provisions of the law, and never go beyond it. It will not do to punish men twice, for the same offence. Then all the wicked will die, as brute beasts die, no more to live.

#### GOD JUDGED THE WORLD IN THE TIME OF NOAH.

The earth was filled with violence, and God said to Noah, "I will bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, and everything that is in the earth shall die." The flood came, "and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and every man: all in whose nostrils was the breath of life, of all that was on the dry land, died. And Noah only remained alive, and they that were with him in the ark." All classes of the wicked were included in this judgment. The punishment was to be according to the law given to Adam, "thou shalt surely die." They suffered the whole of this punishment. Was this final? Must this judgment be reversed in order to punish them again? Is there any intimation that it is only the first installment of their punishment? If this judgment is not final, how can we be assured that the next will be?

#### THE JUDGMENT OF SODOM AND GOMORRAH.

Gen. xix. Their sin became very grievous. The Lord said, "I will destroy this place. Then the Lord rained upon those cities brimstone and fire, and destroyed them and their inhabitants." This judgment was passed upon all the inhabitants of those cities, upon those who heard and rejected the preaching of Lot, and those who never heard it; upon those who were hardened in sin, and their children. There was no discrimination made between different classes of sinners, but the punishment was executed upon them all. Did the Lord do right in this thing? Will He have to do it over again? Or was their death final?

#### THE JUDGMENT OF EGYPT.

Genesis xv. Abraham's posterity were to go into a strange land, and be afflicted four hundred years. And the Lord said, "the nation whom they shall serve, will I judge." They served the Egyptians. When Moses led the children of Israel out of the land of Egypt, Pharaoh and his hosts followed them, and the Lord overthrew them in the Red Sea, so that not one of them remained. Was this judgment final? Again, is there any intimation that this punishment was not the end of the matter? God did just what He said He would do. Must God do His work twice over?

#### THE JUDGMENT OF ISRAEL IN THE WILDERNESS.

Numbers xiv. Israel rebelled against the Lord. What did the Lord say about it? He said, "as truly as I live, your carcasses shall fall in the wilderness, even your whole number from twenty years old and upward, save Caleb and Joshua. I will surely do it, in this wilderness they shall be consumed, and there they shall die." The Lord did just what He said He would do, The children of Israel were kept in the wilderness until they wasted away, and died, just as the Lord had said. Was this punishment enough for their sin? Was it as severe as it ought to have been? If it was, why need it be done over again? If God was satisfied with it, why should not we be? Their death, then, must have been final.

#### THE JUDGMENT ON THOSE WHO HAVE FORSAKEN THE RIGHT WAY.

2 Peter ii: "There shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them. They walk after the flesh in the lust of uncleanness. They are self-willed, having eyes full of adultery, and that cannot cease from sin, they have forsaken the right way. They speak great swelling words of vanity, to allure those that were clean escaped from those who were in error. While they promise them liberty, they themselves are the servants of corruption. They have escaped the pollutions of the world, through the knowledge of our Lord Jesus Christ,

and have been again entangled therein and overcome. They have known the way of righteousness, but have turned from the holy commandment, and are like the dog that has turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

Now what does the Lord say will become of such grievous sinners as are described in this chapter? He says, "they shall bring upon themselves swift destruction." Their judgment now of a long time lingereth not, and their damnation slumbereth not. Their latter end shall be worse than the beginning. It would have been better for them not to have known the way of righteousness. They shall utterly perish in their own corruption, as brute beasts perish. To them is reserved the mist of darkness forever. This judgment will be final. As brute beasts perish only once, so these sinners will perish only once. As the death of beasts is final, so the death of these wicked men will be final. They will perish as the old world perished, or as the cities of the plain perished, for they were ensamples to all that should live ungodly. When they perish as the beasts perish, their destruction will be as complete and final as was the destruction in the examples cited.

From the examples of God's judgments to which we have referred, we learn, I. That the law of God, given to Adam, requires that every wicked man shall die once, and no more. It hath dominion over him *only* while he liveth. Every possible grade of sinners is included in its penalty—"Thou shalt surely die," "unto dust shalt thou return." This settles the account with all wicked men. All of God's judgments must be in harmony with this law. No appeals from it can be entertained, no amendment can be accepted, and no additions can be made to this already perfect and immutable law.

II. That God's judgments are in harmony with law. They come up fully to its demand, but never go beyond it. They seem to be final. They seem to regard death as the end of sin. The judgment upon the old world, upon the cities of the plain, upon the Egyptians, upon the Israelites in the wilderness, and upon the apostates of the church, all prove that the death of the wicked is final, like the death of the beasts, and that to them, there will be nothing beyond it.

That death, as the final punishment of the wicked, does not depend on the interpretations that may be given to Acts xxiv: 15; John v: 28, 29; Dan. xii: 2; but upon the current testimony of the whole Bible, taken in its obvious sense. The obvious sense of the law of God is that its penalty is final. This death hath passed upon all the wicked, therefore the death of the wicked is final. The obvious sense of all God's judgments is, that they are final, that they can never be reversed, or repeated. We come then to the *unavoidable conclusion*, that the death of the wicked is final. They die like the beasts without hope. They will never see light, or live again. They will remain in the congregation of the dead, all of them. They have not eaten of the flesh of the Son of Man, nor drank His blood, therefore they will not have life. They have not believed on the Son, therefore they will perish, they will not see life, but the wrath of God will abide on them. They will utterly perish, in their own corruption as brute beasts perish.

#### THE DEATH OF THE RIGHTEOUS.

They die like the beasts, but the righteous hath hope in his death. Job said, "and though after my skin worms destroy this body, yet in my flesh shall I see God." David said, "but God will redeem my soul from the power of the grave, for He shall receive me." The Savior said, "he that believeth in me though he were dead, yet shall he live," and again, "they which shall be accounted worthy to obtain that world, and the resurrection from the dead, they can die no more." And again, "this is the will of Him that sent me, that every one that seeth the Son, and believeth on Him may have everlasting life, and I will raise him up at the last day." Paul said, "if we believe that Jesus died and rose again, even so, them that sleep in Jesus will God bring

with Him." "The dead in Christ shall rise." Again, "the dead shall be raised incorruptible." They that are Christ's will be made alive at His coming.

The righteous die in hope of being made alive again; this distinguishes them from the wicked. The death of the wicked is to the death of the righteous as eternal damnation is to a moment of time. The loss of the wicked, compared with the death of the righteous, is as being deprived of life and of all its blessings forever. The interruption of the life of the righteous will be so exceedingly brief, compared with their whole life, that it will scarcely be remembered to have occurred at all. In fact, the righteous will have no recollection of being dead. The death of the wicked terminates their existence, but the death of the righteous interrupts it only for a moment.

JOEL A. SIMONDS.

#### A REVIEW OF THE FOREGOING POSITION.

If we understand our correspondent aright, he assumes the position that none but the righteous will be raised from the dead, and endeavors to sustain it by the following evidences:

I. That the law of God given to Adam requires that every wicked man shall die once, and no more. That this law was to have jurisdiction over all of Adam's race forever.

II. This law hath dominion over a man only while he liveth.

III. Every grade of sinners is included in its penalty, "dust thou art, and unto dust shalt thou return."

IV. This death hath passed upon all the wicked, therefore, the death of the wicked is final. *Death* terminates the claim of the law of God on wicked men.

V. It will not do to punish twice for the same offence. The wicked perish as brute beasts, and as beasts perish only once, therefore, the wicked will perish but once.

VI. That these conclusions are sustained by God's judgments in the past on Adam, the Antediluvians, Sodom and Gomorrah, Egypt, Israel, and the apostates from the church. Not having eaten the flesh of the Son of God, the wicked will perish.

In examining these evidences, we would remark,

I. That our correspondent errs in the outset in supposing that the race of Adam is at present amenable to Adamic law. That law ended with the one for whom it was made, and its penalty was inflicted upon the one who transgressed it. No one at the present day can be held amenable for the transgression of a law that has no existence. The law related to the eating of a certain tree that grew in the garden of Eden. That tree does not exist now, neither are we as Adam was, forbidden, under penalty of death, to eat of it. Consequently, it is not true that *this* law was to have jurisdiction over all of Adam's race forever. That the effects of transgression in our first parents have been visited on all their posterity, we admit. Therefore, death reigns. It is an effect from a cause. The mortality of Adam's children is simply a result of a law of nature that like begets like. A mortal man will beget mortal children, and consumptive parents will beget consumptive children. But to argue that this mortality or consumption is a punishment on account of our *own* sins when it has been visited on us by our

parents, is to reason falsely. When men die a natural death, therefore, it is not a penalty inflicted on them by God on account of personal transgression, but it is an unavoidable result of their connection by descent with mortal Adam. It is an effect from a cause over which they had no control, any more than the child has over the parents who moulded it in their own cursed likeness, predisposing it to vice and crime of every sort.

We conclude, therefore, that the race of Adam are not responsible to God for the observance of the law of Eden, which pronounced death as a penalty for transgression, neither do they now die on account of personal transgression, against that law. Our correspondent's first evidence, therefore, falls to the ground.

II. His next evidence is that "this law hath dominion over a man only while he liveth." Having shown that we are not under the law spoken of at all, it follows that this evidence falls with the first. Having overthrown the premise, the conclusions growing out of it go with it. But for fear that some may be misled by this quotation from Paul we will call their attention to the fact that he had no reference to the Edenic law when he wrote it, but to the Mosaic law. Rom. vii: 1-4. He illustrated his point by referring to the law concerning husbands, etc., showing that a woman was bound by the law to her husband so long as he lived, but that when the husband was dead, she was released from that law. What license has our correspondent then, to misapply the Apostle's words? "Rightly divide the Word," and harmony will prevail.

III. The third point he makes, relating to the penalty of Edenic law is as fallacious as the two preceding it, if he intends to teach thereby that this penalty is now inflicted on men as a *direct punishment for their individual sins*. If our correspondent's position be true, then men would never die if they never sinned, yet we know that men could not escape death, because they are all mortal, being constituted so by Adam.

IV. In relation to the fourth point, that because death has passed upon all the wicked, therefore, their death is final, we would simply add, that if this death was, as our correspondent asserts, a penalty from God, visited on them as a punishment for their own transgressions, then his conclusions would be correct; but seeing that he has only asserted this position without proof, we cannot admit the finality of natural death in the case of transgressions of present law.

V. The fifth point, "that it will not do to punish *twice* for the same offence" we admit. Also "as the beasts perish, so will the wicked." But our correspondent fails in his inferential conclusions from the assertion, viz: that the wicked, when they have died a natural death, have been *punished* by God for their sins. This is not so. Consequently, it is not correct to say that God punishes them twice. Before a second punishment for an offence can be admitted, it will be necessary to establish clearly when the first punishment was inflicted. Because men die on account of possessing a mortal nature, inherited from a sinful parent, this is no proof that God has punished them for their *own* sins. This He will do at the appointed season.

VI. The sixth point is pointless from the fact that the life referred to, which comes to those who live on the Son of Man, through eating His flesh, and drinking His blood, is *eternal life*. No other kind of life comes through Christ. But because men are not connected with Him, and are therefore alienated from that eternal life, which comes to all those who are "in Him," it does not follow that they will *never* come forth from their graves again. Men may be subjects of the resurrection, but not of the resurrection which gives eternal life. Jesus 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. Here are two distinct classes—the doers of good, and the doers of evil, both of whom Jesus affirms shall respond to His voice, on hearing it, and come forth from their hiding places. We believe His word.

VII. The seventh and last evidence we suppose our correspondent considers as conclusive, inasmuch as it embraces a number of instances where judgments have been inflicted upon men in the past. Our correspondent therefore asks triumphantly, "Was this judgment final? Will this judgment be reversed in order to punish them again? Is there any intimation that this punishment was not the end of the matter? God did just what He said He would do. Must God do His work twice over?" The instances cited are, 1, Adam. 2, The Antediluvians whom God destroyed by a flood. 3, Sodom and Gomorrah destroyed by fire. 4, The Egyptians drowned in the Red Sea. 5, The Israelites who fell in the wilderness. 6, The apostates from the church. In relation to the first five, we say their judgment we believe to be final. These were direct punishments from God, and as they have been punished once by Him, we agree with our correspondent that He will never punish them again for the same offence. Whenever He visits men with judgment on account of transgression, it is final.

In relation to the apostates from the church, however, our correspondent fails to furnish historical proof of God's judgment upon them. In the first five instances named, history corroborates the statement that God has visited them for their sins, but in the sixth instance—the apostates—the proof is lacking. Seeing that God has not punished these miserable sinners yet, we believe He will do so at a future time. If our readers will refer to 2 Pet. ii: they will find an account of the apostates referred to, and it is evident that Peter did not understand that a natural death would be the punishment God would inflict upon them; for He states in the ninth verse that "the Lord knoweth how . . . . to reserve the unjust unto the day of judgment to be punished." When that day of judgment arrives, these wilful sinners who have thus far escaped the fearful judgment awaiting them, will then suffer the penalty by direct infliction from God, as in all the instances quoted by our correspondent. Why should these escape, whilst the antediluvians and others were visited? Peter and Job agree. Job says that the "wicked is reserved to the day of destruction. They shall be brought forth to the day of wrath." Job xxi: 30.

In conclusion, we agree with our correspondent that there is no difference in the death of the two classes, righteous and wicked, so far as the circumstance of death is concerned, but there is a vast difference as to the future. The righteous man dies with a good hope of resurrection to life eternal at the coming of his Redeemer, whilst the wicked man dies with fearful forebodings and an expectation of being raised to judgment. Both expectations will be realized at the appointed time. Whilst millions have been already judged by God, and the sentence executed upon them, yet there are millions more who have never received the penalty of their transgressions at the hands of God. These will not escape. No wilful transgressor of the present dispensation need flatter himself with the idea that he can escape the fiery indignation of God in the future, by simply falling asleep on flowery beds of ease in the present life. No. That is not the way God punishes transgressors. But we must close, having we trust met the proofs our correspondent has introduced, and demonstrated their failure. In an article following this we examine more fully 2 Pet. ii: in our review of an article entitled, "Scripture Analysis." EDITOR.

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[Communicated for the Herald.]  
**Scripture Analysis.**

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them 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 Pet. ii: 20, 21.

THE class here referred to are evidently those who embraced the truth and fell from it. Hence they are the unjust, claimed by some to have the promise of a resurrection from the dead, either simultaneously with the just, or post-millennially. For my part, I have not learned that any but the faithful dead, and their infants, will emerge from the gloom of the grave.

The difficulty can be explained as to their latter end being worse, and that it would have been better for them not to have known the way. It is certainly true that it would be worse to raise them from the dead, and have them die again; or to keep them in endless torment. Now if either position contradicts a plain statement of the Word about the destiny of those characters, then there must be another fair and plain analysis of this text. What do we all say of the eternal torment position? We answer, "yet a little while and the wicked shall not be," Psa. xxxvii: 10; "they shall be no more," Ezek. xxvi: 21; "shall utterly perish," 2 Pet. ii: 12. We truly say that to be endlessly in misery cannot be true, if they are "to be as though they had not been"—"utterly perish." Surely there can be no more contradictory statements. Therefore it is not the assurance of eternal torture that makes it worse for them.

We must admit, too, that to raise them from the grave, and suffer them to die again, would be worse than to never have lived after death. But then it surely contradicts the following testimony—"The man who

has wandered out of the way of understanding shall remain in the congregation of the dead." Prov. xxi : 16. Now neither this passage nor any other says, "shall remain" after they had been raised and died again. Again, "as it is appointed unto men *once to die . . . . .* so Christ once appeared to put away sin by the sacrifice of himself." As certainly as Christ was offered once, so certainly man dies once. There is not a passage that says that any man dies a second time.

There is another way in which it can be worse. Those who embrace the gospel and go back, make it worse for themselves, because the world are suspicious of them, and they are not so likely to get favors of it as they would have been had they not left it. "Don't trust a traitor," is the world's watchword against such. Again, it is worse, because when they apostatize they have a knowledge of what they have lost, which the wicked never have a pang about. This analysis of the text is true and reasonable, and saves us from having to love a God whose cruelty is such as to require the sinner to die twice. What for? To glut his vindictiveness? I think not. Let us seek truth.

WM. P. SHOCKEY.

#### A REVIEW OF THE FOREGOING.

WE do not wish to be considered captious, neither do we feel justified in allowing articles like the foregoing to appear without placing the truth in contrast so that our readers may not be misled by error. We hope, therefore, that all will bear with us while we discharge our duty in this direction.

The writer seeks to ascertain what Peter meant when he said, that "it had been better for them (the apostates) not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." Instead of answering his question from the Word of God, he seeks out a human explanation, and concludes that Peter meant that it would have been better for them not to have known the way of righteousness, because, since they forsook it, their old worldly acquaintances would refuse to trust them. They would look upon them as traitors. Now we do not believe any such thing.—1. Because the world is not over particular as to who it keeps company with. If a man will do as it does, and be "hail fellow well met," with those who are of it, they will not trouble him much about being turned out of the church. They will rather look upon it as "a good joke." 2. The "way of righteousness" is the "narrow way," a way that the world at large knows nothing of, hence what suspicious can they entertain of a man who forsakes a way of which they are themselves ignorant? This analysis we look upon as a mere invention of the brain, having no foundation in truth. Depend upon it Peter never dreamed of such an interpretation of his words.

Fearing, apparently, that this might not be satisfactory, the writer gives us another explanation, as though the words of Peter might mean yea and nay. He says that it might be that it was worse for them in the latter end, "because when they apostatize they have a knowledge of what they have lost." Now, while this may be true, in point



of fact, yet is this all that Peter meant? We think not. If the interpretation of the writer be true, and his position that these apostates will never be raised from the dead be correct, then what did Peter mean in the same chapter, after referring to these apostates, by saying that "the Lord knoweth how to deliver the godly out of temptations, and to *reserve the unjust unto the day of judgment to be punished?*" v. 9. Did he mean that the day of their natural death was their day of judgment and punishment? In that case a man may apostatize from the truth, and then "eat, drink, and be merry" the rest of his life, dying in the midst of sympathizing friends, on a bed of luxury, with every want supplied. And are we to conclude that such a death as this is the judgment of God upon him—the infliction of the punishment threatened on account of his sins? A wonderful judgment this! After "spreading himself like a green bay tree," and filling his bones with marrow and fatness, he falls into the hands of the living God for judgment. This judgment the Lord executes upon him, by supplying every comfort that the criminal needs, and gently closing his eyes in death. His remains even are then carefully embalmed and cofined, and a crowd of wealthy and sympathizing friends and relatives honor him by their presence at the grave, shedding tears of sorrow and extolling his qualities to all. Is this the way that God punishes his criminals? Is this the judgment He reserved them for? Surely not.

Discarding human inventions, let us see whether or not the Word of God furnishes any light on the question in hand. The class of men Peter speaks of are those who have come to a knowledge of the truth, and have been washed from the pollutions of the world through the cleansing blood of Jesus—the blood of the New Covenant. They are thus introduced into grace, or favor with God, and are entitled to the privileges of His household. But, like Balaam of old, they love the wages of unrighteousness, and turn their backs on "the holy commandment delivered unto them," choosing rather to serve sin for a season, and reap the penalty attached to transgression. They become "entangled again" in the world's pollutions, and thus "sin wilfully." Let us ask the apostle Paul what the destiny of such characters will be? Let us ask him also what Peter meant when he said that the latter end of these men would be worse than their beginning, and that it would have been better for them never to have known the way of righteousness, than after they have known it to turn away from it? Is it because they will be looked on with suspicion by worldly men, or because they will feel that they have lost something? Paul, explain. Hear him. He says: "If we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a *certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*" This is Paul's explanation of Peter's words. We can readily see that it would have been better for such men never to have known the way of righteousness, and thus quietly have fallen asleep in Adam, than, having known it, and turned away from it, to realize the balance of their lifetime that they are "re-

served unto the day of judgment to be punished" with a fearful judgment, and the fiery indignation of God. Such a "looking for," as Paul terms it, is truly terrible.

Thousands of these wilful sinners have gone to rest. They have never suffered the penalty pronounced upon them. Will they escape because they are asleep? No. God will awaken them. They will "come forth" at "the resurrection of damnation," (John v: 29,) and will all receive their just dues. As Paul says, "there will be a resurrection of the dead, both of the just and unjust." Acts xxiv: 15. Or as Daniel says, "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.

Coming back to Paul's explanation, we find that he did not understand the modern view of inflicting the penalty of transgression on wilful sinners. He did not realize that it would be by allowing them full liberty to curse the goodness of God, and enjoy the pleasures of sin to the last moment of life, and then calmly sink away to rest. That he did not so understand God's method of executing judgment is certain, because he instances as a sample the transgressors under the Mosaic dispensation. Wilful sinners against the law in those days were not punished by simply falling asleep in death surrounded by every kindness that friends and wealth could procure. Instead they were, on the testimony of two or three witnesses, immediately *stoned to death*. They were made a spectacle and an example to all the Jewish world, and died the shameful death of criminals. Reasoning from this stand point, the Apostle asks, "of how much *sover punishment*, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x: 29. If men under the Jewish order were stoned to death as a penalty for their crimes, would it be "a *sover punishment*" for those who transgress against the law of Christ to fall quietly asleep, and thus be freed from the odium of a public execution? We can discover no *sover punishment* about such an end. But when we remember that they shall be "brought forth unto the day of wrath," and that they are reserved unto that day of judgment, then we can readily see that a *sover punishment* awaits them than that inflicted on transgressors under the Mosaic law.

As to the charge against God's character, that such a course would not be consistent with His loving disposition, but would simply "glut His vindictiveness!" we would reply that the same charge holds good relative to all His judgments in the past. Why did He send fire down from heaven, and bring such terrible pain and horrible suffering on the men, women, and *children* of Sodom and Gomorrah? Was it to "glut His vindictiveness?" He might have suffered those miserable wretches to quietly fall asleep—to die a natural death, but He did not do it. And we might enumerate many other instances equally pointed, but we refrain, seeing that a cause needing such reflections upon the character of God in order to sustain it, must be truly worthless.

We conclude, then, that our correspondent is wrong in his analysis, and that Paul is right in saying that there remaineth for wilful sinners, "a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

As to the rebutting evidence quoted by the writer, that "it is appointed to man *once to die*," we would remark that he neglects, for some reason, to quote the balance of the verse—"and AFTER THIS (death) THE JUDGMENT." This little point is important, because it points forward to the same "day of judgment" that Job and other writers tell us of, and to which these apostates are reserved. These men will then be "brought forth to the day of wrath," and will die the "second death." From that time on they will "remain in the congregation of the dead," having perished for ever under the infliction of God's sweeping judgments.

EDITOR.

[Communicated for the Herald.]

### What is the Condition of Man immediately subsequent to Death?

WE are aware that there is a great diversity of opinion abroad in the land upon this subject, and for that reason, we are inclined to treat the matter courteously, and with proper respect for the opinions of others; though we must confess that we profess an irrepressible dislike to the doctrine that assumes that the dead are alive.

We know, indeed, that in every succeeding generation, from classic Greece, down to our day, men of acknowledged ability, and high attainments, have clung to the popular delusion of the immortality of the soul, and the conscious condition of the dead, from the mere assumption of a dual nature in man. Nor are Protestants or Catholics a whit in advance of the heathen upon this subject, for it is a fundamental principle of every species of mythology, all over the earth. Nay, the sage and the savage; the fool and the philosopher; the high and the low; the rich and the poor; meet now upon a common basis, and sacrifice upon a common altar, differing only in their peculiar fancies of their several callings, in the "summer land." The Protestant asserts that he is going immediately to heaven, to range over the broad plains of Paradise, and to sing loud anthems of praise "to Him that sitteth upon the throne;" while the heathen flatters himself, that he is going to be translated to better hunting grounds, where he can range freely through the wild forest, over the mountains, and along the banks of pure streams in pursuit of spiritual game.

But there is another class, (and we claim to be of its number,) who believe that the condition of the dead, is *to be dead*, to be unclothed of life, of breath, of vitality, and to continue in this condition until the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; when we shall open our slumbering eyes to behold the King in His glory, and rise to live and reign with Him upon the earth renewed.

Nay, there is but one sensible answer to this all-absorbing and most interesting question; and it comes within the comprehension of every man, woman, and child; it is, *to be dead*, to be shorn of life, of vitality, to cease to live, to act, to think, to move, etc.

And it were folly for poor finite mortals to reach beyond the confines of the tomb, and attempt to tell us what is there. This is beyond, nay, far beyond our comprehension, and for aught we know, (outside of the Bible,) it is a blank eternity.

We may, indeed, flatter ourselves, that something remains of life, when the body ceases to move, but the Bible alone contains the only reliable analysis of dissolved humanity. And when we depart from that, we open the flood-gates of error, and total darkness alone awaits us. O, that men would "cease from man, whose breath is in his nostrils," and learn to follow the counsels of revealed truth. Why is it that men will lower the standard of their own dignity to follow the dictum of other men? Have we not witnessed the vanity of men in every department of human life? and do we not know that the best, and the wisest of them, have stumbled headlong into the grossest errors? Look back if you please, upon the once popular doctrine of predestination, unconditional election, and reprobation, and count if you can, the thousands of men who were esteemed great and good, that subscribed to these monstrous delusions. Where is Calvinism now? Locked up in the archives of the past, and the black pall of oblivion is drawn over it to hide it from the public gaze, except in its modified forms, and those are passing away.

Stop and think then, gentle reader, before you farther go, and before you rashly pass upon the question here presented to you, not in the spirit of bigotry, and sectarian superstition, but in the spirit of love, and in the fear of God.

Listen, O, listen to the irrevocable decree of Him who made you, and do not interpose the foolishness of men as a counterpoise to His Almighty will. "In the day that thou eatest thereof, thou shalt surely die," "dust thou art, and unto dust shalt thou return." This is the fiat of Infinite Wisdom, and Almighty power, and it was uttered early in the morning of creation to the first-born of the human family. Now, dare you, kind friend, venture out into the front rank of demons, and lend your feeble voice to sustain the lie, "thou shalt not surely die?" It were a small thing indeed to contend with man, "but who art thou that repliest against God?"

But here I am told that God addressed the outward form, and not the inner man. Now if this is a logical deduction from the language used, then I am at liberty to offer a like apology for his Satanic Majesty, and say that he addressed the inner, and not the outer man. And so he stands acquitted of falsehood, in saying, "thou shalt not surely die," if, indeed, the inner man is immortal! So we have a very good Devil after all, who may justly claim to be the author of the immortal soul theology, having discovered it in the garden of Eden, and boldly proclaimed it in the immediate presence of the Almighty Himself.

E. B. LEWIS.

[Communicated for the Herald.]

## Exceptions taken to "Broken-hearted."

DEAR BRETHREN WILSON AND ST. CLAIR: Please excuse the liberty I take in addressing you, for I intend no evil to you or any one else; but I want to call your attention to an article in the HERALD of January fifteenth, page forty-two, entitled "Broken-hearted," which I think had better have remained in Scotland, rather than to have appeared in your valuable paper. This article is to my mind another specimen of divine foolishness, so rampant in these last days. What shall we look for next? Let us look for a moment over the list of new discoveries: Resurrection of the just and the unjust at one and the same time; non-resurrection of the wicked; resurrection of all mankind, and probation in the age to come; resurrection of infants; resurrection of the saints, MORTAL; endless perpetuation of mortality in the eternal age; eating the Paschal Lamb *once a year*, as an ordinance in the Lord's House; immortality a physical substance gained by well-doing, which becomes incorporated in our physical natures, as a germ, causing our resurrection to life; and last, though not least, *Christ died of heart disease!* O the wonders of this scientific age! all the wonder-workings of the Eternal One, will soon be developed by these self-styled philosophers. But the heart sickens.

Now to the subject. Please read the article carefully and answer the following questions:

I. Do you believe the *virus* of sinners tainted the blood of Christ through inoculation?

II. Do you believe the cause of Christ's death was infectious disease?

III. Do you believe that Jesus healed diseases by mesmeric influence, and by that means became infected with the diseases of those he healed?

IV. Did Jesus bear our sins in his own body to the tree or ON the tree?

V. Was the actual physical cause of Christ's death a broken heart?

VI. Was the breaking of his heart caused by unshed tears?

VII. Did Jesus fear that he was going to die in the garden, and for that reason ask the Father to assist him to live longer, in order to protract his sufferings?

To come to the point, did Jesus die of dropsy of the heart?

If Jesus was infected with every disease that human nature is heir to; and bore them in his body to the tree, how could he have been the pure, unblemished, antitypical lamb, typified under the law? Now, brother Wilson, I want you to answer these questions in the HERALD. I think it is a duty you owe to your readers, because you have suffered the article to go out to the world. If it is truth defend it, if it is error, expose it.

Yours truly, L. H. CHASE.

We are of opinion that the article criticised by Brother Chase will not bear the test of the Word, and cheerfully give place to his queries upon the positions taken. Our brethren, we trust, will be able to see where the truth lies.

EDITOR.

### The Bible Proving Itself.

One of the most convincing proofs of the divine origin of the Scriptures is found in the perfect unity of its various writers, living in different centuries, and writing under circumstances and influences very unlike. A recent English work, has a good passage on this point.

Its various books bear testimony to one another. They speak the same origin. They lead to the same result. Each individual writer, as he appears or disappears, points to some one who has gone before, or prophesies of some one who is yet to come. Successive ages are linked together; hand joins in hand; and all stand or fall together. The biography, the history, the prophecy, the devotion, are all true or all false.

If Elijah never lived, what sense is there in the prophecy of Malachi? How can it reach backward to the great reformer of Israel and forward to the great forerunner of our Lord? If "Noah, Daniel, and Job" were myths, then Ezekiel's praise is fabulous; but if they really lived and served their generation by the will of God, then his words carry conviction over 1,700 years, and touch matters of importance. If Isaiah saw with his eyes the hosts of Sennacherib struck down without the walls of Jerusalem, then the books of Kings and Chronicles, in which the event is recorded, are true and trustworthy. David commemorates in sacred verse the varied history of the Jews, as recorded in the Pentateuch. If Moses is false, David cannot be true. Josiah finds the long-neglected Book of the Law, and bows before it as the Word of God, and all his people with him. The whole nation is deceived, or else that Book of the Law is genuine and authentic. Josiah tells of the impulsive, but temporary repentance of the Ninevites; and Nahum confirms his word by recording their final and subsequent destruction. If Ezra and Nehemiah really rebuilt the temple, then Haggai and Zechariah really prophesied. The sermon delivered on that occasion within the rising walls indorses all the miracles of Egypt, and enumerates the provocations of the people and the forbearance of God. If the text is false, the sermon cannot be true.

All hangs together. If Moses is false in prose, David is false in poetry. If Jeremiah never wrote, Daniel's prayer is an absurdity. You have either a succession of holy, trustworthy, divinely chosen, and divinely taught men, each delivering, it is true, his own independent testimony, but making himself responsible also for what had been "written aforetime;" or you have the blind falling into the ditch! And how can this blindness be supposed, when their mighty words are mingled with mighty works! The question is not simply that historians, and seers, and psalmists, and prophets believed in one another; but that God wrought with them, and confirmed their words with signs following. It is not that you have Moses standing alone and demanding credence to the word he speaks; but you have Joshua also, who bade the sun stand still; David, who was a man after God's own heart; Elijah, who was taken to heaven in a whirlwind; Isaiah, who saw Christ's day; Daniel, who was delivered from the lion's den—all uniting in their testimony to His truth, making His writings the text of their sermons, and the burden of their prayers—*Sel.*

## Editor's Sanctum.

### "Our Father's House," Etc.

A correspondent desires an explanation of a few texts which seem to teach that the reward of the saints will be found in heaven and not on earth. The texts referred to are as follows: John xiv: 1-3; John vii: 33; John xiii: 33, 36; 1 Pet. i: 3-5. In our examination of these texts we will consider them in the order presented.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv: 1-3.

It is generally conceded that the Father's house here referred to is a synonym for the Father's Kingdom, or the Kingdom of God. The only question in dispute, is, as to the locality of this Kingdom. Our opponents claim that it is in heaven, and is fully established now. Also, that all who are entitled to a share or place in that Kingdom, enter upon the possession of the inheritance as soon as they die. We claim that there is not a single text in the whole book to prove that the kingdom is now established, nor that it will ever be located anywhere else than on the earth. Neither have the sacred writers held out a promise that any one will ever go to the inheritance in heaven, but their uniform testimony is that the crown will be given when Jesus comes. We cannot in the short space of this article furnish proofs for the positions taken, but refer to the many articles on these subjects that appear from time to time in the *HERALD*.

That there are many mansions, or abiding places, as the word signifies, in that everlasting Kingdom, we admit, and we humbly expect with all the saints of God, to occupy the one prepared, or made ready for us, when Jesus comes. This is the season of preparation on the part of Jesus. He is now engaged in this great work, and all for whom these places are prepared will inherit them at the appointed time. Jesus indicates the time

in the text we are considering, for He says that although He was going away to prepare a place for them yet He would COME AGAIN. He also states the object of His return. It is that He might receive His disciples to Himself. This word "receive," signifies "to inherit," and "to take possession of." Consequently it is manifest that during the absence of Jesus in heaven He will be separated from His disciples, and that no union of the two can take place until Jesus comes back. They cannot go to Him, but He can and will come to them, and take possession of them at the appointed time. The place He is preparing for them in the Father's house, is the reward He will bring to them, for He himself declares, "Behold I COME quickly, and my reward is WITH ME, to give every man according as his work shall be." He comes back to the earth where his saints are and brings the reward to them. This is a very different proceeding from that of going to heaven in order to obtain the reward. After He has returned to earth and gathered His saints together—taken possession of them—there is not a word of testimony to show that either He or they will ever leave the earth. Instead, they will proceed to establish the everlasting kingdom of God upon the earth, and will not cease the work until the cry goes forth, 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. Then shall the Lord "be King over all the earth: in that day shall there be one Lord, and His name one." Zech. xiv: 9.

"Then said Jesus unto them, yet a little while I am with you, and then I go unto Him that sent me." John vii: 33.

"Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whether I go ye cannot come; so now I say unto you.....Simon Peter said unto Him, Lord, whither goest thou? Jesus answered Him, whither I go thou canst not follow me now, but thou shalt follow me afterwards." John xiii: 33, 36.

It is supposed by some, that because Jesus said to Peter "thou shalt follow

me afterwards," that He therefore nullified the statement He had previously made—"whither I go ye cannot come." To a casual reader this might so appear. We do not admit, however, that Jesus contradicted His own words. If He meant that He was going to the Father's right hand in heaven, when He said that He was going unto Him that sent Him, then He also meant that His disciples could not come there. Neither have they. We do not believe that one of them are in heaven, but all are quietly sleeping until the trump of God shall rouse them from their slumbers to meet the Lord in the air. 1 Thess. iv. If they are already *with* the Lord, how can they ever go from the earth to *meet* Him? They would rather descend from heaven with Him. Paul's great ambition was, if "by any means he might attain unto the resurrection of the dead." Phil. iii: 11. He expected his crown of righteousness at *that day*, the day of His Lord's appearing. 2 Tim. iv: 8. He instructed his brethren that when Christ their life should appear, *THEN* should they also appear with Him in glory." Col. iii: 4. As we have already shown, the Lord comes here *with* the reward and gives it to those for whom it has been prepared.

But what did Jesus mean when He told Peter he could not follow Him then, but that he should do so afterwards? We understand that Jesus referred to the death He was about to die. Peter was full of confidence in his own strength. He was foremost in declaring that he would follow Him even to death. Jesus, however, knew Peter better than he knew himself, hence He told him that he would deny Him thrice before the cock crew. The sequel showed that Peter was fallible, and that Jesus was a prophet. He did deny Him, but it served to strengthen him to the degree that when he recovered from the trial and was chosen as the shepherd who should feed the lambs of Jesus in His absence, he never swerved again from the duties imposed upon him. He followed Jesus even unto death. Our Lord before His departure, showed unto Peter that he should die as He had died. He said, "verily I say unto

thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldst, but when thou shalt be old, thou shalt *stretch forth thy hands*, (on the cross) and another shall gird thee, and carry thee (a prisoner) whither thou wouldst not. This said He signifying by what death he should glorify God. And when He had spoken this, He saith unto him, *follow me!*" John xxi: 18, 19. Peter well understood how he should die, for he refers to it in his second Epistle, first chapter and thirteenth to fifteenth verses. He says, "yea, I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance, knowing that shortly, I must put off this my tabernacle, *even as our Lord Jesus Christ hath showed me*. Moreover I will endeavor that ye may be able *after my decease*, to have these things always in remembrance." It is evident, therefore, that when our Lord said that Peter should follow Him, that He had reference to the fact that Peter should indeed follow Him to the cross, and his hands should, like his Master's, be stretched out in death. Hence the significant words, after enlightening him concerning his future fate—"follow me!" Thus far Peter has followed Him, but he has never yet gone to heaven, neither did he ever expect to go.

"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, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you; who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. i: 3-5.

This text needs but little comment. The point is claimed by our opponents that the inheritance being reserved in heaven, we must of necessity go there to receive it. The truth is, however, that whilst our inheritance or reward is at present lodged with Jesus in heaven, and is reserved, or as the word signifies, is watched, or preserved, for us by Him, until the time comes for us to possess it, yet it by no means follows that we must go to Him in order to receive it. It will be brought by Him to us. We need not repeat the proof on this point, but dismiss it



with the simple remark, that when men can fritter away the mass of testimony which shows that the reward of the saints will be on the earth, and that they will enter into its possession when Jesus comes, then we may delude ourselves with the false hope held out to us by false teachers that we shall go to a place where Jesus says we cannot come.

### Sheol and Hades.

QUERY:—Does Sheol and Hades mean grave according to Liddell & Scott, and Greek Lexicons generally? Please give us needy ones an article on those words, for many deny that.

THOS. E. ADAMS.

SHEOL and HADES are equivalent terms, both referring to the same thing. שְׁאוֹל *Sheol* is a Hebrew word, and is defined as follows by the learned Hebrew scholar Gesenius: "The under world; a vast subterranean place (Job xi: 8; Deut. xxxii: 22.) full of thickest darkness, (Job x: 21, 22,) where dwell the shades of the dead, (Psalm xxx: 4; lxxxvi: 13; lxxxix: 49; Prov. xxiii: 14,) to which are poetically ascribed valleys, (Prov. ix: 18,) and also gates and bars, (Isa. xxxviii: 10; Job xvii: 16.) The dying are said to go down to Sheol, (Gen. xvli: 38; 1 Sam. ii: 6; 1 Kings ii: 9.) Those who save the life of any one are said to deliver him from the hand [power] of Sheol, (Hos. xiii: 14; Psa. xlix: 16.) Elsewhere Sheol is said to devour all, (Prov. i: 12,) to be insatiable, (Prov. xxx: 16; Isa. v: 14,) to be stern and cruel, (Cant. viii: 7.) To it by prosopopœia are ascribed snares, with which it lies in wait for men, (Psa. xviii: 6; 2 Sam., xxii: 6,) and those who escape death are said to have made a covenant with Sheol, (Isa. xxviii: 15, 18.) Poetically and by metonymy Sheol is put for its inhabitants, or rather is personified, (Isa. xiv: 9; xxxviii: 18; compare Psa. vi. 6. See especially Num. xvi. 30; Isa. xiv. 9; Ezek. xxxi: 16; xxxii. 21.) As to the etymology Sheol comes from the root שָׁוַה *Shah-al*, a cavity, a hollow subterranean place, just as the German *Holle*, hell, is originally the same with *Hohle*, a hollow, cavern, and the Latin *Cœlum* is from the Greek *κοίλος* *Koilos* hollow. The usual derivation has been from

the notion of asking, demanding, claiming unsparingly all alike."

The root from whence Sheol is derived signifies "to dig, to excavate, to hollow out;" hence *Sheol*, or *Hades*, a hollow place under ground.

We have now given the very best authority known, in explanation of the Hebrew word *Sheol*. The word occurs sixty-five times in the Old Testament, and by King James' translators it is rendered *grave* thirty-one times, *hell* thirty-one times, and *pit* three times. Understanding the word hell to mean a hollow or cavern, as it originally signified, then it may be reckoned as an equivalent of the grave as a receptacle of the dead; and seeing that pit is easily understood of the grave, we may conclude that in every place where Sheol occurs it refers to the abode, or state of the dead.

In the Septuagint Sheol is translated by the word *ἀδης* *Hades*. The Greek word *Hades* occurs but eleven times in the New Testament, and is translated hell everywhere except in 1 Cor. xv: 55, where it is rendered grave. Liddell and Scott define *Hades* as follows: "the nether world, the grave, death." In short, whatever the word Sheol means, *Hades* means the same. They are equivalent terms. On account of the insatiable demands of the grave or death state, we understand it is personified in many places, and represented as a locality with bars, gates, valleys, etc., where the dead are lodged, and where all must go. To this pit, this hollow cavern, or hell, all will find their way, and from it none can escape. But to argue as some do, that those who go into this state are conscious, or immortal, is utterly at variance with the word. On the contrary, we read that "there is no work, nor device, nor knowledge, nor wisdom, in Sheol whither thou goest." Eccl. ix: 10. If the immortal souls that sectarians claim exist in Sheol are destitute of knowledge and wisdom, and are incompetent to perform any work or device, we would not care to be one of them. In that case they must be worse off than when in the body. Such reasoning is all of men and not of God.

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THOS. E. ADAMS.

We are aware of the difficulties we must encounter in endeavoring to establish a Child's Paper on the advance pay system, but we cannot yield our judgment on this point to any one who has not had the same experience as ourselves. If our brethren have any doubts as to our ability to furnish them a paper that will be worth the money, we can only say that we will do our best to dispel their doubts, and we will now propose to all such, that if their judgment at the end of the first year tells them that they had rather have the dollar than the paper, we will gladly refund the money and fifty per cent. for the use of it. This is as fair an offer as we can make. To brother Adams we would say that we cannot see how he or any one else can determine whether an article is high-priced, or cheap, until it has been examined, or at least seen. If the paper is published, we shall be glad, at the end of the year, to hear your opinion again, as to whether or not the price is high. A dollar may be a high price for a sheet of pins, but it would be remarkably cheap for a good horse. Wait and see what you get before you decide on its relative value.

The subscriptions continue to come in, but there is not more than one-fourth the number required to insure success. Brother Halstead of Rensselaer, forwarded an order for twenty copies a few days ago. Will not other brethren take hold of the matter. If a failure is made this time, it may be many years before another attempt will be made to establish such an enterprise. It is really needed, and ought to be sustained by all means.

### With Whom Shall we Commune?

Is it right to commune with persons that will not receive the whole truth and are fighting it all the time? Please answer this through the HERALD OF THE COMING KINGDOM.

C. A. PATRICK.

A correct answer to the foregoing question will turn upon the meaning you wish to convey by your expression "the whole truth." If you use this as a synonym for "the Gospel," we reply that you have no business to commune with any who oppose or fight it; but if you mean all truth, on every subject, we say be charitable. The gospel is a platform on which all must step before communion can be established, but after we have all joined hands on this platform of the One Faith we must then "add to our faith courage, and to courage, knowledge," etc. 2 Pet. i: 5. There is a vast amount of truth to be learned after we have obtained the groundwork of Faith, and in our researches for the hidden treasure we must not become so elated upon making discoveries, as to be *puffed up* with knowledge. If we do, the probabilities are that we shall become uncharitable and overbearing towards those less favored than we, and feel impelled to discard them from our fellowship if they fail to see the truth at once. Be patient and long-suffering. "Be kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake hath forgiven you." Eph. iv: 32.

A. W. BURTON.—Finish the matter alluded to, and forward it as soon as ready. We have no doubt it will be valuable for the instruction of those for whom it is intended.

"In a Methodist meeting in Boston, a preacher said that if he must preach endless punishment [*i. e.* torment], he would 'lay it on softly.'" If it is true, it ought to be preached in all its fullness of terrors. If not true, it should not be preached at all. Shame on the man who believing that eternal misery awaits the sinner, will alleviate its horrors while he is nominally striving to save men from it. Go on, gentlemen. Preach eternal misery; but as it is becoming an unpopular dogma, take the edge off—"lay it on softly!"—*Scl.*

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# THE HERALD

OF

## The Coming Kingdom.

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No. 5.

MARCH 1, 1870.

VOL. III

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### Editorial.

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#### Beware of Liberalism, the Spirit of the Age.

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THE present age is pre-eminently one of liberal tendencies. The old landmarks are being rapidly removed, and men are no longer disposed to submit to restraint of any sort. In fact, this spirit of freedom is becoming so prevalent that millions of people who formerly revered in some degree the Word of God, now openly avow their infidelity. Whatever tends to impose restraint upon their base passions is cast aside with an air of impudence and self-confidence that is alarming, and the Word of God is tried by the standard of their corrupt and worldly minds. If it collides in any respect with their vain imaginations it is denounced as worthless, and is pushed aside as the work of imposters.

With such a spirit rampant in society, need we wonder if we find its influence spreading to the churches of the land? Need we be surprised to find the teachers of the people modifying their views, and adjusting their doctrinal differences? Not at all. This is a natural result. Consequently, the hundreds of different denominations of the present day are less disposed than ever to press their differences, but are rather seeking to join hands as brethren. Now while this may be pleasant to the feelings, yet the question arises whether or not the causes of division in the past were valid or not? Were they based on scriptural grounds? If so, is it right to compromise on matters of vital importance? Can God's truth be sacrificed to fleshly inclinations?

We have been led into this train of thought by reading in an Advent paper, a Journal of the Editor's travels, from which we extract the following. The italics and remarks in parenthesis are our own.

SATURDAY, Jan. 22. On arrival at Chicago, I parted with Bro. Phelps, and at 5 p. m. found myself at Harvard, Ill. I was met by Eld. H. V. Reed and welcomed, but being claimed for the night by Judge E. G. Ayer, I stopped with him at the Hotel, where I was heartily welcomed. After an interesting social season with the family and friends who came in I sought repose.

SABBATH, Jan. 23. I am to speak to-day to the church of which Eld. H. V. Reed has been pastor the past ten years. They hold to the Age-to-Come; but not in the spirit which characterizes too many. The Advent doctrine was preached here early in the history of the town. The Adventists were the first society here, and have a hold on some of the oldest and best citizens, who give the present society their support. Here Eld. John Howell preached many years; and here he died, much respected and beloved.

I was invited here [by whom?] knowing that I in my life-long labors had held and preached different views from theirs. But I am to speak freely what I believe will do the church good, and bring souls to Christ. May the Lord help.

At 10 a.m. I went to the place of worship. It is a beautiful and commodious hall, owned by Judge Ayer, who nobly gives the society its free use. Having such good accommodations given them they have no motive to build. The audience was respectable for numbers and intelligence. My reception was hearty, and the door of utterance was open wide. I spoke three times on prophetic themes, in connection with practical subjects, from which I hope for good results.

MONDAY, Jan. 24. Had interviews with Brother Reed and others, after which I took my leave and came to Janesville.

The writer of the foregoing Journal is Joshua V. Himes, one of the oldest workers in the Advent ranks. He is well known as a violent opposer of the scriptural doctrine of Christ's reign with the saints over the mortal nations of earth, and is especially bitter against the doctrine of the restoration of Israel. He believes that when Jesus comes he will burn up the earth and all its inhabitants, except the saints, who will be removed until the bonfire is extinguished. A new earth having been created, the saints, with Jesus, will descend, and as kings and priests, they will reign over each other. He also believes that God still showers down His Holy Spirit upon men, and by its influence converts them. With him anxious benches and bedlam howlings form a part of the religious machinery for the conversion of poor sinners. These are some of the errors believed and taught by him. He is not a proclaimer of Paul's gospel, but is of that class who bring "another gospel." If Paul's gospel is the only one that can save men, we should like to know how the church at Harvard could expect Mr. Himes to "bring souls to Christ," and "do the church good," by preaching a false gospel. We know not what he preached, but he declares that his "reception was hearty, and the door of utterance open wide." That is, as we understand it, he was not tied up in any respect, but was free to teach the people rank error, and that too by "invitation." Having this liberty he prays "may the Lord help." And is it possible that the Lord will help a man to proclaim doctrines that will dishonor Him? Will He bless the labors of one who not only ignores His word, but openly teaches things contrary to it? Never!

In his Journal, Mr. H. recognizes the Harvard Church as a congregation of Adventists. He simply alludes to their "Age to come" proclivities and smooths it off by allowing that they do not hold these

views "in the spirit which characterizes too many." That is, they hold the pernicious views, but are not zealous in their advocacy as essential points. They can fraternize with those who oppose them, and work with those who are as ignorant as the heathen as to what the gospel is, all for the conversion of souls to Christ. What a degeneracy is here! When those who profess to be enlightened as to God's plan of salvation can not only sanction, but actually invite, those who are ignorant of this plan, to *teach* them, and to open the eyes of the blind, we look on it as a sign of the times. It is another evidence of the march of liberal and infidel ideas as opposed to the "narrow path" of true Christianity.

We are sorry, very sorry to witness such apathy, such lukewarmness, such a relapse to Babylon, and hope from our hearts that the Harvard church may be stirred up to a sense of their true position, and deliver themselves from the perils that surround them, ere it is too late. If such a deliverance is impossible, owing to the spirit of slumber that has taken possession of them, we hope that no other church or member of Christ's body may be tempted to drink from the same poisonous fountain lest they become stupified and die. These are truly perilous times, and we ought to act cautiously lest we be led astray by words that tickle our fleshly ear and gratify our natural desires. Let us remember that the Spirit's teachings and directions are contrary to the flesh. We ought therefore to look with suspicion upon any class of reasoning that appeals to our natural likes and dislikes, let it come from whom it may. Cling closely to the glorious gospel of our salvation, and for heaven's sake do not let us compromise our principles and tarnish the truth by calling in Gospel opponents to proclaim their pernicious errors to the ignorant. We have trouble enough now to remove the false teaching and rubbish that occupies the minds of men, without inviting others to add to the pile. If we are going to pursue this course we may not stop with Joshua V. Himes, but we must extend our invitations to Methodists, Baptists, Episcopalians, Presbyterians, and the Priests of Rome. They all have *some truth*, but none of them have power to preach "*the Gospel*" that Paul preached, because of their ignorance. All preach "another Gospel," and hence all are under curse. Gal. i. 8. Again, "if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." 2 John, verses ten and eleven. How those who claim to be Gospel believers can directly violate such texts by inviting to speak and bidding God speed to one who brings not the doctrine of Christ, we do not see. A worldly spirit of liberality may sanction such a course, but Christianity never. It is a matter of regret, therefore, that any body professing the One Faith should be found tampering with Christian duties.

Brethren, everywhere. We warn you against the rampant spirit of *liberalism*. It is undermining the very foundations of society, and is creeping stealthily into the church. Watch for it, and avoid it as you would a viper; else it will rob you of that which alone you may depend upon for acceptance with God.

## Instruction for Unbelievers.

Nations and Immortal Saints ;

ARE THEY EVER THE SAME IN THE BIBLE ?

THIS is a question of some importance, as a right answer will serve a valuable purpose in enabling us to decide relative to the true character of the future Millennial age, and the proper function of redeemed saints, united to Christ. Is not the determination of such a question a matter of intelligent concern to all who profess to love the appearing of the Lord? Do not the Scriptures furnish sufficient testimony to decide whether the administrative position and office of immortal saints is a kind of *sinccure*, or a *real service*, a nominal dignity, or an *actual exercise of government*? It is one thing to occupy an official station, even with honor and emolument if you please, and quite another to exercise *functions of government*, which shall involve activity, service, and devotion, as well as develop character and moral and intellectual capacity, fulfil prophecy, and achieve the glorious and immutable purpose of God, in immense benefactions to millions of intelligent creatures.

We start, therefore, with this simple proposition, that "nations" and "saints" are *never* used interchangeably in the Bible, that they never refer to the same class or character of persons, and more especially if we understand by the latter term, Saints who have become *immortal*. If this be true,—if the position can be sustained, it becomes a powerful means of removing difficulties or misunderstandings, with which some have been possibly perplexed. We conceive it decidedly unfortunate that the distinction mentioned has not been clearly understood and scrupulously observed, according to the true intent of the Word of God. A failure here has led to manifest confusion and positive perversion of passages, in which the term "nations" has been applied to the redeemed and royal co-adjutors of Christ in the heavenly kingdom. The inquiry arises, then, how may we correctly and definitely settle this question, and thoroughly establish this distinction? We answer, if we would leave no room for doubt or a mistake, by examining all the passages containing the terms. With a concordance this can be done with comparative ease and rapidity. Just glance with reasonably close observation at the texts massed in columns under the word "nations," in Cruden, and you find at every step the statement verified,—you read of nations "driven out, enlarged, subdued, weakened, cut off, destroyed, shaken, bereaved, deceived, angry, driven asunder," as well as also "gathered, escaped, healed, saved, and joined to the Lord." And in the latter class of instances, we find the nationalities, whether preserved and rescued from judgments, or engaged in a work of homage and allegiance to God, still earthly, though greatly privileged. *They are nations and people on the earth, their condition and nature is yet human and earthly, although they are gloriously advanced and distinguished, through the benign and rectifying agency of God's Holy Spirit, and under the millennial policy*



and administration of Christ and the Saints. To confound these rescued remnants of the earth's population, brought mercifully into allegiance to the King of all the earth, at, or after the flood of judgments that has swept away the mockers and blasphemers, and rejectors of the gospel,—to confound these remnants, the progenitors of other countless loyal millions, with the shining immortals in the court and Kingdom of Jesus, is a singular, and we apprehend, an egregious instance of maladroitness in interpretation, not to say blundering in the construction of Scripture.

We admit there are one or two instances in which the word "*nation*" in the singular number is applied to the household of faith, the brethren of Christ, heirs to an incorruptible inheritance. Thus, in 1 Pet. ii: 9.—"Ye are a chosen generation, a royal priesthood, a *holy nation*, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Here the brotherhood of Saints is specially designated as an elect and consecrated company, appointed and convoked to a coming celestial nationality and priesthood. They should remember and honor their calling, living incorrupt from the follies and snares of the world. The Saints in Christ are to be indeed a nation of rulers and priests in the world to come, as they are an immortal and royal antitype of Mosaic literal Israel of old, to whom God through Moses had said—"if ye will obey my voice and keep my covenant, then ye shall be a peculiar treasure unto me above all people,—and ye shall be unto me a kingdom of priests, and a holy nation." Ex. xix. 6. Israel temporarily failed and fell in the terms of this Sinaitic covenant, but under Christ will resume a nationality of blessing to the nations, while the *celestial* antitype is associated with the Son of God in royal and rectifying ministrations, in pursuance of the Divine scheme, and upon the introduction of Jesus in person again to sit on the throne of David. In another instance, our Lord is speaking in language of sharp reproof to the critical and gainsaying priests and elders, who hated and rejected Him. In the application of a parable, He makes the terrifying announcement, "Therefore I say unto you, the Kingdom of God shall be taken from you, and *given to a nation* bringing forth the fruits thereof." Here is an intimation of a proceeding which should transfer from the then blind, alien, and hardened leaders and teachers in Israel, and from the nation, the eminence and glory of an expected Kingdom, to a people out of all nations, both Jew and Gentile, and also which should elevate the coming empire, from the field of their inferior vision, to a dignity of *celestial authority*. The Kingdom of God instead of being purely Jewish, according to the Mosaic order and economy, would be *enlarged* to embrace an elect nation of rulers out of all nations, from which these proud and equivocating men would be excluded. Then a re-established *nation of Israel*, an Israel that would know and receive their King, would become a metropolitan centre and medium of blessing and benefaction to the world. This we know from prophecies as unconditional and explicit, as those which foretell the seat and royalty of Christ on David's throne.

We come thus to understand that the word "nation," used in the singular number, may and does apply to the *fraternity of the elect*, but we do not think a *single instance* can be produced from Scripture in which the term "nations" is applied to the church on earth or in glory. If this be so, it is worth knowing, and worth observing, with animated and studious attention. It is possible a supposed objection to this statement may be adduced from Rev. vii : 9, where John "beheld, and lo! a great multitude which no man could number, of all nations and kindreds and people, stood before the throne and before the Lamb." But there is not the slightest ground for supposing that the *nationalities* of saints before the throne, are preserved, since in Christ Jesus, there is neither Jew nor Greek, bond nor free. Allowing that national derivation should in some way be traceable, it would serve as a memento of glorious grace that formed out of such vast diversities of human language and race, the immortal royalty of Christ; and the simple meaning is, that this multitude was gathered *out of all nations*, and kindreds, for this is exactly the meaning of the proposition. The case is too plain for more extended comment.

Let the use of the term "Saints" (*ἀγιοι*) be thoroughly considered, as we trace its constant recurrence, both in the Psalms and the New Testament, and elsewhere. There is a perfect consistency and uniformity in the designation of this class throughout. They are always the people of God, those whose delight is the service of Jehovah. It is a species of God's creatures, so to speak, a race, a class totally distinct and separate from the nations; a company gathered *out of all nations*, but never *confounded with* them. They may be Saints in the flesh, still subject to infirmity and sorrow, but heirs of glory. They are sinners saved and sanctified, looking for the salvation ready to be revealed in the last time. In a few instances they are revealed as immortal at the coming of Christ, as in the blessing of Moses, the prophecy of Enoch, and in Paul to the Thessalonians; "behold the Lord cometh with ten thousand of His Saints," etc. Some have thought that by the term *Saints, Angels* are designated, or at least included in the company congregated around Christ and accompanying Him at His advent. This is possible, but probably not demonstrable. Thus we see the singleness and unity, and demarcation of Scripture in describing Saints as select and separate from *the nations*. We are willing to examine further any alleged cases of exception to the same rule and law of uniformity and consistency in the use of the word "nations" in the Bible. Take for example the second verse in Isaiah xxvi; "Open ye the gates that the *righteous nation* which keepeth the truth may enter in." Here again is the word in the *singular number*, and we have already explained the exceptional allowance of the word thus used in a very occasional specification of the Saints of God. But in this case, is the exception verified, and do we view a cohort or battalion of redeemed Saints? We would not categorically affirm or deny, for we do not certainly know. Certain it is, that the song commencing with this exulting invocation, is "a song that shall be sung in the *Land of Judah*." It will be said "we have a *strong city*." And it will be said a little

further on also, "Thou hast increased the nation, O Lord, thou hast increased the nation,—thou art glorified; thou *hadst removed it unto all the ends of the earth.*" Hence we are at full liberty to inquire whether there is not special reference had to the rescued remnant of Israel and Judah, sealed (against the judgments reserved for Antichrist, and expended on him and his host,) and thus at the last brought unto its metropolis of earthly eminence. Had not this nation been a repository of the inspired archives, the oracles of God? Certainly. They had also been scattered everywhere for ages, in bitterness and derision, afflicted, but not extinct, worn and outraged, but not annihilated. In the previous chapter, the Prophet had certified that "in this mountain shall the Lord of hosts make unto all people a feast," etc., "and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." Some will insist that this is the resurrection of the righteous dead, but the fact seems to be, that an unspeakable grandeur of glorious scenes and events is pictured to the mind of the Prophet, and victory upon victory, with redemption, resurrection, restoration and glory, is seen like a range of illuminated mountain peaks, and not only Saints, immortal through the resurrection, but Israel also recalled to Jerusalem, and nations on the earth hitherto benighted but now arrested, astonished, and disencumbered of midnight darkness, are in varying succession described, as the manifold evolution of the goodness and wisdom of God, in the mergence of one epoch of trial into another epoch of earth's regeneration.

We are still drawn to insist on the importance of discerning this vital distinction between saints and nations. It is directly connected with a right understanding of the vast events of the almost immediate future, and who can tell the necessity of such a clear and instructed foresight of the inspired programme, as a notable element in preparation to participate in the exalted operations in which the agents to be selected, shall be engaged under Christ? With this distinction firmly established, and constantly kept in mind, we may now proceed to examine some passages which shall reveal the true relation of nations to God, during the epoch of the millennium, and their attitude towards the hierarchy of the new government, when Christ shall fix at and about Jerusalem, (the prophesied and glorious emporium of earth), the seat of His Kingdom, and centre of righteous administration. In Rev. ii : 26, is the promise that "to him that overcometh and keepeth my works unto the end, will I give *power over the nations*, and he shall rule them with a rod of iron." Associated with their Divine Head, overcoming Saints will be assigned a place in the act and enterprise of dashing down every power and authority opposed to Christ, subduing ungodly men and governments, and so preparing the way, and the ruins of rebellious and evil powers, for the benign government of the heavens. This is the introductory and indispensable step, a work of subversion and overthrow. The pride and ambition of prayerless and apostate men and Kingdoms, receive a blow of aim unerring, and effect overwhelming. But are *all the nations and people* of earth annihilated? Is every

vestige of humanity removed, and every trace erased? We answer, emphatically, NO! We protest with energy and earnestness against this false conclusion. We cannot show that extraordinary disrespect to the most explicit assurances of God, nor overlook with sightless or averted eye, the prophecies on every hand in the Bible to the contrary. And here we beg leave to suggest a very important reason why the mistaken notion of the world's conversion by preaching and Bibles and Societism, has become so extensively prevalent, and so tenaciously held. Here are plain and positive promises without condition, immutable in Christ, of enlarged and precious blessings to the nations of earth. Nothing is plainer to the humble reader and believer of God's Word, than that an era of unparalleled prosperity, with the diffusion of knowledge, the prevalence of peace, and the triumph of righteousness, will sooner or later have arrived. The cultivation of the soil will be most fruitfully rewarded, and the industry of millions throughout the wide earth meet with gladdening and unparalleled returns. According to popular expectation, this will be by agencies now provided, or such as have no vital relation to a personal return of Christ, to inaugurate or conduct the restitution, while on the other hand, we feel keenly and deeply that the only plan ordained of heaven for the millennial jubilee, is absolutely based on the pre-millennial coming of Christ, and that thus and then, the processes of husbandry, the progress and harmony of nations, and the universal loyalty will be rapidly and prosperously developed. How much more readily may we reasonably think that an active prejudice against the doctrine of a personal advent and Kingdom of Christ, would be overcome, if the manner and motive and issues of that coming, were rightly understood! Many deny and reject the imminence and personality of the advent, because the only issue (to the immense multitude of unsanctified human kind) of such a stupendous event, in their conception, must be a universal desolation and destruction, with a final end of probation and of the race. This they conclude to be the inseparable accompaniment of the day of judgment. No element of Divine leniency toward the heathen who never heard the Gospel, even enters their mind, to temper or relieve the scene of terror and dismay throughout all the adult populations of the globe. Such they suppose to be the certain result of the second advent of Jesus, so far as they have any definite idea of results. But on the other hand, they recall numerous and positive prophecies of a coming era of righteousness, and read in language too simple to be misunderstood, that nations (not immortal) shall build, and plow, and reap, and sow, and eat, and rejoice, and glorify God, and from a supposed necessity they locate this epoch *before* the advent, intervening it between the nineteenth century and the judgment. Rectify their error, and re-adjust their reckoning! Tell them they are right in looking for righteousness like a sea to spread out its glassy floor, and answer back gladness and beauty to the mercy and loving kindness of God, and that the very guarantee and beginning of such an unprecedented blessedness is the advent of Christ. Show them that the peace and glory of the nations is to follow judgment, and that populations are to multiply,

regions abandoned to barrenness are to be recovered and tenanted, that the activities of husbandry and commerce are to be wonderfully promoted, with constantly increasing exemptions from perplexity, or interruption or accident, under the blessed ministration of the King of Saints and of nations, and thus the sublime picture of prophetic jubilee realized, and we humbly conceive that then the high mountain of prejudice against the doctrine of the advent would rapidly melt. Thousands would say here is sense and consistency. Here is Bible harmony, and a system of symmetry. The heavy, nay, impossible burden of sacrificing whole chapters of prophecy, with their cherished and animating realities to the mind, would not be required, in order to accept the doctrine of a speedy and literal return of the Lord from heaven. Let this statement of facts be profoundly pondered!

C. COLEGROVE.

[TO BE CONTINUED.]

[Communicated for the Herald.]

### Baptism Necessary.

"Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren what shall we do? 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." Acts ii: 37, 38.

HAVING in former articles shown the necessity of a Gospel faith and repentance in order to salvation, I will now endeavor to show that baptism is *equally* necessary. And in order to give system to what I shall say, I will lay down the following propositions, viz: There are just three steps in the transition from the position of an *alien* to that of a *citizen*, by faith, of the commonwealth of Israel; or just three duties devolving on a sinner, that he may become a christian, and a joint heir with Abraham and his seed to all the glorious promises of the Gospel. These are 1. Faith in the Gospel of the Kingdom. 2. Repentance of our past sins. 3. Baptism in the name of Jesus Christ, for the remission of sins. In answer to the convicted thousands on the day of Pentecost, Peter said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Peter did not command them to believe the Gospel, because he had the demonstration before him that they already believed. He told them just what remained to be done, after having heard and believed the Gospel, viz., to repent and be baptized and they should receive the remission of their sins. All admit that faith and repentance are so necessary that there can be no salvation without them. I would urge the point that baptism is just as essential as either of those duties.

I. Look at the relation baptism sustains to faith. "And He said unto them, go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." In this quotation baptism sustains the same relation to the Gospel as a condition of salvation, that faith does. It is united with faith by the copulative conjunction—as an *equal* condition of the promised salvation. We must, therefore, conclude that it sustains just as

important a position, both in its relation to the Gospel and the promised salvation as faith does. Any parity of reasoning, which will dispense with baptism, and yet claim the promised salvation, will dispense with faith also. These two conditions are indissolubly joined together in the plan of salvation, and no man on earth, or angel from heaven, has a right to dis sever them.

II. Look at the relation baptism sustains to repentance as an equal condition of the remission of sins. 1. It is commanded by the same authority, and just as imperatively as repentance. In this respect there is no difference. 2. It is joined with repentance by the copulative conjunction (and) as an equal condition. 3. The remission of sins is suspended upon compliance with this condition just the same as repentance. Any argument or criticism, therefore, which will dispense with this condition, will, with equal propriety, dispense with repentance also. I must, therefore, conclude that one of these conditions is just as essential in God's plan of saving sinners, as the other.

The criticism which substitutes the conjunction "because," for the preposition "for," is vulnerable at the following points. 1. It sacrifices fairness by urging against others views an objection which rests with equal force against their own, 2. It proves too much, and therefore proves nothing. If this criticism is worth a straw, it proves that a man's sins are pardoned before he repents,—a thing which no professed believer in the Bible believes. This version would read, "Repent and be baptized BECAUSE your sins are forgiven." Repent BECAUSE your sins are forgiven, and be baptized BECAUSE your sins are forgiven. There is no avoiding this conclusion, if the criticism under consideration is valid. But if these two texts were effaced from the sacred scroll, we would still have abundant testimony left with which to demonstrate the essentiality of the great Bible doctrine of water baptism.

Take the example of the Apostle Paul. While prostrated upon the ground, before the dazzling splendors of a great light from heaven, he heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" He says, "And I answered, who art thou, Lord? And He said unto me, I am Jesus of Nazareth whom thou persecutest. And I said, what shall I do, Lord? And the Lord said unto me, arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do." Saul went to the place appointed, and Ananias met him there. Mark the point. Ananias was to tell Saul all things which Christ had appointed for him to do. The first thing that Ananias told Saul to do is expressed in the following significant language:—"And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii : 6, 7, 8, 10, 16.

It is clear, from the foregoing narrative, that Paul's sins were not pardoned until he was baptized. If his sins had been pardoned, on account of his faith and repentance, then why command him to be baptized and wash away his sins, when they had already been washed away by the blood of Christ?

Baptism, in this case, is presented as the cause, and the washing away of Saul's sins as an effect consequent upon this cause. There would certainly be no propriety in commanding Saul to comply with certain conditions, that his sins might be washed away, when they had been washed away previously to having complied with these conditions, or if they could be washed away without such compliance.

It must in fairness be conceded that if Saul had refused to obey this commandment, his sins would not have been pardoned; and if not, then baptism was necessary in order to their remission. The question may be asked at this point,—do you believe that water will cleanse a person from his sins the same as a filthy garment? I would reply, that I believe it will, the same as the waters of Jordan cleansed the leprosy of Naaman. There was no efficacy in Jordan's waters to cleanse leprosy. The healing of Naaman was not a gradual process. When he had dipped six times he came up a loathsome leper, the same as when he had dipped the first time, and had he not dipped the seventh time he would have died a leper. But he dipped the seventh time and came up perfectly healed. What healed Naaman? The power of God healed him; but his dipping seven times in Jordan were the conditions upon which He manifested His power, without which He would not have healed him. Hence, it was just as necessary that he should dip seven times in Jordan, as though its waters had washed away his leprosy.

Just so with Saul, it was in obedience to the commandment of Ananias that God pardoned his sins. Hence baptism in water, was just as necessary to the remission of his sins, as though the water had actually washed his sins away.

The essentiality of baptism in water, therefore, is just as plainly taught, as though the water literally washed away sins. It would swell this article too much to do justice to this important subject, I will therefore defer the conclusion to another article.

J. M. STEPHENSON.

[SELECTED.]

### Are we Unborn Children of God?

ONE class tell us that we are "born of God" at the *resurrection*, while others insist that we are "born of God" at our conversion. Both positions are right. A *resurrection birth* awaits God's children, which will constitute them the children of God in a *physical* sense; but at the same time, that moral change which constitutes us "children of God by faith," is certainly represented by the figure of being *born*—"which were *born* not of blood, nor of the will of the flesh, nor of the will of man, but of *God*." (John i: 13.)

Much testimony of like import is to be found in the Bible. But we are met with the claim that in all these instances the term translated "*born*" might have been rendered "*begotten*." But this principle carried out would destroy the argument in favor of a *resurrection birth*, and make the Savior say, "Ye must be *begotten again*"—"Except a

man be *begotten again*, he cannot see the kingdom of God"—"That which is *begotten* of the flesh is flesh, and that which is *begotten* of the Spirit is spirit"—not "*born*," but "*begotten*." So this effort to blot out the *moral birth* as really blots out the *resurrection birth* also—if the argument is good against *one*, it is equally as good against the *other*. Better let them both stand, for they are both Bible truths, and are in harmony with each other; and there is no need of blotting out one to make place for the other. "Beloved, *now* are we the *sons of God* [in a *moral sense*], and it doth not yet appear what we *shall be*," for in due time we shall in a *physical sense* be "the children of God, being the children of the resurrection."

But I am asked if to be "*born again*" would not be the *second birth*, and if the *second* is not the next after the first, and if the first is the natural birth, and the second is the resurrection birth, how can we get a birth in between the first and second? We reply, that being "*born again*" implies the second birth *of the same order of itself*, and the next after the first *of that order*, but does not militate against there being another birth *of another order* between the two, any more than "the second death," being the next literal death after the first, would blot out a spiritual "death in trespasses and sins," because it would make more than two deaths in the count. All is plain when we notice that there is a first and second death of *one order*, and a spiritual death of another order, not in the same line of deaths, so there can be a first and second BIRTH *of one order*, and also a *moral birth* not in the same line of births. As the spiritual death is not counted with the first and second death, it being another *kind* of death, so the moral birth, being of another kind, is not in the count with the first and second birth.

This *moral birth* cannot be set aside—we are "*born of God*" in this life. Those who tell us that we are only *begotten*, and *not born yet*, take the position that we are only "*embryo*" children, or *unborn* children. But does God "*chastise*" embryo children? Are embryo children under discipline? Paul represents some Christians as being "*babes*," and feeding on "*milk*," whereas they "*ought to be MEN and WOMEN*" in Christ, and subsist on "*MEAT*." Can embryo children eat "*meat*," or be "*men and women*?"

Says John, "*little children, love one another*." Are unborn children capable of love? They are commanded to "*fight the good fight of faith*." Can embryo children fight? We are admonished to "*run the race set before us*." Can embryo children run a race? We are commanded to "*keep ourselves in the love of God*," and to "*grow in grace*." Can unborn children either help or hinder their growth?

"*If children, then HEIRS*." Are unborn children heirs? "He that is [not shall be] born of God, cannot sin, [*Why?*] because his seed *remaineth in him*." But if "the wicked one cometh and catcheth away that which was sown in his heart," his "*seed remaineth in him*" no longer, and he is no longer one of the "*children of God by faith*," and can sin then, of course. We cannot trace a blood relationship to God, but our relationship is traced on the principle of faith—



"the children of God *by faith*"—and when that principle is lost, our relationship is lost, and must be regained by regaining this principle. But at the resurrection we are to be physically the children of God, by virtue of a change from mortality to immortality, or a resurrection birth.

## Miscellaneous.

[Communicated for the Herald.]

Did Jesus die the Death of the Cross, or did He die of a "Broken Heart?"

THIS caption may seem strange to the reader, especially when he calls to mind the numerous testimonies of Holy Writ, which refer to the nature and character of His death. The reason for this may be seen in an article by J. W., headed "broken-hearted," published in the HERALD for January fifteenth. The writer has a lively imagination, and has drawn largely upon it, producing quite a readable and pathetic article. But I believe it to be unsustained by fact, and it is moreover unsound and pernicious in doctrine; hence I take strong exceptions to it.

J. W. opens his article thus: "In John's account of the murder of Jesus we have it told us, that when one of the soldiers pierced His side, *after His death*, (the italics are mine,) there came out water and blood." Upon this simple statement he bases his argument, and builds a strange hypothesis. For the sake of placing the matter in a plain and consecutive manner before the reader, I will briefly state the case in three propositions, and then amplify them.

I. That "Jesus was our sin-bearer in the real physical sense." That is, "He suffered the pains and evils of our diseases."

II. That He literally, physically "tasted death for every man."

III. That the accumulated load of griefs and pains He had to bear, culminated in His dying of a literally ruptured or broken heart.

With respect to the first proposition he argues, "that since Jesus did no sin, therefore He had no self-caused disease," and he further supposes that He did not inherit any from his parents, therefore the diseases from which He suffered must have been communicated by infection; i. e. the various diseases and maladies of which He relieved the afflicted, were imparted to Him; and "so Himself *took* our infirmities, and bare our sicknesses." And that "in Jehovah's infinite wisdom and plan of man's salvation, this was an element of *necessary* suffering of the Savior." He then makes it more explicit still by saying, "But Jesus showed His love in bearing through months, or may be years, the pains of every variety of suffering. Doubtless He felt the burning pains of inflammation, the pangs of rheumatic obstruction, the chills of cold and ague, headache, fainting, AND ALL THE ILLS WHICH FLESH IS HEIR TO." There is no mistaking this. Of course those enumerated are but a small amount of the unnumbered physical ills of humanity. In view of all this he exclaims, "What a reservoir of pain He was!" Yes, indeed, if it was true.

Now, dear reader, what think you? Was it *thus* Jesus "bore our griefs, and carried our sorrows?" Is this the way in which "He was smitten for the transgression of His people?" Not so do I read the Word. How strange it is, that the sacred writers who have recorded the history of His life, have never told us of these things! Well, where His intimate friends are silent, it behooves us to be silent also, and not impute to Him sufferings which there is no evidence to sustain. His sufferings and griefs were acute enough without transferring to Him *our* pains and sicknesses. He patiently endured the cruel taunts, the scorn, the mockings, and the false accusations of His enemies, and died the painful and ignominious death of the cross, a sacrifice for our sins, and in so doing, He fulfilled what was written concerning Him in reference thereto, and so "bare our sins in His own body to the tree." And not only were the predictions fulfilled in Him, but the types also were. Whether we take the victims which were offered for sin in the Antediluvian and Patriarchal ages, or those which were offered for like purpose under the Law, they were all signally fulfilled in Him. They were to be young—of the first year—firstlings of the flock, and *virginally* pure; so was Jesus. They were also to be *physically* pure, free from spot, scab, and all evidences of physical disease. Such was Jesus. He was holy, pure, undefiled. There is no evidence of any moral or physical taint of sin about Him; in fact it is emphatically said of Him, "He knew no sin." Hence He was eminently a fit and proper person to be offered to bear away *our* sins. But on the hypothesis of J. W. His person was a receptacle for the pains and sicknesses of all men. Yea, deafness, dumbness, blindness, palsy, leprosy, yea the virus of every loathsome disease rankled in His veins! Is it with such blood as this that we are washed from our sins? Heaven forbid the thought! No! No! Jesus, the sin-atonement Lamb of God, was pure and undefiled.

Again. The object of the sin-offering was to take away moral taint; in other words, to remove the penalty due to transgression, which penalty was *death*—not that the sinner might live on, and not see death, by reason of his *physical* sins having been borne away—but that the pure, the innocent, and unoffending victim having died in place of the offender, and the sacrifice having been accepted, the offender might live again, by a resurrection from the dead. Hence it needed not that the victim should bear away his physical infirmities, for they are concomitants of his mortal state, and will be put off with it, when mortality is swallowed up of life, and this corruptible is clothed with incorruption. It was therefore necessary that the great antitypical sin-offering should be *innocent* and *morally pure*, otherwise He could not have made atonement for the guilty, nor purged away our moral pollution. It was also necessary that our sin-offering, like its type, should be *physically pure*, in order to the removal of our physical infirmities, so that when we awake, we may awake in *His* likeness, "free from pollution, sin, and death." If this reasoning be correct, and I think it is, then J. W.'s theory of the physical sufferings of Jesus is a mere figment of the imagination. This then is enough for the first proposi-

tion, and shows that the doctrine contained in it is contrary to the facts in the case, the predictions of the Word concerning Jesus, and the analogy which must always subsist between the type and the anti-type.

The second proposition is,—that Jesus literally, physically tasted death for every man. But I will let J. W. speak for himself. "There was yet one higher degree of suffering than the sin-bearing life of the Man of sorrows. There was the tasting of death for every man. Even as He had felt all human pains of life, so He felt all the varied motions of death-agonies." This I trust is sufficiently explicit. Indeed, the doctrine of the first proposition necessitates this to make it consistent. For if Jesus bare for us all our infirmities and sicknesses, why should He not also literally feel all the pangs of expiring humanity? But it seems to me that J. W.'s hypothesis is incomplete, and that to perfect it he needs to add to it the doctrine taught by the orthodox divines of the last and early part of the present century; viz., that as *sin* is an infinite offence, seeing it is committed against an infinite God, it therefore merits an infinite punishment. And since justice is inflexible and requires a full equivalent, so God laid on His beloved Son, literally, "the iniquities of us all," and He paid the full penalty, i. e., while Jesus hung upon the cross, God laid on Him all the pains, tortures, agonies, and remorse that all men would have had to endure in the burning pit of hell, during all the ages of a never-ending eternity. If J. W. would adopt this it would cap the climax of inflictions, and perfect his horrible hypothesis.

Now, if Jesus bare all human physical ills, and tasted all human deaths, why should He not bear the penalty of all human *moral* delinquencies? But not thus did the Son of God suffer—not thus did God afflict His "well-beloved." God is merciful and kind as well as just. I cannot in any way look upon God as a tyrant, nor upon the scheme of human redemption as requiring such suffering in the Savior. And if J. W., or any other brother, will attentively read the fifth chapter of Paul's letter to the Romans, especially as rendered in the "Diaglott," he will see portrayed a scheme of redemption worthy a God of love.

Adam fell through unbelief and disobedience, and incurred the penalty, death. Having then become mortal, it was impossible for him to convey to his offspring attributes which *he* did not possess. Hence he begat children in his own likeness, who partook of his mortal nature. They are therefore represented as having sinned in Adam, in that the sentence of death has passed upon them; so "in Adam all die." And such was their condition, that no man could by any means save himself, "or give to God a ransom for his brother." Such was the hopeless condition of man. Subsequently a law was given, which was appointed to give life to the one faithfully keeping it. The precepts of this law were "holy, just, and good." This law enjoined strong prohibitions, hence those who failed to keep the commandments inviolate, became transgressors on their own account, and amenable to the law of sin and death. The apostle Paul reasoning on this subject says, "For when we were in the flesh, those sinful passions, which were

through the law, worked in our members to bring forth fruit unto death. . . . But sin having taken opportunity through the commandment worked in me all strong desire ; . . . deceived me, and through it killed me. And that commandment intended for life, was found by me for death. Rom. vii. (Diaglott.)

But Jesus fulfilled the law of God and made it honorable, whether that law was the Adamic or the Mosaic. Hence all men, whether under the law, or without the law, are placed in a condition whereby they may attain to righteousness and eternal life through Jesus Christ, who died for all. So Jesus Christ was revealed, "to put away sin by the sacrifice of Himself, and to give His life a ransom for many." Because of His sinlessness and perfect obedience, *death*, which is the penalty of sin, had no claim upon *Him* ; therefore He was a fit person to be offered as a sacrifice for sin ; and having died, He arose again from the dead, and thus He became the "first-begotten from the dead"—the Author of life—the federal head of the new creation. And such as receive Him on the terms which He sent His Apostles to publish in all the world for salvation, are said to have "passed from death unto life," and "become new creatures in Christ Jesus ;" and respecting them He says, "I will raise them up at the last day."

Now in this brief development of the plan of salvation, there is not even a hint given that He "suffered the pains and evils of our diseases," yea, "all the physical ills that flesh is heir to," nor that in "tasting death for every man." "He felt all the varied motions of death-agonies." If He literally and physically bare all these pains and deaths for us, why are we required to bear them ourselves?

But I must pass to the third proposition, viz : that the accumulated load of griefs and pains He had to bear, ultimated in His dying of a literally ruptured or broken heart. This theory of the Savior dying of a broken heart, is founded upon the statements that "a soldier with a spear pierced His side, (after His death,) and there came out blood and water." From this statement he draws the conclusion that the accumulated load of pains, sufferings and griefs which had been heaped upon Him, had produced a disease known as dropsy of the heart ; and that while He hung upon the cross, the membrane which separates the auricles and ventricles of the heart was suddenly ruptured, thus producing instant death. Now mark, this is purely supposition ; for there is no testimony to back it. But the point which most concerns me is, that if Jesus died of disease, then He was not slain. And if not slain, how could He be a sacrifice for our sins? But *He was slain*, and of this fact there is the most irrefragible evidence. The four historians who record the fact of His crucifixion and death, all declare it. The Apostle Peter on various occasions boldly charged the Jews with having slain Him. I need not quote the numerous passages which state this fact, as every Bible student is familiar with them. Further, "the Lamb of God," in type, had been *slain* from the foundation of the world ; its life was violently taken away, by the shedding of its blood, and it would have been strange, indeed, if the Great Antitypical Lamb of God had died of disease, (no matter how that disease had been con-

tracted) while in the hands of the executioner. I would in all kindness and candor ask J. W., if he thinks that the typical lamb would have been accepted of God as a true sin-offering, if it had died of disease while in the hands of the sacrificer, and before he had sheathed the sacrificial knife in its vitals? Nay, does he think it would have been accepted, if tainted with disease, even though it had been properly slain? Again, the Paschal lamb was chosen from out of the flock on the tenth day of the month, and was to be unblemished; it was set apart for a sacrifice and kept until the fourteenth day, when it was slain, and its blood was to be sprinkled upon the door posts of their houses, as a token that they had complied with the command of the Lord, and so were safe from the destroying angel. The Apostle says, Christ our passover is sacrificed for us. Jesus, then, as our Passover Lamb was selected from the flock of Israel, was unblemished, was set apart for sacrifice, and on the fourth year-day from His being set apart, was sacrificed for us; and those who like Israel have believed and obeyed the command, and are placed under the covering protection of that sprinkled blood, and have eaten of His symbolic flesh, are safe from the destroying angel. But it must be obvious to the reader, and I hope J. W. will see the point, that if the Passover lamb had been diseased, and moreover, if that disease had produced death before the sacrificer had shed its blood, and though he might have immediately after done so, and have sprinkled that blood according to the command; yet it must be obvious, that since two essential attributes of that sacrifice were wanting, its efficacy would on that account be entirely vitiated, hence could afford no protection to those reposing confidence in it. If so, in the type, is it less so in the antitype?

Rob, me, if you please, of all earthly comforts, but do not rob me of my Savior, nor in anywise depreciate, nor vitiate the efficacy of His sacrifice. Let me continue to repose unshaken confidence in Him who offered Himself without spot unto God, and in whom is my only hope of future life, of glory, honor, and incorruptibility. Yes! yes! in Him will I trust, for He was the Holy One of God; PURE, SPOTLESS, AND UNDEFILED. The proof of His acceptance is seen in the fact that God raised Him from the dead, and honored Him with a seat at His own right hand; it is further seen in the fact that He poured upon the Apostles the Holy Spirit as He had said; and the voice of Divine inspiration through them testifies that "His blood cleanses us from all sin." Then the evidence is clear, that what was prefigured in the type, was fulfilled in the antitype. Therefore the following statement of J. W., is unwarranted and untrue—"that the actual cause of the death of Christ was a broken heart, really, physically broken."

A few remarks in reference to the passage which forms the basis of J. W.'s article, and I will close this communication. John is the only one of the four historians, according to King James' version, which mentions the fact of the piercing with the soldier's spear; but if J. W., will read from the Diaglott, Matt. xxvii: 49, 50, he will find it reads thus: "but others said, let Him alone; let us see whether Elijah will come and save Him. And another took a spear, and

pierced His side and there came out blood and water. Then Jesus crying out again with a loud voice expired." This rendering is according to the celebrated Vatican manuscript, and the recently discovered Sinaitic manuscript of Tischendorf; it is also supported by the Ephrem, the Jerusalem, Syriac, Ethiopic, also by the copies of Diodorus, Tatian, and various others of the early fathers; and by six manuscripts collated by Wetstein, Nos. 5, 48, 67, 115, 127, and L, and some of the most ancient Latin versions. Such are the authorities, all ancient, which warrant the restoration of this expunged portion of the Sacred text. Some may ask why it was left out of the authorized version. One reason may be that the King's version is a translation from a Greek Text which Erasmus in 1516, and Robert Stevens in 1550, had formed from manuscripts of later date than the tenth century, and second the passage in question which relates to the piercing of Christ, *prior* to His death, was condemned in the fourteenth century by Popes Clement V., and his successor John. Here, then, is evidence which cannot be overthrown, of the validity of this text; and which proves beyond a doubt that the crucified Jesus died, not of disease—"a broken heart," but because the soldier's spear being thrust into His side, His life-blood gushed out, and Jesus uttering a loud cry immediately expired. It may be asked, how then shall we account for John's statement? and how shall they be reconciled? Probably some transcriber inadvertently transposed the passage. Both mention the facts of the thirst, the vinegar, the piercing, the blood and water, and the expiring cry. And the fact as recorded by Matthew, together with the numerous statements that He was slain, put to death, sacrificed, His life taken away, together with the predictions concerning the death He should die, and the analogy which must subsist between the type and the antitype as shown in this article, all go to show that the passage is not a misstatement, but a transposition. Further, what object could there be in a soldier piercing the side of a man whom they saw and acknowledged was already dead? With these remarks I submit the article to the readers of the HERALD, and commend it to the careful consideration of J. W.

Z.

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### Man's Word vs. God's Word.

THERE are only about 3,300 Jewish families in Jerusalem, where by right there should be more Jews than in any other part of the world.—*Exchange*.

We would like to know what the 'right' spoken of consists in. The Jews once held Palestine. It was given them for a continual possession, on conditions. They failed entirely to fulfil those, and so *lost* their title, and have for ever forfeited their claim. It is no more *their* land, than it is the land of the Canaanites, the Gergashites, etc., who were once dispossessed for the same reason God suffered the Jews to be driven out—their wickedness.—*Advent-Christian Times*.

### THE LORD'S REPLY TO THE ABOVE.

"Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather

them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them; so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezek. xxxvii: 21-28.

"When the house of Israel dwelt in their own land, they defiled it in their own way and by their doings; their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries; according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of His land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your un-

cleanness; and I will call for the corn, and will increase it, and lay no no famine upon you . . . . . Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate 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. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be acquired of by the house of Israel to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord." Ezek. xxxvi: 17-29; 33-39.

"Let God be true, and every man a liar."—PAUL.

[Communicated for the Herald.]

#### The Evangelist's Report.

SINCE my last journal was published, I have visited Laurel, Ind., Antioch, Geneva, Lanark, East and West Plum River, Ill., and Fairfield, Wis. These meetings were generally well attended, and good interest was manifested, and I think the results were good. There are about a half dozen brethren and sisters at Laurel, who meet in a house belonging to the Baptists, I believe. Bro. Hedricks preaches occasionally at that point. The house was well filled, and the best attention given to the preaching of the Word. One manifested a wish to be baptized. Arrangements were made for him to be immersed the following first day.

There is an ecclesia of some ten or dozen brethren and sisters, who own a house of worship six or eight miles from there. These brethren are anxious to have me visit them during the month of May, and hold a series of meetings.

The meetings at Geneva were well attended until the rain and sleet prevented their coming.

At Antioch the congregations were fair and toward the close quite large, and the interest, as usual, was good. They were well pleased with the idea of having the next Conference during the last of May. I hope there may be a general attendance of the friends of truth from all parts, and that we may have as good a Conference as the one which convened at Geneva. There is a good margin in that neighborhood where missionary labor may be profitably employed. This is equally true of most places which I have visited in which there are brethren of the Abrahamic faith.

I delivered two lectures on the subject of man's nature, in the Congregationalist Church, in Lanark, to a small but select congregation, who gave good attention, and seemed interested in the evidences ad-



duced. The object of these discourses was to review the positions taken on the same subject by Mr. Smith, a Disciple preacher of that place, a few evenings previously. He had acknowledged that neither the Bible or Science teach the immortality of the soul:—but as an offset to this honest and humiliating confession, he also affirmed that the Bible nowhere says that GOD is *immortal*. Bro. Gans repeated the language of Paul that “God only hath immortality.” He replied that in the original language it does not mean immortality. I showed that the Greek word *athanasia*, *athanasia*, used by Paul, occurs only three times in the New Testament, and signifies immortality in every case. This assertion injured Mr. Smith’s reputation for candor in the minds of some, who had looked upon him as a fair man. He also manifested a want of fairness, if not honesty, in representing us as attaching the meaning of breath to the word spirit wherever it occurs. Thus, by reading in the word breath where the term spirit evidently refers to God, or angels, or the saints when born again, he endeavored to make our position look ridiculous. Is it possible that Mr. Smith is so ignorant of our faith? The Disciples are afraid to risk the issues of a discussion with one whom our brethren may select to defend their faith.

The meetings at East and West Plum River, were quite well attended, and I think good will ensue. One, at West Plum River, decided to be immersed. I delivered one lecture to a large and attentive audience, in the commodious hall near Bro. McGennis’s. It is a fine hall, and our brethren have the use of it one-third of the time. We have an ecclesia there of eleven members.

I also held a series of meetings at Fairfield, Green Co., Wis. Owing to the inclemency of the weather, the congregations were not large until the last evening, when the house was well filled. These brethren keep up their meetings, and as the result, I found them united, and zealous for the truth. Brother Clemmer meets with them every month and expounds the Word acceptably, both to our brethren and to those without. There are a number in that community who believe our views, and whom I think will obey.

On last Sunday, (Feb. 6,) I met with the congregation of the One Faith in Buchanan, Mich., and endeavored to answer the most vital of all questions,—What must we believe and do to be saved? I preached twice to quite a good congregation which assembles every first day to listen to Elder Berrick, an able expounder of the Word. I found all these veterans, together with some younger members of the ecclesia firm in the faith of the Gospel of the Kingdom.

To sum up—all the churches I have visited keep up their meetings, and are in a prosperous condition. I am satisfied that it is a more judicious plan to cultivate the ground already broken, and keep up the fences already made, than to break new ground, without laborers to cultivate it. There is no use in talking of confining the labors of an Evangelist to one place, or to new places, while half the old places have no preaching; and while large and interested congregations can be obtained in the immediate vicinity of our churches. I

know of no one except your Evangelist who is devoting his whole time, or any considerable portion of it, in the proclamation of the Word. I am satisfied that my labors have not been in vain. I hope to see the fruits in the coming Kingdom.

Brethren and Sisters in the Lord, let us be faithful, and fight the good fight of faith, and lay hold on eternal life. The present calm portends a more dreadful storm. Let us watch and pray always, that we may be accounted worthy to escape all things that shall come to pass, and to stand before the Son of Man. Let us keep the word of Christ's patience that he may keep us from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Let us hold fast that which we have, that no man take our crown.

Your brother patiently waiting for the Kingdom.

J. M. STEPHENSON.

[Communicated for the Herald.]

**"Thou hast the Words of Eternal Life."**

**BROTHER WILSON:** A sermon with the above Title was preached in our city, January 15, by Elder O. A. Burgess, President of the N. W. C. University. The speaker is a talented man, handles his subject well, and proves his points clearly, not by the Bible however, but by his assertions. Elder Burgess is now engaged in manufacturing Campbellite preachers, and he is well qualified for that business, and any community may be supplied with one on short notice. The Elder tells us that he does not preach the Immortality of the Soul,—that Paul never said one word about an Immortal Soul,—that our Savior said nothing about such a Soul,—and that the Bible nowhere says anything about an Immortal Soul.

This, to us, looked reasonable and right, and we began to feel that it was good to be there. But his brethren did not seem to enjoy this kind of argument very well, and the elder seeing so many sad countenances, changed the words somewhat, and remarked, my brethren, we all have Immortal Souls, and the doctrine is so plain that it is taken for granted! yes, taken for granted; and the simple fact that you have a soul, is proof positive that the soul is immortal. To talk of an immortal soul; you may as well say, Soul, Soul, for the term Soul means Immortal. Some men are so silly as to say that they have no immortal soul, hence they deny themselves a soul. Rather than debate with a man without a soul, (he had given us a short history of his debating qualifications) he would prefer to go home and talk with his favorite horse.

The Elder uses the terms "Soul," and "Immortal," as meaning the same thing. This, to us, was very strange, and hard to believe; but if he is correct, wherever we find a soul mentioned we must understand it is immortal. We now propose to substitute his definition in a few cases, and thus test his reasoning.

"Man became a living immortal." Gen. ii : 7. If man became a living immortal by breathing into him the breath of life, there was a

time when immortality possessed no life. "The immortality of the father is mine, the immortality of the son is mine, and the immortal that sins must die." Ezek. xviii : 4-20. "And they smote all the immortals with the edge of the sword." Joshua xi : 11. "Our immortality is dried away." Num. xi : 6. "Let them be ashamed and confounded that seek after my immortality to destroy it." Psa. xl : 14. "He poured out his immortality to death." "My immortality is exceedingly sorrowful unto death." Isaiah liii : 10, 12. Mark xiv : 34. The above quotations show the following of the Elder's reasoning, and present proof positive that the popular theory is founded upon mere superstition, without one plain proof for its support.

Should the Elder's position concerning the soul be true, then all the brute creation have immortal souls, for they too are said to have souls. Gen. i : 20-30. (See margin.) I presume the Elder would rather admit that his faithful horse had an immortal soul, than to deny himself one. Immortality is something to be *sought after* and *put on* at the resurrection of the just. There is no immortality out of Christ.

W. L. WINSLOW.

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[Communicated for the Herald.]

### Her Pet Views gone.

In the "Advent Christian times," of January 4, Mrs. Mary Seymour speaks of *her* "Age to come pet views" having all gone inch by inch, until not a foot of standing ground is left. Perhaps she is no loser. As *faith* in Divine testimony is necessary to membership in Christ's body, the Church, mere views are unavailing. And as she apparently has been more exercised in her mind about the ideas of J. Wilson, set forth in his proofless work, "Our Israelitish Origin," and certain portions of the writings of Dr. Thomas, than in her own investigations of Scripture, it is not so much to be wondered at that she should turn her back on the subject of the "Age to come." Mrs. S. sees an insuperable difficulty in the words, (Isaiah ix : 7) "Of the increase of his government and peace *there shall be no end,*" etc. (I have italicised the supplied words.) But Mrs. S., do you believe God? THE ZEAL OF YAHWEH OF HOSTS WILL PERFORM THIS. "Believest thou the prophets?" I see no evidence in your article of any belief whatever of these words of the Living God, spoken by the mouth of Isaiah. What have you to say about them? If you say they are conditional, and will never be fulfilled, you give the lie to the spirit. If you say they have been fulfilled, we ask you to tell us when, where, or how? Your admission that Dr. Thomas is correct in the matter of Israel's return to Canaan, and the Wilson theory of who lost Israel is, is an incongruity. These authors disagree. Don't trouble yourself about men's inferences. Study to know the Holy Scriptures for yourself, if you would be honored in the Coming Ages. (Eph. ii : 7.)

H. H.

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THE lips of the righteous feed many, but fools die for want of wisdom.

## Poetry.

## THE FIRE BY THE SEA.

BY ALICE GARY.

There were seven fishers, with nets in their hands,  
 And they walked and talked by the sea-side sands:  
 Yet sweet as the sweet dew fall,  
 The words they spake, though they spake so low,  
 Across the long dim centuries flow,  
 And we know them one and all—  
 Aye! know them and love them all.

Seven sad men in the days of old,  
 And one was gentle and one was bold,  
 And they walked with downward eyes;  
 The bold was Peter, the gentle was John,  
 And they all were sad for the Lord was gone,  
 And they knew not if He would rise,  
 Know not if the dead would rise.

The live-long night till the stars went out  
 In the drowning waters they beat about;  
 Beat slow through the fogs their way;  
 And the sails drooped down with wringing wot  
 And no man drew but an empty net,  
 And now 'twas the break of the day.  
 The great glad break of the day.

"Cast your nets on the other side."  
 ('Twas Jesus speaking across the tide),  
 And they cast and were dragging hard;  
 But that disciple whom Jesus loved  
 Cried straightway out for his heart was moved;  
 "It is our risen Lord—  
 Our Master, and our Lord!"

Then Simon, girding his fisher's coat,  
 Went over the nets and out of the boat—  
 Aye! first of them all was he;  
 Repenting sore the denial past,  
 He feared no longer his heart to cast  
 Like an anchor into the sea—  
 Down deep into the hungry sea.

And the others through the mists so dim,  
 In a little ship came after him;  
 Dragging their net through the tide;  
 And when they had gotten close to the land  
 They saw a fire of coals on the sand,  
 And, with arms of love so wide,  
 Jesus, the crucified!

'Tis long, and long, and long ago  
 Since the rosy lights began to flow  
 O'er the hills of Galilee;  
 And with eager eyes and lifted hands  
 The seven fishers saw on the sands  
 The fire of coals on the sea—  
 On the wet, wild sands of the sea.

'Tis long ago, yet faith in our souls  
 Is kindled just by that fire of coals  
 That streamed o'er the mists of the sea;  
 Where Peter, girding his fisher's coat,  
 Went over the net and out of the boat,  
 To answer "lovest thou me?"  
 Thrice over, "lovest thou me?"

A clergyman, in the county of Durham, had taught an old man in his parish to read, and had found him an apt pupil. After the lessons were finished, he had not been able to call at the cottage for some time, and when he did, he found only the wife at home. "How's John?" "He's canny, sir," said the wife. "How does he get on with his reading?" Nicely, sir." "Ah! I suppose he's read his Bible very comfortable, now." "Bible, sir! bless you, he was out of the Bible and into the newspapers long ago."

# THE HERALD

OF

## The Coming Kingdom.

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No. 6.

MARCH 15, 1870.

VOL. III.

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### Editorial.

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#### The Faith that Works by Love.

"Without faith," says the Apostle Paul, "it is impossible to please God." Again, "the righteous, by faith, shall live." But "faith without works is dead," says James. What kind of works are necessary? Our text informs us—works of love.

How many there are who profess to be of the One Faith who are utterly destitute of the great and vital element of Faith, viz., loving works. There is no Faith, however, that will please God except that which is vitalized by works of love. A man may have all knowledge, and understand all mysteries, yet if he have not love, he is nothing. 1 Cor. xiii: 2.

The congregations of God, in all ages, have doubtless been cursed by the presence of men who prated much about the Faith, and made great displays of knowledge, but whose hearts were hard as iron. "The Lord loveth a *broken* and a *contrite* heart." Such are precious in His sight. How few there are, however, who possess this inestimable treasure.

Knowledge tends to puff up. There are but few who can resist this tendency, and maintain that child-like disposition that thinketh no evil. Yet love of the true sort "suffereth long, and is kind, envieth not, vaunteth not itself, neither is puffed up. It doth not behave itself unseemly, seeketh not her own, and is not easily provoked. It rejoiceth not in iniquity, but rejoiceth in the truth, and beareth all things, believeth all things, hopeth all things, and endureth all things." 1 Cor. xiii: 4-7. It is a pearl of great price and one that few possess.

Will a person who is imbued with this spirit seek the overthrow of a brother? Will he rejoice on seeing the wounds he has caused by

his malicious words and hard speeches? Will he rush into the presence of his brethren with keen sarcasms and unprovoked attacks on the character of those whom he ought to guard as he would guard his own life? No! Never! Such actions are not the product of the spirit of Christ, but of the old man of sin. They are fruits of the flesh which, in the end, will bring forth corruption. Yet there are those, even in our day, who are evidently lost to all sense of propriety, judging from the stand point of men of the world, even, to say nothing of Christian requirements. Yes, there are those in the Congregations of God, whose conduct would call forth just condemnation from men who make no profession of christianity at all, and yet they talk louder and longer than those whose example in christian life should put them to the blush.

It is a true saying, "by their fruits ye shall know them." Brethren do not be deceived. "Try the spirits whether they be of God." He that *doeth* righteousness, is righteous, says John. If a man preaches much, and practices none, depend upon it, he has not the root of the matter in him. He is a dangerous man to keep company with. Associate rather with those who are humbly serving God with contrite hearts, no matter how poor nor despised they may be. Drink from a pure fountain, and keep clear from the muddy waters of turbulent spirits. They are of no service, but are a source of constant irritation to the body, serving only to distracting and dividing it wherever they go.

Be sure, brethren, that your faith works by love, and do not be deceived by those whose faith is *dead*, being alone. These are trying seasons, and we cannot be too careful with whom we associate, nor where we place our affections.

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## Correspondence.

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[Communicated for the Herald.]

### Sounding out the Word of Life.

DEAR BROTHER WILSON: I have just returned from a tour through a part of two or three Counties in this State, (Ohio) and have tried to sound out the Word of Life to poor perishing mortals. I went first to Canton, and received a hearty welcome from Brother Eshelman and his interesting family. I delivered two discourses on Sunday afternoon and evening in a very convenient hall, to very good and attentive congregations. Brother Eshelman and sons are doing what they can to spread the truth. There are a number who will soon come in through the door into the Christ, and become members of His body, the Church. From here I went to Sparta, Morrow County, and was invited by friends to speak in the Christian Meeting House. This people formerly were much nearer the truth than now. I spoke Sunday afternoon and evening on the Kingdom, and the Gospel of the Kingdom.

Good attention was paid to the things spoken, but the Word preached was not acceptable to Herod and the Sanhedrim, so we were denied the further use of the house, contrary to the wishes of one of the trustees, (a distant relative,) who had done as much, or more than any other man in building the house, and in sustaining the meetings. The ground on which the house stands was given by a Universalist, and a good share of the funds used in erecting the house were contributed by men not connected with their church, with the express understanding that it should be free for others to speak in when they did not want to use it. But their "craft was in danger," and we could no longer be allowed to invade its sacred precincts, so we went to the Town Hall, a very good room, where we spoke Monday and Wednesday evenings, and Sunday afternoon, to very good and attentive audiences, delivering in all five discourses. Here is a good field for labor, and a people may be gathered for the name of the Lord, if proper labor is bestowed. Truly "the fields are already ripe for the harvest."

It is taxing my system rather severely, at my advanced age, (having passed my three score and ten years,) to take such journeys over some of the worst roads poor mortals ever trod. But having entered the vineyard at the eleventh hour of my natural life, and of the times of the Gentiles, and having an eye on "the recompense of reward," I am stimulated to endure the ills of human life, that I may obtain an incorruptible crown in the soon coming Kingdom of God. I have not failed to advocate the claims of the HERALD, and the deeply interesting truths it advocates, and hope to obtain a number of subscribers. I trust I realize in some degree the trying and responsible position you fill, being called upon to answer so many questions, and refute so many unscriptural communications and positions, some of which are from men from whom we expected better things. But be patient; your labor will not be in vain in the Lord.

I have distributed all the tracts I bought of you before leaving home, and want more. Will soon send an order. Can you not get out Brother Newman's tract on baptism? This would save a large amount of repeating of first principles of the Gospel. Also, the tract on the parable of the rich man and Lazarus. I will forward you a manuscript copy of that if you can get it out, and will patronize you to the extent of my means. Your Brother, in patient waiting for the soon coming Kingdom,  
NEWEL BOND.

In reply to the foregoing queries we will state that the tract on Christian Baptism, by Brother Newman, will be issued very soon, when we shall be glad to fill all the orders we can get. It is worthy of wide distribution. We expect to issue one also, on the Rich Man and Lazarus as soon as we can, but are not prepared at present. We think a better one can be produced than the one Brother Bond refers to.

EDITOR.

## Instruction for Unbelievers.

[Communicated for the Herald.]

Nations and Immortal Saints ;

ARE THEY EVER THE SAME IN THE BIBLE ?

That incalculable blessings and benefits will accrue to the nations, reconstituted and replenished after the judgment, and during the millennium, we have ample Scripture assurances. Take for illustration, the twenty-second Psalm and twenty-seventh verse. "All the ends of the world shall remember and turn unto the Lord, *and all the kindreds of the nations shall worship before thee.*" Are these nations one and the same with resurrected *Saints*? By no means. And when shall this conversion occur? When "the kingdom is the Lord's, and He is the governor among the nations." Has this *ever yet* been brought to pass, "that all kindreds of the nations worshipped before the Lord?" No, but it shall be; and "they shall come and shall declare his righteousness unto a people that shall be born, that he hath done this." Harmonious with this, is the exulting song of the redeemed in Rev. xv: 4. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest." Is it not inconsistent with intelligent simplicity and right reasoning, to attempt to blend in interpretation the "all nations" in this anthem, with "the holy nation, and peculiar people" of the *Saints*? Indeed, we think it is. Nations in the flesh they must be, and we rejoice in a recognition and confession of the fact.

Again the Psalmist expressly certifies with prophetic pen in the eighty-eighth Psalm and ninth verse; "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." By what testimony of history shall we put this into the catalogue of fulfilled prophecies? Nay, it is nowhere in the past, *un fait accompli*,—a fact accomplished. It is future, and a prophecy or promise of God is as good as a fact, upon a question of verity. The thing will be done. Add to this the prophecy concerning Christ, the antitype of Solomon, in Psa. lxxii. "Yea, all kings shall fall down before Him; *all nations shall serve Him.* He shall spare the poor and needy, and shall save the souls of the needy." Is this service of the nations, a momentary homage of unholy fear, prior to a swift perdition? Is it a coerced and involuntary tribute of dread? That would be a base and miserable service. Who can suppose that a spasm of terror would be dignified with such a name in the Bible? The case is clear from the whole context, and particularly from a clause succeeding—"all nations shall call Him blessed." Are they nations? Let us teachably believe it, but if not, then why not?

And what says Zechariah, a prophet of God, whose testimony is certainly credible, and whose prophecy as a contribution to the canon of scripture is both genuine and authentic. Read! Listen! Believe!



"Sing and rejoice, O daughter of Zion; for lo! I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people. And the Lord shall inherit Judah, His portion in the holy land, and shall choose Jerusalem again." Zech. ii. The conversion of nations in this instance is the result of the coming of the great Restorer, not precedent to it, nor independent of it. Thus "joined to the Lord," they become His people, but not in the same relation and dignity as immortal Saints, as is more clearly evidenced in the eighth chapter,—“Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord.” This confluence of nations to Jerusalem, must infallibly be a migration of human beings not immortal, a pilgrimage of people living on earth, the other side of the judgment, (as located at the end of the present age.) Converging from every quarter to the earth's metropolis, are seen the lines and bands of worshippers and visitors, actuated with a devout eagerness to approach the glorious presence and habitation of the Divine King. With what a magnetic force are the multitudes drawn toward the descended Royalty at Jerusalem! Now pausing to look, now pressing on with mingled awe and joy, now rehearsing the Scriptures of golden promises, and conversing with subdued but intense earnestness, on the treasure with which God has enriched the earth in the presence of His Son, moved with an affecting sense of the blessedness of the new epoch, solemnized with the recollection of past judgments, and the supernatural marvels and terrors of the season lately elapsed, behold the messenger throngs! Messengers of the nations to Jerusalem, and messengers back again from the city to the villages and hamlets and firesides of home! What pictures of new life, and rural comfort, and domestic delight, does the once restless and troubled earth now present! And what a great charm, what a sweet sacredness, what an unfailling inspiration of interest, is the known and acknowledged presence and administration of Christ, with every power of wickedness and injustice effectually broken on earth! The nations, weak at first, after the separating and destructive energies and penalties of judgment, are speedily revived and rapidly become strong. The prepared agency of the church is directed with effective activity to reconstruct society, by the Lord Jesus. Orders and directions issuing with wonderful rapidity, and inspired with infallible wisdom, are received from the Prince, and obeyed by the faithful angels of the new age, whom He has redeemed by His own blood. The transformation of earth is wonderful, and its resurrection to righteousness and order, is seen rapidly advancing, while here and there a territory and people are with magical celerity put into a constitution of moral and physical integrity and strength, with fervent thanks and intense loyalty to the Restorer. Yea! and the people and nations will go in person and by delegation, in never weary processions, “to seek the Lord of hosts in Jerusalem, and to pray before the Lord.” And what saith Isaiah in the last chapter of his majestic prophecy? “It shall come that I will gather all nations and tongues,

and they shall come and see my glory." (To God be the glory of His superlative goodness!) "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses and in chariots, and in litters and upon mules, and upon swift beasts to my holy mountain Jerusalem, saith the Lord." How could I dare to ignore or discredit this magnificent arch of promise and blessing to men and people on earth? How could I so metamorphose language as to nullify the prophecy, or to sink it to an enforced oblivion? How could I put a chain of oppression around it, or consign with reckless presumption its eloquent utterance to darkness? Dare I fabricate lock and key to confine it, or dungeon to immure it? Would I deal thus rashly with the excellent oracle of prophecy? I would not. I believe it as it reads. I believe it as it stands. I believe it as it means. Beauty is in it, and glory shines around it. Yes, yes! The convocations shall come. The delegations shall go out. "The consumption decreed shall overflow with righteousness." "For as the new heavens and the new earth which I will make, shall remain before me saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Is this "conditional" prophecy? Can we thus degrade the sublimities of Divine promise? Have we forgotten indeed, that prophecy is essentially unconditional? Is not prophecy *sui generis*, in its own nature, superior to contingencies or conditions? When we enter upon conditional ground, and make Divine intimations of favor contingent on human faithfulness, or obedience to the letter of a law of works, we are in another territory,—a region and atmosphere quite removed from the unchangeable will of God in prophecy. Prophecy and a covenant of works, are separate and distinct spheres, with an intervening gulf. Why confound them with unintelligent haste or prejudice?

Of similar tenor with such scriptures, is the testimony of Zechariah in the last chapter of his prophecy. "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 Micah adds his heavenly message of promise in chapter four. Read the first eight verses, teeming and resplendent with celestial goodness and mercy to men. Here it is said, that in the last days *people shall flow* to the mountain of the house of the Lord. "*And many nations shall come and say, Come, 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; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge among many people, and rebuke strong nations afar off.*" Will the end of such a

judicial dispensation be the extermination of nations? Will it be their total submergence into the abyss of perdition, with every track and memorial of being blotted out? No! but "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Retrospect the past, and you search in vain for any accomplishment of this grand prediction of peace. It never has been, but shall we therefore say *it never shall be*? Far be from every true heart that pusillanimity of unbelief! As God reared the mountains, and reigns in holiness, we know it must be. Here is the epoch of amity among the nations, the true golden age of Adam's race. The jingle of cavalry scabbards is heard no more. The thunder of Titanic guns is hushed. Spears and swords, hoofs, wheels, shells, smoke and flame, platoons and engines of war, discord and carnage have vanished. How vanished? By transformation into both the implements and scenes of peace. Men are not all dead. The vine is not extinct, nor the fig tree exterminated, nor husbandry only historic, "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." "In that day saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation; and the Lord shall reign over them in mount Zion, from henceforth even forever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." In the chapter following is the glad assurance that "the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Here is thus an opulence of promise, that, when rightly surveyed, feeds the mind with a satisfaction of expectation; and prophecy, though certifying to tremendous judgments on the wicked, and a disastrous overthrow of the enemies of God, is yet relieved with a picture of reconstruction from remote and scattered remnants, expanding into an incalculable vastness of populous life and busy industry. We cannot, in this connection, omit the testimony of Daniel, chapter seven.—"And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve Him. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed." This is very clearly expressed, and it seems mysterious, that it should be misapprehended by an intelligent reader. Suppose that "people, nations and languages" are converted men and women, gathered into union with Christ by faith through the Gospel, in this very dispensation. Then of necessity the work of conversion is universal, for the pronoun "all" excludes exceptions. This is expressly contrary to the whole weight of Bible teaching concerning this age. If again, we advance on into the great congregation of Saints immortal, with Christ,

we have instead of a celestial host, of one language, and one apparel, and one new nationality, and one grand perfect unity, certain earthly diversities and distinctions perpetuated in the immortal state! Is this credible? Is it plausible? Is it scriptural? Is it rational? How easy and complete the solution on the simple Bible basis of nationalities still in existence on earth in the Millennium! It is all plain to him that understandeth, and right to them that find knowledge.

We have now remaining for reference but two or three passages in Revelation to complete the present examination. We refer to two verses in the twenty-first chapter. "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. And they shall bring the glory and honor of the nations into it." The luminary in whose light the nations walk, is the New Jerusalem. As the bride of Christ, we suppose the city to be viewed in the two-fold aspect of a redeemed and perfectly holy *people*, and also their *residence*, refined, precious, and exquisitely beautiful. Now who are "the nations saved?" Observe that they are not represented as those who are saved out of all nations, but *τα εθνη, ta ethne*, "the nations of the saved," the populations of the earth who have survived the terrors and convulsions of the closing age. The kings and nations who bring their glory and honor into (or unto) it, certainly do not themselves enter it, as we conceive, but by their pilgrimages, their assiduous and sincere offerings of homage and worship to the Lord, they glorify His great name.

One passage more, and one only, to wit in Rev. xxii: "And the leaves of the tree of life were for the healing of the nations." It is supposed and maintained by some that the nations are immortal Saints in glory. The universal use and intent of the word in the Bible forbids the supposition. The substitution of "*service*" for "*healing*," may render the language more appropriate, indeed, in the interpretation of *nations* as *Saints*, but we do not recognise any authority for such interchange of terms, or identity of classes. The nations cannot be Saints; Saints are not nations. Whether "*healing*" or *service* be intended, it is for the nations, and not immortals. Thus will the mercy and goodness of God reach out to the millions of the reconstituted race of Adam. Thus will a process of reparation of the physical maladies of the human race, be carried on. The "*healing of the nations*" may not be instantaneous, or instantly perfect. but a powerful check to the sickness and disorders of mankind supplied, so that with moral rectitude, and the fear of God, there will be remarkable longevity and wonderful vigor of the animal frame. Probably no sweeping epidemic will be known, and every harassing malady will find blessed alleviation, or perfect cure, in the virtue of the vital leaf. Immeasurably better than any or all of the vaunted panaceas of our sickly time, will be the world-renowned restorative of the new Jerusalem. The so-called "*elixirs of life*," in these days, are but lying inventions, or at best but wretched imperfections. Covetousness and audacity have tampered with human suffering. Our very highways have been em-

blazoned with the lying advertisements of flattering but hollow therapeutics, that promised but to deceive, and awakened hope but to dash it down. But in the world to come, no such vile allurements, or base pretension will be possible. Jesus will rule. A hierarchy perfect in unity with their glorious Head, will, with ceaseless co-operation, benevolently govern mankind. O, the illustrious peace and dignity of that epoch! What heavenly companionship for earth will be the glorious city of Jesus and His immortals!

Taking this apocalypse of John, do we find *once* a warrant for confounding *nations* with *Saints*? I think certainly not. The "living ones" and the "elders" testify in celestial song, "Thou, (the Lamb) hast redeemed us out of every nation." To the Thyatiran veterans, it is promised that they shall have "power over the nations." The seer of Patmos is certified by the angel that he "must prophecy before many nations." "They of the people—and nations, shall see the dead bodies of the witnesses three days and a half." At the sounding of the seventh Angel's trumpet, the nations are angry. Power is given to the beast over all kindreds and tongues and nations. At the pouring out of the seventh Angel's vial, "the cities of the nations fell." The waters where the harlot sitteth, are peoples and multitudes, and nations and languages. A seal is set upon Satan that he should deceive the nations no more for a thousand years. In chapter seven, a multitude out of all nations stood before the Lamb. The offspring of the parturient women was to rule all nations with a rod of iron. Babylon made all nations drink of the wine of the wrath of her fornication, and by her sorceries were all nations deceived. And finally, an Angel is seen to fly in mid-heaven, having the everlasting gospel to preach, to every nation and kindred, and people and tongue. Does any suppose that in one of these instances, saints are meant when nations are mentioned? Is there one atom of justification for such an inference? How is it possible for a truthful, honest, *candid* mind, free from every fetter of prejudice, to champion an unjustifiable interpretation of any of these scriptures? I do hope and pray and entreat that it may not be done. Truth, *truth* is the prize—*truth* the treasure we desire to guard and to get.

But let no thoughtless and presumptuous reader or hearer think, that if he neglect and reject the mercy of God in the Gospel, he will escape unpunished. No! It is clearly revealed that the refusal of this blessed boon will entail a remediless calamity, even an endless perdition. Let none presume. Trifle not with the mercy and grace that bringeth salvation. Hasten for refuge and security to Jesus, than whom no other name is given under heaven whereby men can be saved. Earnestly search the Word of God and press on in the path of duty, until you secure the blessings of the forgiveness of sins, and a new heart through an obedience of the Gospel. Strive for eternal life. Fly for refuge to Christ. Seek, seize the precious gift of God,—eternal life through Jesus Christ!

C. COLGROVE.

[Communicated for the Herald.]

The Necessity of Baptism.

CHRIST taught the necessity of baptism in his discourse with Nicodemus. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." John iii: 5. He had just said, "Except a man be born again (from above, margin) he cannot see the Kingdom of God." Verse fourth. In the verse following he says, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Verse sixth. According to the context going before, and following after, there are just two births, viz., one of the flesh and one of water and of the Spirit. It requires the water and the Spirit to make the second birth. The birth of the Spirit is the real birth, that of water being only a symbolic birth. But the symbolic birth is just as necessary as the real birth from the dead. Before proving this point I will show that the resurrection of Christ, as the first-fruits, and the great harvest of the sleeping Saints, is called a birth. Paul says that Christ was "the first-born among many brethren." Rom. viii: 29. In this verse the resurrection of Christ, and his many brethren, is denominated a birth. These all having been born previously this will be a second birth; and that it will be "of the Spirit" is evident from the following testimony, to wit:—Rom. viii: 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Hence, the resurrection of Christ and the Saints is the second birth, or the birth of the Spirit. The birth of the Spirit is so closely connected with their resurrection that it is called the resurrection.

Again, Paul says that Christ is "the first-born of every creature, the beginning, the first-born from the dead." Col. i: 15, 18. He was not the beginning of the old creation; for that was not "*first* which was spiritual, but that which was animal." Nor was He the beginning of the new creation by his first birth, or by the flesh birth, but by the Spirit birth." In this sense he was the beginning of the new creation, the first-born from the dead, not that He was the first dead man raised to life, but the first dead man who had been quickened to Spirit, or immortal life.

As Christ's resurrection was a birth, so will the resurrection of all His Saints be a birth also; for the first-fruits and the harvest were always of the same nature. That baptism is just as necessary to salvation as the resurrection of the dead, will be seen in the light of Peter's reasoning. He says, "Wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us, by the resurrection of Christ." 1 Pet. iii: 20, 21. I omitted the parenthesis, because his chain of argument is complete without it. I will notice it after having considered his direct argument. Peter affirms that the water saved eight souls; and that the like figure, baptism, saves us by the resurrection of Christ; thus teaching—

I. That baptism saves us as the water saved Noah and his family;  
II. That baptism saves us by the resurrection of Christ. What relation does baptism sustain to the resurrection of Christ?

*Ans.* It is a symbolic burial and resurrection with Christ. In proof of which please read the following testimony of Paul. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." That this symbolic burial with Christ is essential to a resurrection with Him is evident, and from the fact that baptism is the door into Christ. "As many of you as have been baptized into Christ," etc.—thus teaching that we get into Christ by baptism. Of the same import is the Apostle's language in his letter to the Galatians. He says, "For as many of you as have been baptized into Christ have put on Christ." Gal. iii: 27. No man can become a Christian without first getting into Christ, or having put on Christ. But we get into Christ, and put on Christ by baptism, according to Paul; therefore baptism is an essential prerequisite to our becoming Christians. But baptism, to be valid, must have been preceded by a Gospel faith and repentance. A thousand immersions in water would be of no avail without an intelligent Gospel faith and repentance, judging from the conclusion reached by the Apostle in the following verse. "For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection,"—the converse of which is, if we have *not* been planted together in the likeness of His death, we shall not be in the likeness of His resurrection. Thus demonstrating, *first*, that baptism is necessary that we may obtain a resurrection like unto Christ's glorious resurrection, which was an incorruptible and immortal resurrection. *Second*. That to be planted in the likeness of Christ's death is just as essential to salvation as the resurrection of Christ is. We are planted in the likeness of Christ's death by being buried with Him by baptism. For proof, see Col. ii: 12. "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." We must be buried with Him in the baptismal grave before we can be raised with Him from the literal grave. All the importance therefore which attaches itself to the resurrection of Christ is associated with the ordinance of baptism. The absolute necessity of the resurrection of Christ in order to any future life, or salvation, is placed beyond all question in Paul's master argument in 1 Corinthians, fifteenth chapter. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God? because we have testified of God that He raised up Christ; whom He raised not up, if so be that the dead rise not. For

[Communicated for the Herald.]

The Necessity of Baptism.

CHRIST taught the necessity of baptism in his discourse with Nicodemus. "Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." John iii: 5. He had just said, "Except a man be born again (from above, margin) he cannot see the Kingdom of God." Verse fourth. In the verse following he says, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." Verse sixth. According to the context going before, and following after, there are just two births, viz., one of the flesh and one of water and of the Spirit. It requires the water and the Spirit to make the second birth. The birth of the Spirit is the real birth, that of water being only a symbolic birth. But the symbolic birth is just as necessary as the real birth from the dead. Before proving this point I will show that the resurrection of Christ, as the first-fruits, and the great harvest of the sleeping Saints, is called a birth. Paul says that Christ was "the first-born among many brethren." Rom. viii: 29. In this verse the resurrection of Christ, and his many brethren, is denominated a birth. These all having been born previously this will be a second birth; and that it will be "of the Spirit" is evident from the following testimony, to wit:—Rom. viii: 11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Hence, the resurrection of Christ and the Saints is the second birth, or the birth of the Spirit. The birth of the Spirit is so closely connected with their resurrection that it is called the resurrection.

Again, Paul says that Christ is "the first-born of every creature, the beginning, the first-born from the dead." Col. i: 15, 18. He was not the beginning of the old creation; for that was not "*first* which was spiritual, but that which was animal." Nor was He the beginning of the new creation by his first birth, or by the flesh birth, but by the Spirit birth." In this sense he was the beginning of the new creation, the first-born from the dead, not that He was the first dead man raised to life, but the first dead man who had been quickened to Spirit, or immortal life.

As Christ's resurrection was a birth, so will the resurrection of all His Saints be a birth also; for the first-fruits and the harvest were always of the same nature. That baptism is just as necessary to salvation as the resurrection of the dead, will be seen in the light of Peter's reasoning. He says, "Wherein few, that is eight souls were saved by water. The like figure whereunto even baptism doth also now save us, by the resurrection of Christ." 1 Pet. iii: 20, 21. I omitted the parenthesis, because his chain of argument is complete without it. I will notice it after having considered his direct argument. Peter affirms that the water saved eight souls; and that the like figure, baptism, saves us by the resurrection of Christ; thus teaching—



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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." Verses twelve to eighteen. Thus baptism saves us by the resurrection of Christ—so much so, that no baptism, no part nor lot in Christ's glorious resurrection. We must be born of water and of the Spirit, or we cannot see the kingdom of God; or if among the righteous living we must be born of the water, and pass through the same change from corruption to incorruption, and from mortality to immortality; for we shall not all die, but we shall (whether living or dead) all be changed. 1 Cor. xv: 5. This change is the new birth; but is so indissolubly allied with the resurrection of the righteous dead that it is called a birth from the dead. Again the Apostle says, "If the dead rise not at all, why are they then baptized for the (resurrection of the) dead?" 1 Cor. xv: 39. None will be raised, when Christ comes except those who are "asleep in Christ," or who are "Christ's at His coming." See 1 Cor. xv: 18, 23. They are all raised incorruptible, glorious, honorable, spiritual, and shout victory through our Lord Jesus Christ. Verses 42-44, 51-57. None who have lived in the present dispensation will have part in this glorious and triumphant resurrection, unless they have been baptized for it. Baptism is the door into the church of God, which is the body of Christ. Paul says, "For by one Spirit are we all baptized into one body." Addressing the same body at the twenty-seventh verse, he says, "Now ye are the body of Christ and members in particular." Christ calls those thieves and robbers who have entered in any other way. But we are told that baptism is the only answer of a good conscience. 1 Pet. iii: 21. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." No one believes that the object of baptism is to cleanse from physical pollution. It is nevertheless just as necessary to being cleansed from all our past sins, as though it did literally cleanse us. The text does not say a good conscience toward man, our creed, church or favorite preacher, nor even towards ourselves, but a good conscience toward God. This language can mean nothing less than a conscience illuminated by God's word, and conformed to His revealed will. Hear the testimony of the Son of God as to whom His Father can approve. "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." Matt. vii: 21. I would notice other objections, but space forbids.

Your brother in the Faith and Hope of the Gospel,

J. M. STEPHENSON.

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Our lack of confidence in our own abilities does us great harm. We hesitate and waver on the threshold of duty, not thinking that the longer a reformation is deferred the harder at last it is to accomplish our purpose.

[SELECTED.]

## Human Nature Dual.

It is now the general and almost universal belief among civilized nations that the human being is made up of a body and a soul. The body is understood to represent the organized material portion, while the soul is supposed to be a certain mystic immaterial portion thereof. But there are those who go further than this, and distinguish still another conjunction to the nature of man, which they name "spirit." Essays profound in learning and science are produced to make plausible such theory, while the Bible—that book which is in part a special treatise upon hidden spiritual things—is rated a particular support thereto. Now, in my opinion, such speculation and the firm world-wide supposition that the soul of man is a separate reality, are disproved by Scripture and that science called Phrenology. Unguarded assertion this may seem, but its strength will become apparent to the practical believer in Holy Writ when he is referred to that passage in Genesis which in plain style gives us the particulars concerning the creation of man. We find it stated there that "God formed man of the dust of the ground;" then "breathed into his nostrils the breath of life, and man became a living soul." It will be seen from this account that man as a construction and man as a living soul differed alone in one respect, viz.: the former had not, while the latter had, the *breath of life*. This breath of life, therefore, elevated him from an insensible mechanism to a living soul. But can this breath of life consequently be denominated a reality apart from the human constitution and in itself? Is it not rather one simply of the many conditions upon which the organism of man depends for its progressive existence? not even the life itself, but simply a necessary condition thereof? The brain, the heart, the stomach, and various other organs, are as indispensable to being as the spirit of the lungs; and respiration does nothing more than co-operate with them in the physical machinery, contributing but a part in common—its own peculiar function—to the living state of that machinery. And in the face of this, who can say that the breath of life is an independent reality?

Yet it was that which, according to the letter and spirit of Moses' account, constituted man a living soul. This is viewing the subject from a Scriptural point of observation, however, without regard to science, for science is far beyond the idea that the soul-nature of man is inhaled through the lungs. Nevertheless it may serve for those who in spiritual matters will reason from the Bible alone.

But to complete a practical demonstration of our assertion, let us now take the science of Phrenology with us to the dissolution of man. By its aid we may perhaps learn what sort of an immaterial something the soul is. Or failing to discover any facts in this relation, we may at least be brought to a better understanding of ourselves. When, again, the breath of life ceases finally, and the human body returns to inanimate dust, what does Phrenology suggest to us? It suggests,

and not only this, but on evidence too strong and plain to have any characteristic of delusion in it, deliberately proclaims to us that *there is nothing left*. (Salvation adds: nothing but the treasured remembrance thereof in heaven.) For Phrenology will point its finger to the moldering corpse, and with solemn, convicting question ask: "Soul, where is thy memory, thy intellect, thy consciousness, thy very being? Spirit, where is thy conception, thy intuition, thy will, thy all? Ah! that wonderful construction in which thou didst preside is become like unto the dust, and thou—a myth. The grand machine that gave thee pride and self is no more. And where art thou? If, while yet the body was adorned with the grace of existence, thou didst even lose thyself through the slumber of a night, bereft of all consciousness save the vague picture of thy dreams, what now when death throws its dark shroud upon thee and thine? Thy name may stand upon the register of heaven, but this is the utmost that is left thee—a name and nothing more. Not until the clarion trump of God shall sound from the high heavens; when the Savior with His angel-host shall come to call forth His dead; not until then, by the quickening of that shout and by thy fortune's seal, wilt thou again spring up from the void of death unto life and consciousness—a body glorified unto eternal life—and give thee reality."

Hoping that the subject presented herein in bare outline may draw the attention it merits from all thoughtful minds, it is respectfully submitted to the reader.—*Cor. of Phren. Journal.*

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## Miscellaneous.

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[Communicated for the Herald.]

### Were Apostolic Christians Ignorant?

Do not be alarmed reader, we are not about to write an invective against those venerated parties. As followers of the Apostolic churches, we naturally esteem these first-fruits of the Gospel, and have a right to become acquainted with them as much as circumstances will allow. We should know their defects as well as their excellencies; for even their defects will instruct us. If we find many of them deficient in Christian knowledge, we may be taught to estimate more correctly the proprieties which the present times demand. The query is often suggested by cases that occur, as well as by so many words, "what amount of knowledge should a person possess, in order to entitle him to the privileges of immersion and Christian fellowship?" an upright character of course included. If this question can be properly settled at all, the satisfactory answer should be gathered from Apostolic writings and records. Following these closely, we are safe; departing from them we are astray, and unsafe, for we may sin as much against the truth and against propriety, by requiring too much, as by requiring too little. The most sterling attainment of wisdom, is learning not to overdo. Too little and too much are equally objectionable

in all matters; and the discreet point between these, is the most difficult of the triumphs of prudence. If our standard of Christian acceptability is too high; if we require too much knowledge of the truth, to render a person entitled to immersion, and afterwards worthy of our Christian fellowship; may not this be a source of injury to us, of wrong, and possibly of outrage in some cases to others? Knowing as we do, somewhat of the state of feeling on this point, which to a more or less extent has prevailed, we may scarcely speak perhaps, in this way, without being exposed either to censure or suspicion. But we must speak, notwithstanding, for it may be possible that with all the knowledge we have gained in searching the Scriptures, some may have overlooked or disregarded one important portion, which is left, it may be too much in the back ground. I mean the Apostolic standard of the fitness of persons for immersion and fellowship.

I am compelled to be brief, but will refer to a few cases for our instruction, as found in the Inspired Record. But I must remark that if we find any ignorant Christians, the Apostles were not of that class. For though while Christ was yet with them their knowledge was not nearly perfect, yet by an efficient means, they were made in the highest degree knowing and capable. "I have many things to say unto you, but you cannot bear them now," said Jesus, "howbeit, when He, the Spirit of truth is come, he will guide you into all truth." John xvi: 12, 13. This was called the Paraclete, the Helper. So Paul, who possessed this Helper in an eminent degree, says, "let a man so account of us as the ministers of Christ, and stewards of the mysteries of God." 1 Cor. iv: 1. Stewards to whom was committed the goods, so to speak, of the Divine knowledge which they preached, which were mysteries, till dealt out or made known. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not us." 2 Cor. iv: 7. The vessels were of earth, earthy men; but the power residing in them combined with Divine knowledge, was an accomplishment, an excellency, which does not belong to human endowments, any more than the power of electricity and the capacity to transmit intelligence by the electric battery, belong to the jar in which the battery is placed. It was a bestowment by God. And therefore we revere its teachings as of God. But we are not aware that this capacity, or endowment of the Apostles, imparted any aptitude to the hearers. Apostles could speak or write the pure ingredients of Divine knowledge, without mixing error or crossing the truth, but the hearer must learn in the ordinary way; he must hear, think and judge of the credibility of what he heard, in accordance with natural methods of forming a judgment, or coming to a conclusion. Accordingly, when people heard, some believed, and some disbelieved, as the things spoken happened to strike their understanding. Some were prepared like tilled soil to receive the word when sown; others like the waste, or the pre-occupied bramble patch, could receive nothing. Sometimes miracles, as signs of God's power in the Apostles, drove people to a conviction of the credibility of the intelligence brought by the speakers,

to their ears. Persons often believed and were baptized on hearing for the first time, as the jailor at Philippi, who was, as we suppose a Pagan. Lydia of Thyatira, the seller of purple and silk, and the man of Ethiopia, encountered by Philip the deacon. And when Elymus the sorcerer was smitten blind by Paul, "then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." Acts xiii: 12. This last being a Roman, could not have turned from sorcery, and become intelligent at one interview, though *he believed*. True his baptism is not mentioned, but in all the cases besides here mentioned, immersion was immediately administered. What is the most rational and natural supposition, as to the recent attainments of all those parties in Christian doctrine and knowledge? Could they, is it to be supposed, explain and elucidate the force and application of the promises to Abraham and his seed? and those to David about his throne and kingdom? or were they mere babes in knowledge, having just begun to know and believe. It seems that some had obtained so little knowledge that they were in danger of *forgetting* what they had learned. When Peter enumerates the things that are to be added to their faith already possessed, as "virtue," "knowledge," etc., he follows by saying, "but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Pet. i: 9. Were there any that had failed to go on in acquisitions, and lost their sight, and forgot how, by faith and immersion their former sins were purged away? It is more than probable. And Paul says: "I declare unto you the Gospel . . . by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. xv: 1, 2. Some of these had lost the recollection evidently, as his appeal implies. "Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame." Verse thirty-four. Why to their shame? They had started correctly in the knowledge of God, by the Apostle's preaching, but had not kept what they had learned in memory; and it is probable had supplied its place with some of the shreds or woof of Pagan philosophy. To others he said, "therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," or run out, as from leaky vessels, Heb. ii: 1. Bring these several cases down, and compare them with things as we find them among ourselves. for we trust comparisons will not be odious. Do we immerse persons who have heard but once, and declare their belief of what they have heard? We know of no such cases. But ought we to accede to a demand of this kind, and follow the Apostolic examples? The writer will not take the responsibility here, of answering this either by affirmation or negation. But would the reputation of a brother who should do so be or not be safe? We think it would be supposed impossible that a person could learn enough at one audience or sitting, to justify his immersion and fellowship as a Christian believer; no matter how well and skillfully the truth might have been presented. But if a man believes in his heart the Gospel doctrines that Christ is to return with

power and glory, that His Saints are to be raised from the dead by His power, that they will reign with Him over all the earth, that the Kingdom of God will be established in the Holy Land with restored Israel for the subjects, the throne of David being restored, and that by being immersed in or into the name of Jesus Christ, for the remission of sins, he may share in the glories of the Age to Come, does he not then believe the Gospel? It can be of no importance how he came to this belief, whether by hearing or reading, or how short or how lengthy was the process. This man believes "the things of the Kingdom of God and the name of Jesus Christ," as the Samaritans did when Philip preached, and might like them be immersed, we should suppose. It might be very convenient if he was able to search out and prove these things from the New Testament; but his inability to do so might not destroy his right to immersion and fellowship. The Apostolic Christians had no New Testament in their possession, and could not refresh their memories by reading that Book; but in our day, if a believer after his immersion and acceptance, studies these things out and ponders them well from the Apostolic writings, he will not let them slip or leak out of his memory. He may then be able to answer questions with proof texts, and put cavilers to silence. But if he has not acquired the skill to do this as yet, we do not see how this can destroy his right as a believer. To use an Apostolic similitude, there is a milk diet, and a substantial diet of meat. The a, b, c, of the infant, and the advanced lessons of the adult. "I have fed you with milk, and not with strong meat, for hitherto ye were not able to bear it, neither now are ye able," said the Apostle to the members of the Corinthian church. 1 Cor. iii: 2. The doctrinal knowledge of these milk nursing babes in Christ, must have been exceedingly small and limited. They were yet carnal, not imbued with the truth yet, not of the Spirit's way of thinking, but thought as carnal men think. If a man is started on the right road, though he has advanced but a little way, it does not appear from Apostolic precedent how he can be rejected from entering the church, or by being put out when he has entered. His hearty endorsement of the things of the Kingdom and the Name, are his title and warrantee, though he may be as unskillful as a babe in the Word of Righteousness. But if a man will dispute half of the above doctrines of the Kingdom and the Name, as most men will do now, we want none of such. If any one of the above is not endorsed by a man's faith, his faith is then defective. If he had rather argue against any one of them than humbly believe it, he had better go, he *must go* his own way, till he learns his errors.

These observations may now be brought to a close by presenting a case or two showing the state of intelligence of a part of the Apostolic Christians. "As concerning therefore the eating of those things that are offered in sacrifice unto idols. We know that an idol is nothing in the world, and there is none other God but one. Howbeit there is not in every man that knowledge; for some with conscience of the idol unto this hour eat it (the meat) as a thing offered to an idol.

..... But take heed lest this liberty of yours by any means become a stumbling block to them that are weak . . . . And through thy knowledge shall the weak brother perish, for whom Christ died?" 1 Cor. viii: 4, 7, 9, 11. The meat referred to was obtained in the public market of the city of Corinth. But in that idolatrous city meat was offered as a sacrifice to the idols; but not by this consumed of course. It was then hung up and sold in the shambles as food for the people. The brethren of the church who had knowledge, knew this did not affect the meat, for an idol was nothing. But there were some of them "for whom Christ died," who did not know as much. When these eat, if they did eat at all of the meat, they ate it with conscience of the idol, or of its existence as a divinity. "Howbeit," they had not this knowledge in them, "that an idol is nothing, and that there is but one God." They left the worship of idols, and were endeavoring to worship God. But their knowledge of the Gospel as a whole, as an entirety, must have been very limited and imperfect. And yet Paul does not frown upon them. But he pleads for them, as for whom Christ died, with the more intelligent and stronger of the brethren.

Another case is that described in the epistle to the Hebrews. These he addresses thus, "wherefore, holy brethren, partakers of the heavenly calling," etc., iii: 1. And in the fifth chapter, speaking of Christ, an High Priest after the order of Melchizedec, he says: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

Most of us think we can understand the Apostle in the parallel he has presented between Christ and the Priest-King, tolerably well. But these were so deficient that it was hard to utter his thoughts with sufficient simplicity and plainness of ideas, "for them to comprehend him, and he adds, "for when for the time ye ought to be teachers, ye have need that one teach you again which be (or the things which be) the first principles of the oracles of God." Verses ten to twelve.

If the Apostle described these brethren correctly here, they could not at the time have understood very clearly the first principles of our Faith. But his reproof is gentle, and joined with encouragement to "go on unto perfection," of knowledge. What these first principles were, seems to be intimated in the first of the next chapter, "therefore leaving the first principles of the doctrine of Christ, (*or the word of the beginning of Christ*,—margin,) let us go on unto perfection; not laying again the foundation of repentance from dead works," that is, a changing from works that do not lead to life, but only to death. They were furnishing ground or foundation for such a change, and also the foundation or grounds for faith anew towards God, and for a repletion of instruction on the doctrines of baptisms, of laying on of hands, or Holy Spirit impartation by the Apostles, and of the resurrection of the dead, and of eternal judgment, or in ruling the world in righteousness by Christ, with His Saints. These appear to be first principles, in which they needed again to be taught.



The Apostle goes on in the remainder of the chapter to speak to them of the utter hopelessness of such as fall completely away; mentions the evidences of love they had shown, and desires that they show diligence to the full assurance of hope to the end. No personal threatening, no admonition that he cannot fellowship such members of churches. He evidently thinks of Him "who can have compassion on the ignorant, and those that are out of the way." Heb. v: 2.

What was the cause which Diotrephes assigned for his course, we know not. But we are sure he was wrong: and we are sure John and party (for even then there were parties) were right. This man loved to have the pre-eminence in the church, and did not receive those of John's party, and forbid them that would, and expelled them from the church, prating against them with malicious words. 3 John 9, 10. Whether this talker, whose words carried malice, thought that John favored those who were unworthy, on account of those limited attainments, we cannot tell. But it seems certain that he aimed a rebuke at John, by putting his friends out of the church, as well as by prating against him. He would let others and him know that he must stand in the back ground; whatever were his reasons, we say not.

We see nothing in what has been written in the foregoing, that can be used as a motive or an apology by any one, for remaining in ignorance, either of the first principles, or of the more advanced requirements in the knowledge of God, for while the Apostle who knew, and we cannot doubt followed the right course with those comparable to babes, supplying with the easy requirements of instruction, the unskillful, whether old or young; he desires that every one show diligence, "that ye be not slothful, but followers of them who through faith and patience inherit the promises." These are his words of encouragement to the backward and the dull, and his instruction to those who ought to be teachers, but needed teaching in the first principles, plainly implies, that if they did not go forward they must go backward, lose ground by degrees, till it would be impossible to renew them again unto repentance, seeing in so doing, they would put Christ to an open shame by their example; showing, as their conduct would be interpreted, that Christ was not worthy to be followed, and therefore, His crucifixion was just open shame, and a fresh enactment of crucifixion by implication.

A. W. BUTTON.

#### EDITORIAL REMARKS.

Our brother observes that "if a man is started on the right road, though he has advanced but a little way, it does not appear from Apostolic precedent how he can be rejected from entering the church, or by being put out when he has entered." The drift of his article seems to be to ascertain *how little* a man may know, and yet be in a saved condition. The least point that our brother can reduce it to seems to be that he must believe in his heart the Gospel doctrines that Christ is to return with power and glory, that His Saints are to be raised from the dead by His power, that they will reign with Him over all the earth, that the Kingdom of God will be established in the Holy Land, with

restored Israel for the subjects, the throne of David being restored, and that by being immersed in, or into the name of Jesus Christ for the remission of sins, he may share in the glories of the Age to Come."

We understand that faith in the Gospel is essential, as a pre-requisite to baptism, and how any one can be said to understand the Gospel, and yet be ignorant of the very foundation on which it rests we cannot see. That is, a person in order to comprehend and *believe from the heart* the Gospel, must have a knowledge of the promises on which it is based. The Kingdom of Christ is the Kingdom of Israel restored, and has its foundation in the covenants God made with the Fathers. The very territory of the Kingdom, as well as the throne, is based upon promises. If a man is ignorant of these promises how can he hope through them to become a partaker of the Divine nature. 2 Pet. i: 4. A man may be said to understand a tree who is ignorant of the fact that the tree has roots, with as much truth as a man can be said to understand the Gospel who is ignorant of its roots (the promises). What is a superstructure worth, however beautiful, without a foundation? It seems to us that if a man would *start* on the right road, he must begin at the beginning, and travel on. The beginning of the Gospel is certainly not the millennial Kingdom. Again, it is impossible for us to see how a man can give a satisfactory reason for the hope that is within him, unless he can base his hope on the immutable Word of God in the great and precious promises of past dispensations. In fact, the man who is ignorant of the covenants of promise must certainly be reckoned as a "stranger" to them and an "alien to the commonwealth of Israel." What interest can he have in becoming one of Abraham's seed, unless he is acquainted with the great blessings promised to Abraham and his seed?

In furnishing instruction for the ignorant, then, let us, as skillful workmen, begin at the foundation. Do not forget the a, b, c, of the Gospel, in our anxiety to reveal the beauties of advanced lessons. And, before we administer the ordinance of baptism, let us be certain that the candidate has reached a point where he may be said to believe the Gospel. If not, we only deceive him, and work an injury to the church as well, by introducing into it material that is not capable of harmonious blending with the Faith and Hope of others. It is a sad thing when a person is led to suppose he is in a saved condition who is actually ignorant of God's covenant with Abraham and David, and whose knowledge of the future Kingdom is of the Adventist type, that the Saints are going to rule over each other. Yet such cases are not wanting.

EDITOR.

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THERE are many christians who heap coals of fire on their enemy's head in order to love him, but are very much disappointed if the coals do not scorch.

Things should not be done by halves. If it be right, do it boldly; if it be wrong, leave it undone.

[Communicated for the Herald.]

**God's Word Still Stands.**

DR. FIELD seems to think he has accomplished something wonderful. His article in the Buchanan paper of December 28, begins thus: "Having reconnoitred and carried the outposts of modern Judaism, constructed upon the New Testament Scriptures," etc. We know what he is combatting under the misnomer "modern Judaism." So without wasting words in explanation, we will say that the "outposts," as he calls them, are *there*, strong as ever; and there is also a citadel in the New Testament Scriptures, which is too strong for him to enter as an opponent. If he would reach the citadel he must lay down his arms, and supplicate admission. Thinking within himself that he has succeeded so well in dealing with New Testament Scriptures, he now refers to the Old Testament. He labors to prove that the ten tribes carried into captivity by Shalmanezar are lost, and no restoration of them in their posterity will ever occur. For the present I will not say more on this matter than that Dr. F.'s reasoning is to me unsatisfactory and defective. But where he says that in the return from Babylon were fulfilled the predictions of Israel's and Judah's restoration, and the union of the two houses, I will take him on his own ground. Out of the abundance of Scripture we will mark some declarations by Ezekiel xxvii: 22. "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Farther in the same chapter we read: "David my servant shall be king over them. They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, they, and their children, and their children's children for ever; and my servant David shall be their prince for ever." Omitting much of plain prediction, I conclude with the last verse: "And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for ever more."

After the return from Babylon David was never their king. They were a subject people. The sanctuary of YAHWEH shall be in the midst of them EVERMORE. In a few hundred years they, (what remained of them,) were driven off the land, and the temple was destroyed. Dr. F., dare you say that this prophecy in Ezekiel has been fulfilled? Cease your work of denial and perversion of the LIVING WORD!

H. HEYES.

Could we read the motives of the emotions of hearts around us, we should judge very differently of their words and conduct. We should often praise where we now condemn.

Better, by far, not start an object if its pursuit is to be abandoned at the first difficulty.

Papal Fanaticism.

A CHILD PREACHER—A SERMON ON HELL.

A child-preacher at St. Maria, in Rome, at Epiphany, is quite a curiosity. A boy gets up in the cassock and surplice, supposed to represent the boy Jesus preaching to the doctors in the temple. He repeats a discourse learned by heart. The strange blending of the theatrical with the religious grates unpleasantly on English and American tastes. It is, of course, a remnant of the ancient mysteries. I remember hearing a sermon on *Hell* during Lent, in which the utmost reach of the horrible was aimed at. The church was quite dark. Around the platform of the preacher hung three lamps of red glass, that glowed, in the immense blackness around them, like fiery eyes. They threw an indistinct radiance on a very large crucifix, singularly real. Around it were grouped large paintings of the damned in a variety of excruciating tortures. They were evidently copied from some illustrated edition of *Dante's Inferno*. There was Count Ugolino gnawing his foe's skull; the miserable wretch whose entrails are devoured by serpents; the hungry wretch who sees visions of tempting viands beyond his reach; the lover of ease in this life, who is slowly devoured by every conceivable species of vermin and reptile, and other representations of the same general sort. The visions of a man in an advanced stage of the *delirium tremens* could not be more weird and awful. The preacher interpreted literally his text, "Where the worm dieth not, and the fire is not quenched." He described the tortures of slowly consuming by fire; he gave the heart-rending descriptions of mothers separated from children, and children from parents; he seemed to revel in images of horror. Now and then he broke out in screams of agony, then in plaintive wailings, then in the low moans of speechless despair. He ended thus, descriptive of the soul being dragged down to hell: "It looks in vain for pity in the face of the Judge. It has heard the terrible, 'Go ye cursed!' It is a rallying signal! Millions of fiends have waited only for this to rush from their caverns of fire! In every wild shape they come! The sinner shrieks at their approach! They seize him; he struggles, he begs for mercy, he calls on Christ, on God, on the Blessed Virgin; still the demons drag him down! down! down! down! through chasms of sulphurous flame, through pits of bitumen, through torture chambers, echoing the slow tortures of the damned, still down! *Where? oh, where?*" With this very pregnant query, he slowly glided from the pulpit, and the slight motion his fluttering robes gave to the pictures seemed to add life to them. The crowded confessional showed the effects of the sermon.—*Galaxy*.

Every parent is like a looking-glass for his children to dress themselves by. Parents, therefore, should take care to keep the glass bright and clear.

[SELECTED.]

## Temperance Catechism.

Q. WHAT was the judgment of the prophet Isaiah respecting those who use intoxicating drink?

A. "Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflames them."—Isa. v: 11.

Q. What is said by "the Wise Man" concerning intoxicating drinks?

A. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."—Prov. xx: 1.

Q. What does he say about keeping company with those who are using intoxicating drink?

A. "Be not among wine-bibbers, among riotous eaters of flesh; for the drunkard and the glutton shall come to poverty."—Prov. xxiii: 20, 21.

Q. What is said in the Bible about those who tempt others to drink?

A. "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunk also."—Hab. ii: 15.

Q. What does the Bible teach about the safety of the drunkard?

A. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. vi: 10.

[Communicated for the Herald.]

## The Evangelist's Report.

Two weeks ago last First Day I met with the brethren and sisters in Aurora, Illinois. Brother B. Wilson opened the meeting with interesting remarks on the duties devolving on Christians to follow the examples of the Apostles and primitive Christians: In the afternoon I lectured in the basement of the Universalist church to near two hundred hearers I should think. Quite a number of the brethren were present from Geneva. I also lectured the evening previously, and on each succeeding evening until Thursday. The congregations continued very good. Earnest attention was given to the lectures on the "Authenticity of the Scriptures," and the "Signs of the Times." I am to lecture again next First Day afternoon. The subject will be "An attempt to harmonize all apparent discrepancies in the teachings of the Bible." Commencing one week ago last First Day, I preached at Dixon. The Congregations were not large but generally select, and the auditors gave excellent attention to the preaching of the Word. Three intelligent believers were added to the Church by immersion. I think the result of those meetings will be more fully seen in the future.

Yours Fraternaly, J. M. STEPHENSON.

## Poetry.

[SELECTED.]

## "ALL THINGS NEW."

*"He that sat upon the throne said, behold, I make all things new." Rev. xxi: 5.*

There's shadow on earth's fairest light,  
Of human guilt and human tears;  
She gropes her way through realms of night  
That once sagged with the spheres.  
But not the sport of blinded chance,  
The heavenly record standeth true;  
She waits a full deliverance  
Whom God makes all things new.

No place shall be in that new earth  
For all that blights this universe,  
No evil taint the second birth,  
"There shall be no more curse."  
Ye broken-hearted, cease your moan,  
The day of promise dawns for you,  
For He that sits upon the throne  
Says, "I make all things new."

The world is old with centuries,  
But not for these she bows her head,  
Close to her heart the sorrow lies—  
She holds so many dead!  
Sad discords mingle in her song,  
Tears fall upon her with the dew,  
The whole creation groans; how long  
Ere all shall be made new!

We mourn the dead—but they shall wake!  
The lost—but they shall be restored!  
O well our human hearts might break  
Without that Sacred Word!  
Dim eyes look up, sad hearts rejoice,  
Seeing God's bow of promise through,  
At sound of that prophetic voice,  
"I will make all things new."

Yet brightly on her smiles the sun,  
A bounteous Heaven delights to bless;  
O, what shall be that fairer one  
Wherein dwells righteousness.  
O happy world! O holy time!  
When wrong shall die, and strife shall cease,  
And all the bells of heaven chime  
With melodies of peace.

How long!—The ages falter, dumb,  
As on the threshold of new birth;  
The nations pray, "Thy Kingdom come,  
The new heavens and new earth!"  
Earth, turning, turning, nears that day,  
When all the angel-choirs anew,  
Shall sing, "Old things are passed away,  
God hath made all things new."

## OUR GOSPEL.

SELECTED BY MARY R. CAMPBELL.

Ours is not a cheerless Gospel,  
Asking much and giving nought,  
Full of penance, full of torture,  
As tho' peace with these were bought;  
But is running o'er with gladness,  
Purified from all alloy,  
Giving only love and blessing,  
For its spring is perfect joy.

But is rich life-giving freedom,  
In the love of Christ our Lord,  
Asking only willing service,  
Giving back a rich reward.

It is no exacting bondage  
That our Gospel bids us bear,  
Making life a ceaseless sorrow,  
Burdened deep with sin and care;

Ours is no mysterious Gospel,  
Hidden under doubt and shade,  
Far beyond our feeble vision,  
In the dust of ages laid;  
But is truly welcome tidings,  
Telling of the Christ that died,  
Of the full and free salvation  
Purchased by the Crucified.

# THE HERALD

OF

## The Coming Kingdom.

No. 7.

APRIL 1, 1870.

VOL. III.

### Editorial.

**"Come along with us and we will try to do you good."**

SUCH are the words of a correspondent, who, less than a year ago, was heart and hand with us, but who now is impressed with the idea that we are groping in darkness, either wilfully or otherwise, whilst he and his companions are basking in the light of a noonday sun.

A short time since, as is our custom, we mailed circulars to those of our subscribers who had failed to forward their names for the current year, urging them to do so. Among many replies, we received two from Waterloo, Iowa, which we give below for the benefit of our readers :

WATERLOO, Iowa, March 2nd, 1870.

MESSRS. WILSON AND ST. CLAIR :

*Sirs* :—Your printed circular of February 24th, came to hand to-day, containing an urgent request for patronage, and in order not to keep you in suspense in this important matter, I will at once reply. You ask "will you not try to help us in the good work?" This depends much on what you call *the good work*. If it is the publishing of a periodical for the dissemination of the whole truth, as revealed in the Bible, I am with you, heart and hand. But if it is such as the HERALD has proven itself to be for the last six or eight months, I cannot help you, much less call it a *good work*. I have been a regular reader of the HERALD since its first issue, and for the first twelve or eighteen months I esteemed it highly, but since it has closed its columns against investigation, and stands in battle array against some of God's plainly revealed truths, I cannot express my appreciation of it better than by simply saying that if sending fifty cents would save it from its inevitable doom, "DEATH," I could not conscientiously send it. Could you reasonably expect us to encourage an organ that is trying to pull down that which we deem most essential to build up? No! No! We do not act so inconsistent. We want the whole truth and nothing but the truth. Now, friends, is it not perceptible that the Christadelphians are making rapid progress in the cause of truth both in this country and Europe, while with all

the great efforts you are making, your party is *atrophied*, and in some places completely demoralized?

If you have done any good in the last six or eight months, while you have been opposing the plainly revealed truths on the subjects of Resurrection and Judgment; it was to those sound, candid, thinking and investigating minds who have become disgusted with your course, and were driven to investigate the subject for themselves, and when such free men and women do investigate these subjects, they will almost invariably see the beautiful harmony, and immediately embrace it.

We can scarcely entertain the idea that minds as fertile and productive as yours, who have heard the truth upon these subjects, as you have done, can be ignorant, but are almost forced to conclude that it is some sinister motive or surrounding influence that causes you to hold so tenaciously a position or theory that is much out of harmony with the Bible, and that is proving detrimental to you and your fraternity, both in this age and that which is to come.

"Now seeing that these truths cannot be spoken against, you ought to be quiet, and to do nothing rashly." "For if it be of men it will come to nought, but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."

Much respected friends, I exhort you to cease to kick against the pricks, and come up higher, and take a higher position in the knowledge of the truth. Come along with us and we will try to do you good. We wish you to come out boldly for the full Gospel in harmony with the Bible. The whole truth, and nothing short will suffice us.

Yours sincerely,  
S. M. EBY.

WATERLOO, Iowa, March 2nd, 1870.

MESSRS. WILSON AND ST. CLAIR:

Sirs:—Having just received your note soliciting subscribers for the HERALD, I take this, my first opportunity to reply. I can truly say that in many things I like the HERALD, but can not lend a helping hand to the support of a paper that is continually fighting some of the most important and plainest Bible truths; neither can I bid it "God speed, or receive it into my house."

Resurrection, or coming forth from the death state before the judgment seat of Christ, for an investigation of character, of just and unjust, in the *mortal state* at his coming, is too plainly and pointedly taught by Jesus Christ, the Apostles and the Prophets, to be refuted by those who even claim to be His disciples, without having the Divine displeasure hanging over them. Would to God that your eyes might be opened to a sense of your duty, and that you might see what you are doing. Can you not see by this time that there is no middle ground between the truth and Adventism? Dear friends, you can not make it go; you must be hot or cold, aggressive or digressive; while some of you are coming over on the side of truth, many of you are turning round, and brothering Adventists, etc. . . . your foundation must be a little too sandy, so I say, dig deeper; remove all the rubbish, cling to the rock which is the way, the truth and the life. Stand boldly up to it, and you shall have all the support from me that is in my power to give.

Yours in love for the whole truth,  
G. G. BICKLEY, M. D.

These parties, it seems, have been unfortunately blinded by the sophistical, spiritualizing, and foolish reasoning of mortal resurrectionists, and are very desirous of securing company. Hence the invitation is given—"come along with us and we will try to do you good." With



all due respect for the kindness shown, we inform them for ourselves, at least, that we cannot go. We have examined the path they have trod, and the citadel they have reached, and we find the path treacherous, and the citadel unsafe. We prefer to stay in the fortress God hath prepared, and not venture into one of man's invention.

In the first place, dear friends, "good" can only come to us in God's appointed way, and Christ is said to be that "way." Seeing then that we have "put on Christ," we have now secured Him as our present Advocate and future Deliverer. All the good we ever expect to realize, will come to us through Him, "the way, the truth, and life." You can give us no better code of laws for the government of our lives than He has given us, nor point out to us promises more glorious. Pray, then, what is it that has so charmed you as to draw you away from the company of those you used to love? What great "good" is it that you have in store for us providing we consent to "come along with you?" Judging from the tenor of your letters we conclude that there is nothing except the repulsive and cheerless doctrine of "mortal resurrection." Is this all you can offer us?<sup>4</sup> Is this the fountain of supply from whence the "good" we receive must flow? If so, dear friends, we cannot come. We cannot give up the soul-inspiring, Bible hope of an incorruptible resurrection for the hope of coming forth clad in our present weak, vile body. No! The belief of this may be *good* to you, but not to us. Therefore, we shall remain in the company of Paul awhile longer, and with him believe that although our body may be "sown in corruption," yet it will be "raised in incorruption," that although it may be "sown in dishonor," yet it will be "raised in glory," although "sown in weakness," it will be "raised in power," and if "sown a natural body," it will be "raised a spiritual body." 1 Cor. xv: 42-44. This is our hope, and it does us good to entertain it. It was Paul's hope, and therefore it is sound. If we hoped to come forth mortal, it would be with the expectation that we should "reap corruption," after falling into the hands of the living God" for judgment. The "fiery indignation that shall destroy the adversaries" is stored up for those who shall be raised mortal, hence we chill at the thought of emerging from the grave clad in our present weakness. From such a fate may God deliver us. And He will, we are persuaded, if we continue "in Christ" to the end. If we "are Christ's" at His coming, we shall be of that class, who shall be counted worthy of that glorious age, and of the resurrection from the dead—that resurrection of first fruits. All who share in that resurrection Jesus says can die no more, for they will be equal unto the Angels. It will not be a mixed resurrection of just and unjust, but of one class only—the just.

Our friends tell us that the doctrine of a mixed resurrection, or of a coming forth from the death-state, before the judgment seat of Christ, for an investigation of character, of just and unjust, in the mortal state, at His coming is plainly and pointedly taught by Jesus Christ, the Apostles, and the Prophets. We know something of the

authorities quoted, but we never saw a word of such teaching from the mouth of any of them. We have seen it, however, in another work than the one containing the writings of these good men, and that work is entitled "Eureka." The doctrine is further elucidated by the same author in a pamphlet named "Anastasis." We presume our friends have seen it "plainly and pointedly taught" there, but we are confident they cannot fasten the doctrine on Christ, His Apostles, or the Prophets, for the reason that they do not say "yea" and "nay." They have emphatically said "yea" to the doctrine of an incorruptible resurrection; therefore it will be impossible to force "nay" from the same speakers.

Again, we are asked if it "is not perceptible that the Christadelphians are making rapid progress in the cause of truth, both in this country and in Europe, while, with all the great efforts we are making our party is *atrophied*, and in some places completely demoralized?" In reply, we plead entire ignorance of such a state of things as is described, either among Christadelphians, or what he is pleased to term "your party." Judging from this sentence, and the doctrines advocated by our correspondents, we conclude that they have gone over to, or are in sympathy with, the Christadelphians. Also that this is the party they ask us to join, or come over to. Before deciding to go, however, there is one question we wish them to answer, viz., which wing of the Christadelphian party they would gather us under—the right or left? The one is labeled Dr. T., and the other Dr. H., and we might have some choice in the matter, because the company is very different. The Dr. T. wing it is said rejoices in "the whole truth," the "full Gospel," which embraces the doctrine of the pre-existence of Christ—the very God tabernacling in Jesus, being veiled by His flesh. The other wing is bitterly opposed to this doctrine, and has a new theory of the great sin-offering being made in heaven. A vexed and bitter war is being waged between these two wings of the party, both of whom claim to have "the full gospel" which our friends invite us to accept. If we were ever so much disposed to "come along," and get the promised "good," therefore, our friends would have to direct us which party was the embodiment of truth. If the boasted prosperity of the party we are referred to consists in its divisions and rampant war spirit; in its biting and devouring of each other, which, says the Apostle John, comes not of the Spirit, but of the lusts of the flesh, then we say, Heaven protect us from such prosperity. No, dear friends, we are not prepared to come along with you yet. We are too well posted relative to the interior workings of the party you would have us join. The prospect is neither pleasing nor inviting. In the mean time, therefore, we shall pursue the even tenor of our way, endeavoring to enlighten the ignorant, and help those who are seeking to inherit the Kingdom of God to perfect a character for so glorious a destiny.

In conclusion, then, dear friends, we would urgently invite you to carefully survey the ground ahead, and the ground you stand upon, and if you should be led to see that you stand on a sandy foundation, as we

hope you may, we then invite you back to the fellowship of God's house, and the hope of a glorious, powerful, spiritual and incorruptible resurrection at the coming of our Lord.

### Is the Editor a Man of Leisure?

So we might conclude, judging from many of the communications we receive. For instance, a brother writes to know why his article sent two weeks since, has not appeared in the HERALD? Another informs us that two numbers of the HERALD have been issued since we acknowledged the receipt of his communication, and he has seen nothing of it. He concludes therefore that we have adjudged it unworthy a place in our columns, and wishes our reasons for so doing. Another says he is much disappointed at not seeing *his* article in a certain number of the HERALD, and that unless we can insure its appearance at a certain date, which he names, we must return his manuscript at once. The number he selects for the appearance of his article, under penalty of its return, we find was printed a day or two previous to the reception of his letter, thus rendering it utterly impossible to comply with his wish. Another writes that an article he has forwarded *must* appear in the next number. And so it goes.

If an Editor did not possess a fair share of patience, and make due allowance for the ignorance of his correspondents as to the practical workings of a publishing business, some of them would occasionally wince under the expose which it is in his power to make. But charity forbids such a course. We therefore pass all these shortcomings by, with a wish that all were better posted as to the actual duties devolving upon those whom they are so willing to censure. Then we should see a different spirit manifested from that which is frequently exhibited.

By way of enlightenment, it may not be amiss to inform those of our correspondents, who are so impatient on experiencing a little delay in the appearance of their articles, that we have on hand at the present time *over fifty different communications*, all written for the HERALD, and all waiting for appearance in its columns. Supposing each of our correspondents should manifest the same degree of impatience, and each one insisted on the immediate appearance of his article, what could we do? We should be compelled to issue eight or ten copies of the HERALD in one month's time, or else displease somebody. Is this a fair position to place a man in? The Editor is anxious to please all, and offend none, yet if he fails to give preference to some impatient spirit, then his friendship is forfeited, and his motives misjudged. Were it not indeed for the heartfelt words of cheer and sympathy expressed by some of our correspondents, and the glory set before us in the coming age, we often feel that we should prefer the quiet solitude of retired life to the one we now lead.

But we are not only tried by those who write for our paper, but by its readers as well. For instance, a brother informs us that he did not

renew his subscription for the present year, because we failed to answer a doctrinal question he had propounded to us. Now this is not right. As with our correspondents, however, so with such men as this, we exercise charity, and make due allowance for their ignorance of our situation. We conclude that they do not know that although we edit the paper, yet we are called upon day by day to perform secular duties, that is, earn money for the support of our family, and with our partner in business, Bro. St. Clair, help to pay the financial shortcomings of the HERALD at the end of every year. They do not suppose that we ever get tired, that our brain becomes weary, and that like other people, we are obliged at times to seek a little rest. They evidently presume that we are always fresh—always posted, and ready to answer at a moment's notice any question that may be propounded to us. In short, some of our readers seem to look on an Editor as a sort of inspired Apostle, who can give immediate and infallible answers at any time. It is a great mistake. Editors, like other people of this age, are fallible men, liable to make mistakes, and only attain to knowledge through the old fashioned way of a patient and careful investigation of God's Word. How foolish and unreasonable then it is for any one to become impatient, or angry, because a question they have asked does not receive an immediate answer. Scripture must be compared with Scripture, and much thought be given to it before a correct answer can be given. And this must all be done as we can get opportunity, as it is a kind of extra work that is imposed upon us, and cannot therefore take precedence over all things else. In order that our brethren may learn to bear with us a little in our *apparent* disregard of their wishes in this direction, we will submit to them a record of questions now on file, awaiting an answer. They are as follows:—

I. If it will not be intruding, I with others would like to have through the HERALD your views, or if you please, an explanation of the following passages of Scripture:—viz., 1 Cor. xi: 1-16; xiv. 34, 35; 1 Tim. ii: 11, 12.

II. As brethren in the Abrahamic faith, we of this place, claim that the prophecy of Isa. vii: 14, has reference to Christ. We have one who claims to be of us who holds to the contrary. Will you please write upon this subject, giving chapter and verse?

III. I desire an exposition to 20th verse and 26th verse of 11th chapter of 1 Corinthians.

IV. I should like to see your views on a Scriptural explanation of the time when the Lord's Supper should be taken, from the types and shadows, and whether weekly or yearly, as I find a difference of views on the subject.

V. I wish to ask if it can be proven that Christ is the legal heir to David's throne according to the oath, and leave Joseph or Mary out of the question? Please answer through the HERALD.

VI. Please give us a short pointed exposition of Matt. xii: 31, 32, and especially in regard to the blasphemy against the Holy Spirit.

VII. We want an exposition of Eph. i: 4, 5; and ii: 8, 9. There are some Calvinists here who harp on those texts, and others.

VIII. What day is it that John denominates the Lord's day? Is it the seventh day Sabbath, as claimed by Seventh day Adventists?

IX. I would like to see a scriptural argument through the HERALD or otherwise, showing how little children are to be saved.

X. I would like to know what devils those were that entered the herd of swine?

XI. As a Church here we differ much on the devil question. There are some of us who believe in a personal devil—one that has a literal throne, and wielding almost omnipotent power. Please write on it.

XII. Please give us an exposition of that scripture which says that Israel drank of that spiritual rock that followed them (which was Christ.) How was this done, if Christ did not exist as an intelligent being? There might be light shed on this of advantage to many.

XIII. I would like to know your views on the second and third verses of the second chapter of Habakkuk. If the vision has been written and made plain, we are in the tarrying time of the vision. How long to the end? The vision will not tarry beyond the appointed time.

XIV. Give us an exposition of 1 John iii: 9. Is the Diaglott right? If so, I can't as yet see the idea.

Is Donnegan's Lexicon as good as Liddell & Scott's? What can Donnegan's be had at? Where is it?

XV. If the Almighty sanctified and hallowed the Sabbath, set it apart for a day of rest, who has had any authority to change the day?

XVI. Will some one please explain the thirtieth and thirty-first verses of the eleventh chapter of Romans?

XVII. I would be pleased to have an explanation of the Rich Man and Lazarus some time through the HERALD, when it is convenient.

XVIII. A seeker claims that baptism stopped when miracles ceased, and wishes some one to treat on the subject in the HERALD.

XIX. If you can will you write occasionally on the authenticity of the Scriptures. We are living in Rome, and among infidels which deny revelation. They say that our views are very good and valuable if they were only true. We have to contend almost every day. Will you help us a little by the HERALD?

XX. Please reconcile the saying of Jesus to Martha (he that believeth on me, though he die yet shall he live again) with the theory of a mixed resurrection.

XXI. I ask you the question, through the HERALD, whether Christadelphians will be saved, (i. e.) have eternal life, and for God's Word for proof. We are to try the spirits to see whether they have the right doctrine—whether they are of us or not. Let us answer yes, or no.

XXII. I wish to make an inquiry: I have always understood our "Mortal Resurrection" friends to claim that a person was not in Christ, or in the faith, unless previous to his immersion, he understood and believed in mortal resurrection, and the future judgment of the saints. Now many here, who have recently embraced these views, and who have not been immersed since, are partaking on the first day of the Lord's Supper. Is such a course generally practised among them? How can they keep the ordinances of the Lord's house, when, according to their own confession, they are not the Lord's?

XXIII. I drop you this line to ask a favor, viz., that you will, if convenient, insert in your next HERALD, an exposition of the passage, "In my Father's house are many mansions;" simply the above part of the verse—"house" and "many mansions," being the terms wished explained. If you can do this in your next number, or any succeeding one, you will much oblige your sister.

XXIV. Will you be so kind as to give an exposition of Matt. xii: 44, 45? If you can expose the literal meaning of this Scripture you will please do so at your earliest convenience through the HERALD.

XXV. Can you, when convenient, give an exposition of "He that wandereth out of the way of understanding shall remain in the congregation of the dead;" also, "He that believeth in me, though he die, yet shall he live again."

XXVI. I should be glad to see you treat the subject of the resurrection of the wicked, or rather the non-resurrection of the wicked in a different spirit. Are not all the dead that are raised "in Christ?" and are not those that are "in Christ," "Abraham's seed and heirs according to the promise?"

XXVII. I take the privilege of asking the question, whether you, as a body, will receive any one into fellowship without being baptized over, if they have been before they embraced the faith of the coming Kingdom, and are now strong in the faith, and feel satisfied with their former baptism, and follow the Lord in all His commandments. Please give answer through the HERALD, and oblige your friend and well wisher.

XXVIII. How will you reconcile 2 Thess. i: 8 and ii: 8 with your position the wicked or unjust will not experience any fire until the end of the 1000 years?

XXIX. How will you harmonize Rom. xi: 10, "that they may bow the back away," and 1 Thess. i: 16, to "fill up their sins away." Do these two words mean without end? I believe in the restoration of Israel to their own land, but I cannot reconcile the above with it.

XXX. We want to be instructed through the HERALD whether a man or woman can be taken into the Church living in adultery, that is, a man marrying a woman that has a living husband, or a woman marrying a man that has a living wife, though parted, and each having a divorce. Can such be taken in, according to Scripture?

XXXI. We call for an explanation of the twelfth chapter of Revelation, whether in the past or future, and its teachings.

XXXII. Please explain 2 Cor. v: 6, 7. Also 1 Cor. v: 5. What is meant by the destruction of the flesh, and the saving of the spirit?

XXXIII. I write to inquire for information in regard to Rev. xiii: 16, 17. Has that had its fulfilment, or is it still in the future? I acknowledge I lack wisdom to understand. Please write through the HERALD if you think it worth notice, and oblige your brother seeking for truth.

In conclusion, brethren, we ask you one and all, to remember the golden rule, and practice it. If you do, we have no fears that any one will stop his HERALD, because his question has not been answered. Such a course is not only selfish and unkind, but it exhibits a lack of Christian forbearance that is pitiable.

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### The Herald Free---New Inducements.

BRETHREN, we ask your co-operation once more. We are not unmindful of the fact that money has been scarce and taxes high, but now that this pressure is over, we are inclined to make another effort to swell our subscription list. We want every one to use their influence, and make a personal effort to this end.

As an inducement we make the following liberal offer:—For every two dollars sent us we will mail the HERALD for one year from April first, and besides this we will supply the numbers for January, February, and March, FREE of cost. Here is a chance to get the HERALD fifteen months for the price of a year. Who will respond? We really need the hearty assistance of *all* our friends, and we ask them once more to rally to the work. Remember, that it is the Lord's work, and your reward will be given in the Kingdom. There is no calculating the amount of good that may be done by a little effort in this direction. Hundreds now rejoice in the truth who would still have been in ignorance but for the timely introduction of a printed messenger of truth.

## Correspondence.

## They Spake often one to Another.

ALTHOUGH the discussion of doctrinal points may be good, and the exposition of texts instructive, yet an occasional diversion by way of allowing the brethren to speak to each other in a familiar way through the means of correspondence, is both refreshing and profitable. We receive many letters that do us good. They inspire us with courage to proceed in the arduous work before us, and assure us that the heart of the brotherhood is not dead. We feel confident that the publication of some of these letters occasionally, will meet with the approbation of our readers, therefore we publish in the present number a series of them that cannot fail to interest all who read.

## Some Shall Depart from the Faith.

DEAR BROTHER WILSON:

I received a letter from you a day or two since requesting me to still continue my subscription for the HERALD during the present year, as my name did not appear on your list for 1870; to which request I will reply by saying that we could not think of doing without the HERALD. We have paid for it a year from December, 1869, as you will see. It is sent to my wife's address.

Truly the HERALD is worthy of support; and we have done what we could towards enlarging its circulation. Had we been laboring for some yellow covered novel or magazine, we should have met with far greater success. Oh! Brother, we are living at a time when any thing will be sought after and upheld rather than God's word, or those blessed truths which it contains.

We read that in the last days some shall depart from the faith. Oh, where are some of those, and what are they doing to-day, who once stood up boldly and unflinchingly for the faith? Those who could speak forth in thunder tones, the truths that yet shine forth like gold amid the darkness that now hangs over us. How hard in these last days it is to see those who once stood firm in the faith desert the standard of truth, when they see the sword coming--when they are so much needed to battle for that Word which is to judge us in the last day. Hard it is to know that their time and talents are being given in another direction. Are they not burying their talents in the earth? Who will be the next to barter away the truth for nought? Can we not hold out a little longer, knowing that he who endureth unto the end the same shall be saved?

Oh, brother, while we receive the HERALD may it come to us as it always has, thus far, as a bold, fearless witness for God and His truth. Although others may fall by the way side, we shall reap a great reward if we faint not. May God be with you in your labor for truth. And may we all be found prepared for the Kingdom when it shall appear.

Yours in hope,

LEROX S. BRONSON.

It is truly a cause of deep sorrow to witness the coldness that is manifested towards the truth by some who ought to be champions in its defense. But the day will try them, and prove whether they be wood, hay or stubble, or whether they be refined gold. Let us do what we can to stir them up to a sense of the obligations resting upon them, and seek to save them ere it be too late.

## Do not give Needless Offence.

BRETHREN WILSON AND ST. CLAIR: I send one dollar to be applied on the subscription of Elijah Bird, and John Norris. The twenty cents is for a copy of "Bible Religion." Address carefully.

Would it not be better to say "Disciple," than "Campbellite?" One of your correspondents used the latter term which gives offence. Disciple is the name by which that people wish to be recognized; the other they discard as a nickname, a term of reproach and contempt. Some may be entitled to the name; a few at least are not so wedded to the theory of the lamented Campbell as to excite our contempt and call forth epithets which may hinder them from investigating the truth. Some of your readers belong to this class of professed Christians, and have a disposition to accept the truth. The two men whose names appear above are, I have reason to think, honestly searching for the light of truth. Now would our excellent paper lose anything in its efficiency as a promulgator of the Gospel if terms and appellations of reproach and contempt were left out? Indeed, would not its tone be elevated, and the glorious truth thereby be subserved? I merely suggest this for your consideration. Act as you think best.

I admire your stand against *liberalism*. Reverence for God's Word is what we want, not charity for the boasted liberty of human creeds.

Yours, JOHN L. WINGE.

We heartily agree with our brother, that terms of reproach ought to be avoided. There is only one difficulty in the way, viz: the term Disciple is very inexpressive, and is adopted by others than the class spoken of. In that case, a correspondent wishing to make himself understood, could scarcely do so by simply speaking of them as Disciples. We confess, however, that there are ways in which he might be understood without giving offence, and it is the duty of all to so frame their sentences as to avoid this if possible. Brethren, be guarded, hereafter.

"As Cold Water to a Thirsty Soul, so is Good News from a Far Country."  
Prov. xxv: 23.

BROTHER WILSON: I have been attending meetings with Brother Gower, on Lightning Creek, Crawford Co., Kansas. This good brother is an able and successful proclaimer of the Word. He preaches the Faith fearlessly, and without reserve. At this meeting six intelligent believers united, three by confession and being buried with Christ in baptism. Brother Gower has organized a congregation of over forty members in this neighborhood, and we might say in regard to them, they are "all of one mind, and one heart." They love the truth as they find it in the Bible, and are willing to contend earnestly for "the Faith once delivered to the Saints."

How encouraging it is to find brethren in these great prairie slopes, willing to confess the Lord, and the great truths of His Word. When we find them we thank God and take courage. Besides, there are a goodly number of believers in the truth scattered over the country, many of them the fruit of Brother Gower's faithful labors. It does seem as if there was something to expand the mind in the wide prairie view we have of nature, which is only cut by the blue horizon of heaven. People seem to think freer, and grasp ideas easier here than in old fossilized communities, where they pay somebody to think for them.

There are a good many believers in the truth near Mapleton, where Brother Gower lives, but most generally they are scattered, and not organized. To these isolated ones, how cheering the promise of the Savior,



"where two or three are met together in my name there am I in their midst." How precious the promise. Our great Advocate is with us, and will stand by us as our dearest friend. Who, in these days of peril will neglect assembling themselves together? Who will dare to slight the means of grace kindly provided by the Lord for the food, nourishment and growth of His children? When darkness, storm and tempest thickens, then we want a clear light to walk in, and a strong arm to lead and bear us up. Cheer up scattered members of the "Little Flock." Be firm, "always abounding in the work of the Lord." "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and they shall be mine, saith the Lord of Hosts, in that day, when I make up my jewels." Mal. iii.

Let us love one another, and help each other. Let brotherly kindness and charity abound. How rich the mantle of love the Savior throws around the smallest Saint. If we love Him we will keep His commandments. If children at all we must be obedient children, keeping His commandments and ordinances gladly and willingly. If there is not ten to meet together, (enough to save a sinking Sodom) there may be five; there may be two. Go with thanksgiving; fill the measure of duty. With the good old Psalmist let your heart and your flesh cry out for the living God. There may be no Bishop or Elder, or Deacon to lead in worship, still the true lover of the Savior will be obedient to His commands. They are not grievous. The hungry, worn traveler thinks it no hardship to sit down to a table groaning with rich and tempting food; but the good Lord has spread a richer repast of mercy to feed and nourish His weary pilgrims than the epicurian's dainties. Does the hungry man talk of the hardship and cross of feasting? No! no! Neither should the Disciple complain of feasting on the Lord's rich bounties. Shall I be accepted as a good worker in my Master's vineyard if I refuse to labor, except I have plenty of well trained co-workers to assist me? Surely not. Work alone, if need be, that it may be said unto you "Well done, good and faithful servants."

Yours, waiting for deliverance,      LEWIS HICKLIN.

We sincerely hope that the brethren spoken of may continue faithful unto death. Perhaps the pure air of the prairie slopes which our brother esteems as conducive to untrammelled thought may also assist them in begetting pure thoughts, and enable them through the stimulus of the Hope that is set before them, to live at peace with each other. So we hope, and so we pray.

#### An Old Veteran Restored to Health.

DEAR BRETHREN: I feel truly thankful that my health has so far improved and my physical strength been so far restored as to allow me once more to speak to my fellow mortals concerning the "great salvation," and to invite them to qualify themselves by faith in, and obedience to, *the Gospel* concerning it. In the month of January last I had the privilege of speaking eleven times in the village of Ravenna, to very attentive, and apparently much interested audiences. I have now made arrangements to move there, as there is in that vicinity a far more inviting field for labor in the Word and doctrine than where I now reside.

Oh, Brother Wilson, how my heart rejoices at seeing the bold, fearless, and uncompromising manner in which you deal with error wherever it appears. What a soul thrilling article that was you wrote in answer to the question, "What is the Matter? You say truly, "there is wealth enough amongst believers of the Abrahamic Faith to sound out the Word of Life from one end of the world to the other." But instead of so doing, it is used to advance their

own worldly interests. Why, some go so far as to say that they despise from the bottom of their hearts the idea of paying for preaching, and their actions prove the truth of the statement. At the commencement of the present year you labored hard in trying to induce those who had the means to help to give the HERALD a wider circulation, and to assist in getting up a Child's Paper. I have looked, but looked in vain, for a liberal response from some whom I knew had the means, and also had children that probably would be benefited by the paper; but no response seems to come. And yet, some of these very ones, as our sister from Kentucky says, "walk on fine carpets, sit on easy chairs," etc. Can such worldly minded professors read Matt. vii; 12, without their consciences accusing them? If so they are not to be envied.

RAVENNA, February 27.

I came here yesterday. I intend speaking this afternoon, as the forenoon was occupied by the Baptists. And now, through the HERALD, I would return my heartfelt thanks to those kind hearted brethren who have so liberally responded to your request, by assisting me to pay my Doctor's bill. I have received in all thirty-five dollars and twenty-five cents.

Please send my HERALD, hereafter, to Ravenna, Mo.

Yours, for the truth,

W. M. HOWELL.

We feared that Brother Howell would fare hard, in his sickness, on account of his advanced age, but we are glad to know that he is sounding out the Word again. May the Lord bless his labors, and, give him and his many years of prosperity ere death shall visit them.

#### !A Good Country to Live in.

WILSON ST. CLAIR & Co.: *Dear Brethren:* For the information of those brethren who wish to emigrate to a warmer climate, I wish to give a brief description of this country through the columns of the HERALD.

Dade County, Missouri, is in the second tier of counties east of the Kansas line, and in the third tier of counties north of the Arkansas line. The eastern part of the County is mostly timber, somewhat hilly, and quite rocky, but interspersed with numerous small and beautiful prairies. The western part of the County is mostly a great rolling and fertile prairie, nearly free from rocks, and the most of it lying in a state of nature. The improved prairie land ranges in price from five to ten dollars per acre. Improved farms, from fifteen to thirty dollars per acre. Timber ranges from seven to fifteen dollars per acre. There is plenty of clear soft spring water in most parts of the County. Sand and timber also abound, and afford excellent facilities for building. This is decidedly the best fruit country that I ever saw. Apples, peaches, pears, plums, cherries, grapes, and berries of all kinds, are grown in great abundance, and of the very best quality. Grain of all kinds does well here. There is also a good range for stock, which, with the short mild winters, makes it one of the best stock raising counties in the United States. The climate is delightful, and good health generally prevails. Northern and eastern people are coming into this part of the State rapidly. We shall soon have good society and good schools. The people here are quite a law abiding people. Of course there are desperadoes in this country as well as in others, but all things taken into account I consider it a very desirable country to live in.

There is a church of true believers here, numbering about twenty-five members. We meet regularly every First Day, to exhort one another, and to break the loaf. There is the best opening here for doing good that I know of. The people are much interested, and will come out in large numbers to hear the truth. I have more calls to "come and preach," than three preachers could answer, but my health has given out, so that I have been obliged to

stop preaching for a time in order to give my lungs a chance to recruit. We need an able expounder of the Word to devote his entire time to the work. In conclusion, I will say, if any of the brethren wish to change their place of residence, I do not think they can do better than to come to Southwest Missouri. This will answer the many letters that I have received from brethren with inquiries respecting this country.

Yours, Fraternally,

R. J. HILL.

To those brethren who are about to change their locality, we say, whatever else you do, be sure and go where there is a congregation, where the duties of the Lord's House are regularly discharged. Isolation tends to death, spiritually speaking, therefore it ought to be avoided, by all means, if in our power.

#### A Call for Some One to Preach Paul's Gospel.

**BROTHER WILSON:** Is there not a man in our ranks that can be spared to come and preach the Gospel (which Paul preached) in this immediate section? We have no such preaching except what we receive through the **HERALD OF THE COMING KINGDOM**. This is a good settlement, clever people, but ignorant with regard to the truth. Lettsville is situated fifteen miles west of the city of Muscatine, in Louisa Co., Iowa. Who will respond?

Your Brother in the One Faith,

THOMAS PALMER.

Perhaps Brother Stephenson may be spared by and bye to answer this call, if there is none nearer who will respond. The Evangelical Committee will please take notice.

#### Imposing on the Churches.

**BROTHER WILSON:** Through the kindness of our beloved Lord, we are permitted to enjoy good health, hoping this will find you and sister Wilson, and all the rest, enjoying the same.

I hope you may be blest in your undertaking, in soon completing the new Hymn Book, as one of the factionist party, E. C. Andrus, is imposing, or has imposed upon the Church of God at Eel River, the Advent hymn book, who at the time supposed they were getting our book, until they made the discovery, when too late. If in your power, get them out as soon as possible, so that the churches can be supplied, who are of the One Faith. Since I parted with you at the Cicero Conference, until now, I have been laboring east and west of Cicero, confirming the churches in the One Faith, which embraces the glorious reign of Christ, and His glorious Cabinet, the Saints, over the left of the nations, of which Judah and Israel will be among the rest, gathered back to their own land, who, with the rest of the mortal nations, will be the subjects of that reign, and so far as I have been among them E. C. A. has met with a very late reception. What a pity that such men become factious, dividing the body; but so it seems, divisions will come. The Scriptures must be fulfilled.

J. S.

The work on the Hymn Book has progressed so far that it is now in the printers' hands. We intend to give our readers a sample page of it in the **HERALD** shortly. As for "E. C. A.," if he wishes to pursue the course indicated, let him go on. His efforts will only recoil upon himself in the end. We admire an open, straightforward, honest way of doing things, but we utterly abhor all attempts at deception.

## Who will be Next?

**BROTHER WILSON:** *Dear Brother:* I have been a constant reader of the HERALD under its various titles and Editors, for twelve years, and have been vastly instructed by it. I always admired its Christian boldness in defence of the truth, and at no time have I been better pleased with its management than the present. The advance pay system I have always advocated. I see Brother Wince offers to be one of one hundred that will pay ten dollars a year for his paper to assist the publishers, etc. Now I admire the spirit that prompted our brother to make the offer, and will offer a slight amendment. I will be one of *any number* that will pay ten dollars a year for my paper, and will herewith send you the first installment of five dollars; the other five by the middle of the volume. Who will be the next? My subscription is now paid to June 15th. Please let mine commence with this volume, and send the HERALD until June 15, to Henry Botts, Greensburgh, Ky., a worthy member of the Reformation.

Yours truly, in hope of seeing the King in His beauty, J. W. SUTTON.

We will inform our brethren that of the hundred names proposed by Bro. Wince, we have received all except ninety-eight. Out of the hundreds of readers who read his proposition, and who were far more able to assist in a worldly point of view than he, just one man has responded. Is not that encouraging? What the brethren are thinking about we are at a loss to imagine. Some of those who have gone away from us and joined the Christadelphian ranks seem to rejoice, and take a great deal of satisfaction in looking forward to the time when the HERALD shall die. They confidently say that its *inevitable doom* is DEATH. Perhaps the brethren will realize the state of the case when this unholy wish is gratified, and the brethren of the One Faith have no organ in the United States. If the apathy, listlessness, carelessness, and utter unconcern of the past is continued in the future, we see no other course but to drop the whole, and let the brethren do what seems best to them in the matter. Just as long as its present publishers will issue the HERALD regularly, and meet the financial delinquencies out of their own pockets, it seems as if the brethren would willingly have it so. But we assure them, that while the publishers are willing, each of them, to subscribe five times as much in money, as anyone else, besides giving their own labors free of charge, yet they do not feel called upon to shoulder the whole burden when there are so many equally able. Neither do we wish to be understood as begging. It is a family matter, and ought to interest one brother of the household as much as another. It is not too late for those who appreciate the situation to respond. We are heartily tired of alluding to the matter, but we know that the brethren can know nothing of it only as we inform them.

## No Isms Wanted.

**BROTHER WILSON:** I am much pleased with your able and uncompromising defence of the Gospel. I am glad that we have so able an advocate for the truth; one that will stand for the truth and "the Faith that was once delivered to the Saints," "though all men forsake him." These isms that some are trying to introduce, or crowd in, will only serve as divisions and props, to crowd out some, I fear, from the Kingdom. God forbid that any

should be so unwise as to receive anything but the plain unadulterated, literal truths of the Bible for the Gospel. Let us, as a body, remain as we are termed, the Brethren of the One Faith, without any jars or scisms.

Inclosed you will please find two dollars for another year's subscription for the HERALD. I would hardly know how to get along without it, isolated as I am from any place where the Word of God is expounded.

Yours, in Hope of the Kingdom,

D. T. LOVERING.

Just so. We realize, more and more, every day of our lives, the importance of clinging tenaciously to the One Faith and defending it. Everywhere, men are becoming crazy with crotchets, and they seek to either hitch them on to the Gospel as a part of it, or to so remodel the Gospel as to harmonize with their wild and speculative notions. Let us be very careful, brethren, to maintain the Gospel in its simplicity and purity. We must be more ready to sacrifice men than the truth. Let us be on our guard.

#### Light Wanted.

**BROTHER WILSON:** Perhaps it will be encouraging to some of the Brethren to know that we are doing what we can to convert the sinner from the error of his way, and if we fail in this we are trying to live up to the injunction of the Apostle, forgetting not the assembling of ourselves together, and exhorting one another to good works. We meet regularly for this purpose, and Brother J. S. Hatch, of Crawfordsville, who is an able expounder of the Gospel, has been visiting us every fifth Sunday, and by this means we are heralding forth the truth to the people. There are some expressing themselves in favor of what we teach, who seem willing to investigate, and see whether those things be so, while others, as the Apostle says, scoff at us, and say, "away with such stuff," turning away their ears from the truth.

We noticed an article in the HERALD of February 1, from Brother L. H. Chase, in which he said he would not argue the point that we ought to commemorate the Lord's death every First Day, but that a child ten years old ought to see it. Now Brother Chase, it is with the best of feeling, and for information, that we ask you to refer us to the Scripture that makes it so plain, for we fail to find the passage that makes it so obligatory every First Day, but "as oft as you do this you do show forth the Lord's death until He come." But enough. Hoping to hear from you soon, I remain your Brother in the Lord,

J. H. SYMPSON.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The King of the Jews.

OR THE IMPENDING UNIVERSAL MONARCHY. A BRIEF STATEMENT OF  
"THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF  
JESUS CHRIST."

To modern ears this may sound like a droll and far-fetched theme. Indeed all habits of thinking have become so perverted from the right way, that it would not surprise me to hear some one say that this is not a religious subject at all. The great mass of people professing Christianity, rarely ever use the expression, "The King of the Jews." They see in it no part of the Gospel and Faith, consequently nothing whatever that has to do with the justification and final salvation which that Faith secures to us. But an investigation of what

the Bible teaches concerning the King of the Jews, will prove that such persons, like the Sadducees of old, "do greatly err, not knowing the Scriptures."

And here let me remark that if we would become "wise unto salvation through faith which is in Christ Jesus," we must, with a sort of noble recklessness, resolve to believe *any* doctrine which the Bible teaches, however strange or unpopular that doctrine may be, and whatever consequences of temporal disadvantage may follow such belief. We must of necessity do this if we would be saved, for all the highest knowledge derived from a merely human and un-inspired source, is but "the wisdom of this world," which "is foolishness with God," and alienates from that holy, happy, and eternal life which He alone can give. The right way for us therefore, is to empty our minds and hearts of every human prejudice and notion, and "receive with meekness the engrafted Word."

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, there came wise men from the east to Jerusalem, saying, where is He that is born King of the Jews, for we have seen His star in the east, and are come to worship Him." Matt. ii: 2. You see it is not far-fetched, for we have only to go as far as the second verse of the second chapter of the New Testament to find it. Nor is it droll or uninteresting, for it is one of the titles of the blessed Jesus; all of whose titles deeply concern us, not one of them being without its important doctrinal meaning. Thus He is called the *Savior*, because He will save His people from sin and death. "The Apostle and High Priest of our profession," (Heb. iii: 1,) because He is the one sent to make atonement and reconciliation. "Emmanuel," because He will be "God with us."

Notice that those who applied the title "King of the Jews" to our Lord, are not called in Scripture foolish or deluded men, but *wise* men. And a *wise* man might properly ask the same question now—"where is He that is born King of the Jews?" The Scriptural answer to which would be that He had gone by invitation to a seat at the right hand of the Father, who said unto Him "Sit thou at my right hand until I make thy foes thy footstool." Acts ii: 34, 35; Psa. cx; 1. He is, therefore, in Heaven, waiting until the time comes for Him to take unto Himself His great power and reign. Acts iii: 21; Rev. xi: 17. The wise men did not use this title as a name of reproach or disrespect; for they said "we are come to *worship* Him." Nor is it to be supposed that they would have used any title but one of profound respect and homage, for the new-born King, when they supposed themselves to be in His very capital, and at His palace gates; as they probably knew full well that at any other court such conduct would have endangered their lives. Could they, in their own hearts, do otherwise than honor the title of a King whom the very Heavens had so honored as to send a star to guide the way to His cradle? To the well-instructed mind, this title indicates none of the mean, groveling and carnal ideas which are associated with mortal kings. But as applied to the blessed Jesus, it carries with it all the halo and splendor of Divine royalty, and all the dazzling effulgence of Heaven's ineffable glory.

Observe, that the wise men, in searching for Him, came directly to Jerusalem. And what more appropriate place could they go to in search of a new-born King, than to His capital? Unless for some special reason, kings are usually born in their capitals. But here, however, there was a special reason why *He* should not be; for as David's Son and Lord, He being also called David in Scripture, the Prophet had declared that He would be born in Bethlehem, where David I. was born. It is remarkable that Bethlehem means *the house of bread*; suitably named, since that from here was to be offered *bread of life which came down from Heaven*: and which will be, to all who partake of it, a more than sovereign remedy for that bread of death—the *forbidden* fruit of Eden's garden. John vi: 33, 35.

But the birth of our Lord in Bethlehem, was a matter of which the wise men had not yet been informed, and therefore they came directly to Jerusalem. Here, no doubt, on such an interesting occasion, they expected to find all the royal family, and may be, to see the populace keeping a festal season in honor of the joyful event. But lo! what sudden disappointment in this! Instead of being welcomed unto the palace, with the cordiality usually extended to distinguished strangers on such occasions, they are met with blanched faces and startled looks. The King and people are *troubled* at the mere mention of another King. The tyrant then usurping the position of King of the Jews, is troubled, not knowing but what the new King, or some of His adherents, might dethrone him, and bring his career of crime to a close. And the people are troubled, not knowing but what the news will incite some of the groaning populace to revolt from Herod; and thus bring about a war, and probably cause Herod to inflict on the whole nation some new act of cruelty. But would Herod, or the people have been troubled for a single moment, if their idea had been that this King, if He ever reigned at all, would only reign in some far off region beyond the skies? and that His Kingdom, so far as this earth is concerned, would only be a question of doctrines and morals, having nothing to do with the actual overthrow of any government here, and the establishment of another in its place? If such had been the nature of Christ's Kingdom; having nothing to do with the visible and literal overturning of human governments; how easily the wise men might have explained this, and thus quieted all those fears which their enquiry had excited in the Jewish capital. But no, the *wise* men were not such *foolish* men as to say the King of the Jews would never actually and literally reign over the Jews.

Herod therefore, rightly believing that the King for whom the wise men were searching, would at some day occupy the throne of Israel, but being as ignorant as a babe of the "*times and seasons*" which the Father hath appointed for the accomplishment of this event; very naturally supposed that the new reign would interfere with his own little brief authority, or with that of some of his sons and successors. "*Troubled*" by this thought, the ambitious cruel monster now forms a most bloody resolve. He calls together the Chief Priests and Scribes, and *demands* of them, as the interpreters of the Sacred Writings, where *Christ* should be born, in order that he might murder Him while yet an infant, and thus prevent His coming to the throne of Israel. What a foolish and inconsistent idea! as if the same prophecy upon which he was willing to rely as having truly foretold his birth, could, by any human power, be falsified or prevented in that part of it which just as plainly and literally foretold His reign over Israel! And would it not be exactly imitating the inconsistency and blind folly of Herod, to say that Christ was literally born in Bethlehem, according to Micah v: 2, and yet deny that He will literally reign over Israel, according to the same prophecy?

Observe the peculiar titles which are here indiscriminately and interchangeably applied to our Lord. Thus the wise men call Him *King of the Jews*; but Herod in searching for the place of His birth calls Him *Christ*; and the Chief Priests in answering Herod quote Micah, who calls Him neither King of the Jews nor Christ, but "*a Governor that shall rule my people Israel.*" Thus proving that His title Christ necessarily involves His being King of the Jews, and ruling the people of Israel. There is no avoiding this conclusion; for if all three of these titles do not equally and as properly belong to the Lord Jesus, then there are three different personages spoken of here, and Matthew is relating the birth and history of these three, instead of one! Or, besides this impossibility, we must suppose another, namely, that the wise men, the Chief Priests, and Herod, were most lightly and foolishly tampering with one another in their questions and answers; just as much as I would be if you were to ask me "where was the first President of the

United States born?" and I were to answer, "in England, for thus it is written in modern history that Queen Victoria was born in that country." But if I were to answer "in Virginia, for thus it is written in American history, that George Washington was a native of that State;" the meaning would be plain enough to any one acquainted with our history, that both these names belong to the same man; and that the answer would be equal to affirming that George Washington was the first President of the United States.

When Herod demanded of them where Christ should be born, they did not say in the absurd cant of certain modern teachers, "Your Highness will please excuse us from giving any answer to this question; for we have no means of doing so, but by the aid of a little scrap of prophecy which occurs *only once*, and that was written hundreds of years ago, and must therefore, have been long since fulfilled. And indeed if has not been fulfilled, we believe that no prophecy is intended to be understood until it is fulfilled. Moreover, it does not harmonize with our ideas of the 'fitness of things,' to say that He who is to be called 'the mighty God' (Isa. ix: 6, 7,) can ever be literally born in any literal city on this earth, inhabited at the same time by mortal men, women, and children. According to *our* ideas of dignity, it would be dishonoring Him to suppose such a thing; and although Micah does say that He will be born in Bethlehem; we cannot for a moment suppose that he means the literal Bethlehem, about six miles from here, on this very earth; but rather some city 'far beyond the bounds of time and space'—some *figurative* Bethlehem."

No; the Chief Priests and Scribes with all their cavilings and hypocrisies, yet did not hesitate to answer Herod, with a plainness and positiveness almost amounting to grandeur—"In Bethlehem of Judea, for *thus* it is written *by the Prophet.*"

Micah, about seven centuries before, had predicted in the same verse, and in the same plain and literal style, both the city in which He would be born, and the nation over which He would reign. And as that part of the prediction concerning His birth was most exactly and literally fulfilled, so may we expect that part concerning His reign to be as literally fulfilled in due time.

If two friends, as Simeon and Zechariah, for example, had been warmly discussing this prophecy in Micah v: 2, a few years before the birth of our Lord; one maintaining that it was all figurative, both in regard to His birth and reign; and the other maintaining that it was to be literally accomplished in both respects; when these two friends had lived to see the Christ literally born in Bethlehem, would not the advocate of the *literal* interpretation have gained a great triumph, his former opponent himself being judge? And surely if it was not an improper lessening of his dignity, for the adorable Redeemer to be humbly born in Bethlehem, it will not be for Him to be gloriously enthroned in Jerusalem. Indeed His literal and visible birth in the one city is a sort of pledge of His literal and visible reign in the other; for if the prophecy which speaks of His birth in Bethlehem means a visible Bethlehem on earth, why should not that which speaks of His reign in Jerusalem mean a visible Jerusalem on earth?

If a modern ruler, as the Queen of England, should assemble all the Chief Priests and Scribes of her dominion, and demand of them where Christ should *reign*; would they not be right in answering, "In a glorious and heaven-like city called Jerusalem, to be located on this earth, for thus it is written in many places, and not *only once* as in regard to His birth in Bethlehem. "The moon shall be confounded, and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. xxiv: 23. "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto



it. And 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, for the law shall go forth of Zion, and the Word of the Lord from Jerusalem." Micah iv; 2. (the same Prophet who speaks of a literal Bethlehem, in the succeeding chapter here speaks of a literal Zion and Jerusalem.) "And the Lord shall be King over all the earth; in that day there shall be one Lord, and His name one. And it shall come to pass that of every one that is left of all the nations that 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 come to pass that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of Hosts, even upon them shall be no rain." Zech. xiv: 9, 16. "And the name of the city from that day shall be *The Lord is there.*"—Last words of Ezekiel's prophecy. "Swear not by Jerusalem, for it is *the city of the Great King.*" Matt. v: 36.

This Jerusalem must be on earth, because, First, nations in the mortal or flesh and blood condition, subject to being punished by plague and scarcity of rain, will be required to come up to Jerusalem once a year to worship the King enthroned there; which of course they could not do if Jerusalem were beyond the skies. Second, this state of things is represented as obtaining after His *coming* to earth, in great power and glory, and not after His departure from it. Third, in the next to the last chapter of the Bible, we read of the New Jerusalem "*coming down from God out of heaven,*" but never afterwards do we read of its going back to heaven again.

It is customary, in these apostate times, to attach very little importance to what the Scriptures teach concerning the *reign* of Christ, and the *territory*, *subjects*, etc., of His Kingdom. It is deemed absolutely essential to understand what is said about His birth, and that man would be justly regarded as a lunatic and a fanatic who would deny that Christ was literally born in Bethlehem, according to this prophecy of Micah. And yet when the same Prophet, in the same verse, says just as plainly and literally that the One thus born, "*shall rule* my people Israel," a man is foolishly called, by some people, a heretic for believing that it will be literally accomplished.

To deny that He will reign over the people of Israel, is to deny that He has a right to the title, "King of the Jews;" a right which none but His enemies denied, and some of them even admitted it; for about thirty-three years after the question had been asked in Jerusalem, His enemies found Him there; and though they nailed Him to the cross, yet they wrote over His head, as if in answer to the wise men's question, "*This is the King of the Jews.*" Nor did the very bitterest of His enemies deny *unconditionally* His right to be the King of Israel, for they said, "if He be the King of Israel, let Him now come down from the cross, and *we* will believe Him." Matt. xxvii; 37, 42.

Reader, He has done more than come down from the cross while yet alive; He has come up from His grave after having been officially pronounced dead by His murderers. And now after this greater evidence than even His murderers called for, will not *you* believe Him; that He is indeed the King of Israel, and that He will some day make good this title by reigning over Israel on the throne of David? Remember that His resurrection is given as a pledge or "*assurance* unto all men" that God hath appointed a dispensational "*day,*" in which, by that resurrected ONE, He will righteously rule and judge, not the Jews only, but "*the world*" of nations. Acts xvii: 31. In defining the Greek word here translated "judge" (*κρίνω*) Greenfield's Lexicon says, "since in the East the King is judge, hence, *to regulate, rule, reign, judge with regal power and splendor.*" The same word is used in Matt. xix: 28; Luke xxii: 30. That the judges were also rulers

see Ruth i: 1. And that the King also exercised the office of judge, was exemplified in Solomon, whose reign was in some respects typical of the reign of Christ. 1 Sam. viii: 5, 20; 1 Kings iii: 9, 28. The "day" here spoken of is not merely a period of twelve or twenty-four hours, but a dispensation of time, as we say in Scriptural language "the day of salvation" or in common parlance, "the people of the present day, or of that day or time." By comparing this with other Scripture we learn that the day of thus judging and ruling the world in righteousness will be the millennium or one thousand years, as it is said, "a day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii: 8; Rev. xx: 4.

WILEY JONES.

[Communicated for the Herald.]

### Duties devolving upon Disciples after Faith, Repentance, and Baptism.

"AND 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 (or make disciples of—out of—all nations. Margin,) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. xxviii: 18, 19, 20.

I. The Apostles were commanded to make disciples out of, or among all nations. Mark informs us how they were to make disciples, viz.: to "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." Mark xvi: 15, 16. Thus teaching that the Apostles were to preach the Gospel to every creature; and that those to whom they should preach must believe the Gospel and be baptized in order to salvation.

II. After having discipled men they were to teach them "all things whatsoever" Christ had "commanded" them. The commandments of Christ, therefore, are the supreme rule of action, as far as all Christians are concerned. Obedience to all the commandments of Christ is the only STATUS of character which the Father will approve. Christ as the teacher in his own school, has a legal right to prescribe rules by which it shall be governed, and it is the duty of all loyal pupils in that school, to render implicit obedience. In well regulated schools, all the commandments of the teacher must be obeyed. The same principle is involved in the transgression of one commandment, in the constitution of Christ, that is in the transgression of the whole code of laws. Christ would be a minister of sin to grant indulgence to violate one of the least of His commandments just as much as though He should legalize the violation of the whole law. His law must require perfect loyalty, or legalize a principle, which, if carried out, would subvert the foundation upon which His government rests.

This principle of perfect obedience is involved in the following language of James. "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all." James ii: 10. His law may be compared to a ring, dis sever it in one place, and the ring is

broken. Christ's law requires perfect obedience: violate one commandment, therefore, and the law is broken, and the capital penalty is incurred just the same as though every commandment had been violated. There can be no degrees in a *capital* penalty. Whether a man kills one or a hundred men, the penalty in either case is the same. All responsible men are divided into two classes. Rom. ii: 6-9. All of one class are good, and all of the other class are bad. All are either for or against Christ. Luke xvi: 13. Matt. xii: 30. Hence to reward every man according to his works, is to give to all the good, the promised reward, and to all the bad, the threatened penalty. But while God could not accept anything less than perfect obedience without legalizing rebellion in His empire, He has incorporated an article of mercy in His constitution, by which he can grant pardon, without having first granted indulgence to sin. He has employed an able Advocate in behalf of all His erring children, and through His intercession agreed to grant pardon to all who will confess their sins in sincerity and truth. See 1 John i: 9. 1 John ii: 1. But the conditions of His Son's undertaking our cause are a Gospel faith, repentance and baptism. As a merciful teacher He will advocate the cause of all His erring disciples who shall have complied with the conditions of pardon.

Again, Christ is represented as the head, and the Church His body. Eph. ii: 22, 23. Col. i: 18. As all the members of the natural body, (in a normal condition,) move in obedience to the head, which is the umpire, so should all the members of His mystic body move in obedience to all the commandments of their living head. And as each member of the animal body moves in unison with every other member; so should all the members in the spiritual body of Christ be in perfect accord, and move on harmoniously without one jarring note of discord. As in the natural body so should it be in the church of Christ, where one member suffers, all the other members should sympathize, and render all needful assistance. There is a mutual sympathy and interest in all the members of the natural body. So ought it to be with all the members of Christ's body.

Thus being united in love and sympathy with each other, and all in unison with their acknowledged head, the church of God would be like a city set on a hill, the light of whose example would not be hid, and before whose moral power infidelity would quail.

Christ as the head will plead with the Father to pardon all the members of His body who may have complied with the conditions of pardon. Thus the condition of pardon, after having become members of the body of Christ, is confession of our sins to the Father, who through the intercession of His Son, has promised full and complete pardon. Christ as the legate of the Father was clothed with authority to enforce His law. He said unto them "All *authority* (Syriac and Campbell) is given to me in heaven and in earth. Go ye therefore (for this reason) and teach all nations," etc.

In the midst of the glories of the transfiguration, the voice of the Father was heard from heaven, saying, "This is my beloved Son in whom I am well pleased : hear ye Him." Matt. xvii : 1-5. Christ is that Prophet whom the Father raised up, in whom He put His words, and concerning whom He said to Moses, "I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in His mouth ; and He shall speak unto them all I shall command Him. And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of him." Deut. xviii : 18, 19. Peter applies this prophecy to Christ, and says ; "For Moses truly said unto the fathers, a Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, [shall be destroyed from among the people." Acts iii : 22, 23. Hence, Christ as the principal teacher in His school has a legal right to prescribe the rules by which His school shall be governed, and it is the imperative duty of all His learners to repose implicit confidence in their teacher, and to render perfect obedience to all the rules and ordinances of the school. As the head of His church, which is His body, He has the ecclesiastical right to educate, discipline and control all the members of His body, and it is the unquestionable duty of all the members of His body to move harmoniously in subordination to all the requirements of their infallible head. Christ being the legate of the great Jehovah, (having been invested with authority to enforce His Father's law, as Moses legislated for His people,) it is the imperative duty of all loyal men to take the oath of allegiance to His government, by complying with the conditions now of future citizenship in His kingdom, and of maintaining our allegiance by obedience to all His precepts, unto death, or unto His glorious Apocalypse to assume the government of the world. Perfect obedience to all the commandments of God, whether published by angels to Adam, by Moses and the Prophets to Israel, or by Christ and His Apostles to the world, is the only STATUS of character which God has ever required. The plan which God projected in Eden will be carried out without *variation or change*. Infinite wisdom devised the plan, infinite goodness inspires, and almighty power executes, and it must and will succeed. If the plan was not absolutely perfect at the beginning, then the wisdom, goodness or power of God must have been at fault. Infinite wisdom could devise a plan which shall succeed, infinite goodness will inspire the execution of the best plan, and Almighty power can execute whatever plan infinite wisdom has devised. But if the original plan was absolutely PERFECT, then any change would necessarily be for the worse. To affirm that the Great God would exchange a perfect plan for an imperfect one, would be an impeachment of His infinite goodness and boundless benevolence. God's plan being the reflex of His own character, is as immutable as its Eternal Author :—it can no more change

therefore than God can change. The modes of administration may change, but the plan itself can never change. All will admit that if Adam had rendered perfect obedience to the law of God he would have received eternal life, together with all the glorious rewards God purposed to associate therewith. And will He not bestow the same rewards upon all men, irrespective of personalities, who shall have been perfectly loyal to His government? I find myself therefore tied down to the conclusion that the only TEST of character God has ever had is perfect loyalty to His revealed will or law. All, whether living or dead, when our Lord returns, whose character shall be in perfect accordance with the law of God, will receive all the rewards God purposed to give His loyal children when He made man. All the rich and glorious promises of the Gospel are held out as incentives to induce men to accept God's perfect plan, to comply with the conditions He has prescribed, submit willingly to the discipline, and develop characters of loyalty to His government, that His original plan may be carried out in saving them. The object of the Gospel,—aye, of all God has ever done for man, in giving a revelation of His will, the teachings of a long line of Prophets and Seers, the gift of His Son, His life and teachings, and the lives and teachings of His Apostles, together with all the precepts He has ever given,—the great object I say of all God has ever done for man, has been to rescue Him from the thrall brought upon the world by the transgression of our great primogenitor—the first Adam—and as overwhelming motives to wean the affections of the noblest men and women in every age, from the fascinations of the world, and to accept God's plan, with all the trials, privations, sufferings, and discipline indissolubly associated therewith. The original plan of God will be carried out through the second Adam. God's original purpose was that the instrumentality through whom His plan should be accomplished should render perfect obedience to all His commandments,—otherwise, He must compromise the most essential principle in government, viz.: loyalty. No government can long stand which lightly esteems loyalty, or which shares the emoluments of honor with rebels. This course would have established a dangerous precedent in the administration of the government of God upon earth. Moreover, God could not endorse an imperfect model without compromising the absolute perfection of His character. Hence, He whom God can approve as a model man, must himself be perfect. That God requires the same STATUS of character in all the followers of Christ, which He required of both Adams, viz., obedience to all His commandments, is evident from the following testimony of the faithful and true witness. He says, "As the Father hath loved me so have I loved you: continue ye in my love." John xv: 9. Why did the Father love His Son, and why does He love His disciples? The next verse will answer this important question. "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." There are two points in this verse worthy of notice:

I. The STATUS of Christ's character which His Father loved was that of loyalty to His law. It was on account of disloyalty that the first Adam was rejected, and the privilege given to the second Adam of developing a character of perfect obedience, through which God could carry out His original plan. The second Adam complied with these conditions, and for this reason His Father loved Him, and not simply because He was His Son.

II. He loves, approves, and will save all who keep His commandments as He kept His Father's commandments. Thus, the object of all Gospel preaching and teaching, is to develop a character of obedience to the commandments of God as taught by Christ. The following testimony of Christ is of the same import. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. If a man love me he will keep my words: and my Father will love Him, and we will come unto him, and make our abode with him. Ye are my friends if ye do whatsoever I command you." John xiv: 15, 21, 23; xv: 14. This sentiment is enforced from a negative standpoint, in the fourteenth chapter of John and the twenty fourth verse. "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me."

In my next article I will endeavor to look at some of the commandments which Christ commissioned His Apostles to teach.

Yours, fraternally,

J. M. STEPHENSON.

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A SKEPTICAL young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker,—

"Does thee believe in France?"

"Yes; though I have not seen it, I have seen others who have; besides, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see any body that did?"

"No."

"Does thee believe thee has any?"

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"THEN they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. 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 own son that serveth him." Mal. iii: 16, 17.

# THE HERALD

OF

## The Coming Kingdom.

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No. 8.

APRIL 15, 1870.

VOL. III.

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### Editorial.

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#### Judge Not.

“Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again.” Matt. vii. 1, 2.

THESE words of our Savior are sadly misapplied by many. In fact, whenever a brother would screen wrong-doing, the first evidence he introduces in support of his course is this very text. If another dares to expose iniquity, and rebuke it, a hundred voices cry out, “judge not, that ye be not judged,” meaning thereby that we should not disturb the evil doer, but suffer him to go on until the Lord comes, who will judge righteous judgment. And is it possible that our Lord meant to teach this in the text quoted? If so, what did He mean when He said, “ye shall *know them*, by their fruits. . . . Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit?” Matt. vii: 16. Again, “a good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure, bringeth forth evil things.” Matt. xii: 35. John, also, referring to certain false prophets that had gone out into the world, instructed the brethren to “*try* the spirits, whether they are of God,” and then gave them a test whereby they might know whether they were true or false. 1 John iv: 1. Suppose some of the charitable souls of the nineteenth century had lived then, and a brother at Corinth had dared to apply John’s test, or our Lord’s test, and as a result refused to keep company with one who was condemned thereby, would not these words have been promptly introduced—“judge not, that ye be not judged?” Most assuredly. Yet a mere babe in Christ ought to see that our Lord never intended to contradict Himself. Again, Paul in his first epistle to the Corinthians, (vii: 1-8,) instructs

his brethren to judge one another, and not to take their disputes before the unjust for settlement. He considered it a shame, and asked if there was not a wise man among them—one that should be able to judge between his brethren. In fact, the testimony is abundant, showing not only that we are to judge one another, but that such a course was practised by early Christians, and is correct. How are we to reconcile the apparent contradiction then? Evidently as follows:

In all matters where the law of Christ and the actions of our brethren plainly conflict, we need have no hesitancy in pointing out the evil, and rebuking it in a Christian spirit. The law requires certain kinds of fruit from us as Christian trees. If we bear a fruit foreign to that required, it is not wrong for those who discover it to point it out. "Ah," says an objector, "but who has set you up as a judge of your brethren? Who has given you powers of discrimination, so as to be able to judge correctly? May you not err, and thereby do great injustice to the one you are judging?" In reply to these formidable objections we would simply say that our Lord's question is so plain and forcible, that we cannot do better than quote it. He asks, "Do men gather grapes of thorns, or figs of thistles?" When a brother is so nearly idiotic as to mistake thistle fruit for figs, and thorn fruit for grapes, then will these objections hold good against his qualifications as a judge. Such a one would not be able to judge between vice and virtue, drunkenness and temperance, righteousness and unrighteousness. But one who is enlightened as to Christian duties, will not be apt to mistake the works of the flesh for the works of the Spirit, and *vice versa*, consequently the objections are worthless.

"Judge not that ye be not judged." It is manifest that this commandment of our Lord does not apply to judging in cases where the law of Christ and the conduct of His followers are plainly at variance. In such cases we cannot help judging. If the law says "add to knowledge temperance," and also declares that drunkards shall not inherit the kingdom of God, it is not judging wrongfully to say that a brother who is a drunkard is transgressing the law of Christ, and will not inherit the kingdom. We simply repeat the plain testimony of the word in so doing. But there are many brethren who loudly protest against judging others, who are often found sitting in judgment themselves; and that, too, in direct violation of the teaching of Christ. That is, they judge *the motives* of brethren. They boldly condemn their brethren, attributing their actions to wrong motives,—thus setting themselves up in Christ's place as *judges of the thoughts and intents of the heart*. This is something that none in this age are competent to do. We may read the actions or fruits of men correctly, but when we seek to search the heart we are lost. Many undertake the task, and freely declare the result by condemning those so judged, yet in all such instances, there is a plain violation of the injunction, "judge not, that ye be not judged." Christ and God alone are able to perform this work. How foolish and presumptuous is it, then, in us, to undertake what we are unable to perform.



To illustrate, a brother may honestly differ with another in some point of scripture not in conflict with the gospel, and his opponent, having exhausted his patience in trying to enlighten him, declares that he is "wilfully ignorant," that he sees, but will not acknowledge—that he is "stupid," etc. Now all such judging is unscriptural, because we cannot read the heart and discover the real motive that governs the man in his opposition. Again, a brother may, in his ardent love for the gospel that has brought salvation to him, oppose every effort to undermine it, and in so doing, he may be misjudged as to his real motives. Some may hastily declare that he is not so much in love with the truth as he pretends to be, but is determined to oppose on personal grounds those whom he esteems to be in conflict with the truth. Such judgment is wrong, and entirely out of the province of mortal men. Yet it is often indulged in. Let such beware, for with what judgment they judge, they shall be judged, says Christ.

Paul illustrates the point in Romans xiv : 1-12, where he teaches plainly the folly of attempting to judge those who are not violating the law of Christ, but who are conscientiously discharging their obligations to the extent of their knowledge. Two men are used for an illustration. One is strong in the faith and can eat food which one who is weak regards as unclean. The weak brother esteems one day better than another, that is, he is a keeper of Jewish holy days, which the strong brother has learned to disregard as of no further importance under the Christian order of things, yet both discharge their duties from their several stand-points, conscientiously to the Lord. Paul teaches us that it is the duty of him that is strong to receive him that is weak, but not for doubtful disputations. He had no right to despise the weak brother, neither was it the province of him that was weak, to condemn the course of the other in eating what he regarded as ceremoniously unclean. It was wrong for either to condemn the other in this case. This must be left for the Lord Jesus Christ to decide.

We conclude, then, that it is not only our privilege but our duty to judge in all matters of faith and practice, because we have a Gospel standard by which to test the first, and the law of Christ by which to test the second; but in all matters which involve a searching of the heart, and a reading of the motives that govern men we must "judge not that we be not judged." The Lord will in due season, "bring to light the hidden things of darkness," "and make manifest the counsels of the hearts." 1 Cor. iv : 5. Let us be exceedingly careful then, brethren, not to assume duties which belong exclusively to the Father and our Lord Jesus Christ.

Two things, well considered, would prevent many quarrels; first, to have ascertained whether we are not disputing about terms rather than things; and secondly, to examine whether that on which we differ, is worth contending about.

## Words for the Household of Faith.

[Communicated for the Herald.]

### Duties devolving upon Christians.

"Go ye therefore and teach (or make disciples among) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them (His Disciples) to observe all things whatsoever I have commanded you." Matt. xxviii: 20.

ACCORDING to the foregoing, the precepts and commandments of Christ, as taught by the Apostles, are the Divine rule by which Christians must develop characters. They taught verbally the commandments of Christ to the world, and then put them upon record that they might be transmitted to all future generations, without change or variation. As twelve legates of Christ, they were authorized to enforce His commandments, with assurance that what they should bind on earth should be bound in Heaven. Although clothed with the power of the Highest, they always acknowledged Christ as their legal head. Paul could say, "be ye followers of me even as I also am of Christ." 1 Cor. xi: 1.

Let us look at the example of the Church at Jerusalem, which was instructed by the Apostles, both by precept and example, remembering that they were commanded to teach what Christ had previously taught, and that we are commanded to follow them as they followed Christ. "And they continued steadfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers." Acts ii: 41.

I. "They continued steadfastly in the Apostle's doctrine." The Apostle's doctrine was the doctrine of Christ; for they were not commanded to teach anything to disciples, except what Christ had commanded them to teach. Their doctrines, therefore, were the doctrines of Christ.

II. They continued in "fellowship." They were all united with the Apostles and with each other, in mutual sympathy, confidence, love and fellowship. They were a model church. Their example was an exemplification of the teachings of the Apostles.

III. "And in the breaking of bread." This evidently refers to the breaking of bread in commemoration of the Lord's death. At the forty-sixth verse, where the daily observance of a common meal is referred to, *meat* is associated with *bread*. But in the forty-second verse the breaking of bread is associated with the Apostles' doctrine and fellowship, and prayers; thus teaching that the breaking of bread in the first instance was the doctrine of the Apostles, and belonged to the fellowship of the Saints, and that the breaking of bread in the second instance referred to a common meal. Why otherwise this plainly marked distinction? Why otherwise associate the one with the great *doctrine* of the Apostles, which that model church steadfastly adhered to, and also the *fellowship* of the Saints, and *prayers*,

and associate the other with the equalization of their goods, having reference to domestic economy and comfort, and their daily meals? I repeat that the doctrine of the Apostles, was the doctrine of Christ, which according to my text, the Apostles were commanded to teach the Disciples whom they should make among all the nations of the earth.

But the *frequency* with which they should observe this test of Apostolic doctrine and fellowship, is not named in the foregoing record of the faith, steadfastness, and example of the Apostolic church at Jerusalem. An institution without any specified time for its observance is too indefinite to secure uniformity of action in the various churches founded by the Apostles, as the light-houses of the world, whose examples were to be followed by all succeeding churches. There had been no *precedent* for such an institution in the past dealings of God with His people; and it requires too much credulity to believe that Christ would be the first to establish a *precedent* whose legitimate workings would engender anarchy and *inharmoney* in His family, all over the world, and through all future time. The duty of *unity* in faith, and harmony of action is everywhere enforced in the teachings of Christ and His Apostles. Having prayed that His Apostles might be *one* as He and His Father were *one*, He then offered a prayer for the *unity* of His disciples until He should come again, as an infallible evidence that He was the true Messiah. "Neither pray I for these alone, but for them also which shall believe in me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John xvii: 20, 21.

The multitude of believers at Jerusalem were an example of unity in faith, love and works. "And the multitude of them that believed were of *one* heart, and of *one* soul." Acts iv: 32. In the following testimony *unity* is enforced, and *division* condemned. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. i: 10. Division of mind will produce division of action. But where all are of the same mind and judgment, there must be uniformity of action. Otherwise schisms and divisions must result. But, according to the last text quoted, *unity* is enforced, and *division* condemned. Let it therefore be distinctly understood that all the churches in Apostolic times, were a unit in faith, and a unit in action. They were *one* body, having *one* faith, and *one* hope. Eph. iv: 3, 4, 5. All the members of this one body with a few exceptions, moved in perfect unison with each other. Hence, the custom of one church, in regard to the observance of the Lord's supper, was the custom of all the other churches. Those churches having been founded, and taught either by, or under the supervision of the Apostles; and the Apostles having been commanded to teach them nothing except what Christ had commanded them to teach, the conclusion is irresistible that the example of one church, in regard to Apostolic

doctrine, was observed by all other churches; and that this example is of Divine origin.

With these indubitable facts before us, we are prepared to appreciate the example of the church at Troas, in regard to their stated meetings, for the purpose of breaking bread in commemoration of the death of their Lord and Master. "And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus. These going before tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts xx: 4-7. In reference to which please observe

I. Paul and those brethren with him, tarried seven days, for the ostensible purpose of being present at the stated meeting of the church at Troas. The other brethren had waited five days at Troas for Paul. The next day after Paul's sermon they hastened on their journey. As far as the record furnishes any clue to the reason, they tarried seven days that they might attend the regular meeting of the brethren at Troas.

II. "And upon the first day of the week when the disciples came together." Or according to Whiting, "the disciples being assembled to break bread." This simple record shows conclusively that the disciples at Troas were accustomed to assemble on the first day of the week. Paul commanded the churches not to forsake the assembling of themselves together. "Let us hold fast the profession of our faith without wavering (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching." Heb. x: 23, 24.

1. According to the foregoing, it was the custom of some at that early day to neglect assembling with their brethren. This habit the Apostle justly condemned, and made the duty of all the brethren to meet in a congregational capacity the subject of a special precept. Little do brethren realize when, for trivial reasons, they stay away from the stated meetings of their brethren that they are violating a plain and positive commandment of Christ, as taught by His authorized Legate. The sad effects of this habit are manifest wherever it is practised.

2. Obedience to this commandment is one of the efficient means of holding fast the profession of our faith. Show me a congregation which habitually neglects the duty of assembling themselves together, and I will show you a congregation which hold all other Christian obligations as a loose garment; and whose faith will grow weak, their zeal abate, their courage waver, and their minds vascillate.

3. The life-inspiring influence of a church whose members may always be seen in their places, at the appointed time, is salutary for good: and if it does not act like a charm, it will provoke to love and good works. Such a church is a moral light-house to illuminate other churches and the surrounding world.

4. According to the example of the church at Troas, the appointed time of assembling was the first day of the week.

There must be a stated time for assembling, or how could there be anything like uniformity among brethren. There is an old maxim that "what is every body's business is nobody's business." How true this maxim is in regard to brethren keeping up their meetings. As far as my observation has gone, those churches which have no stated times for meetings, seldom meet at all; and those who seldom meet have scarcely any life at all. Declension follows neglect in this respect, as the shadow follows the substance. Life is the result of action, and death is the result of inaction. I would say to all the churches of Christ, use all the means of life and growth which Christ and His Apostles have furnished, or neglect them and add to the wreck of hundreds of apostate churches, scattered along the coast of time, as monuments of folly and reproach. That it was the custom of the primitive churches to meet upon the first day of the week is evident from Paul's instruction to the churches in Galatia and the church in Corinth. "Now concerning the collection for the Saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." 1 Cor. xvi: 1, 2. Or, according to the American Union and Syriac versions, "on each first day of the week." Or, according to Campbell and the Diaglott, "on the first day of every week." The foregoing testimony demonstrates the point, that those churches were accustomed to assemble upon the first day of every week.

III. According to the foregoing testimony, one object for which they convened on the first day of the week, was to break bread. The object of the meeting at Troas was to break bread. Paul being present and preaching was only incidental. "True, He had tarried seven days that he might be present at their stated meeting. Thus attaching more than ordinary importance to the well-established custom of those brethren. Whether they broke bread before or after Paul's long sermon does not militate, in the least, against the object of the meeting, or the custom of that church to meet every first day to break bread. The Syriac renders Acts xx: 7; "And on the first day of the week when we assembled to break the Eucharist."

IV. That the church at Corinth were in the habit of assembling together for the specific object of observing the Lord's supper is evident from the following language of Paul. "When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and drink in or?"

despise ye the church of God, and shame those that have not? What shall I say to you? Shall I praise you in this? I praise you not." 1 Cor. xi: 20-22. The Corinthian brethren came together to eat the Lord's Supper; but instead of doing so, each eat his own supper. Suppose I should invite a company of friends to eat my supper, and they should assemble in my house, but instead of eating my supper, each man should eat his own supper? Would this prove that I had no supper? It would prove just the reverse. The Diaglott's translation is more explicit. It reads, "Then, again, your coming together to the same place, is not to eat the Lord's Supper." Why not? because the Lord had no Supper? No. It was not to eat the Lord's Supper; "for each one takes *first* his own supper." "*First*" before what? Ans. Before the Lord's Supper. There must be two suppers, for one to be taken first, i. e., before the other. By introducing the marginal rendering Whiting's translation would read, "When ye come together therefore to one place, ye cannot eat the Lord's Supper; for in eating, each *first* taketh *before* his own supper." The word "*another*" between the words "before" and "his" is supplied by the translators. Of the same import is Campbell's translation. Hence, it is clear that the Lord had a Supper, but the Corinthian brethren had perverted and corrupted that sacred institution. The Apostle having corrected this error, proceeds to give the time and manner of observing the Lord's Supper, just as he had received it from the Lord. He says, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread; And when He had given thanks, He brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also, He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. xi: 13-26. "As oft as ye eat this bread and drink this cup." It is just as appropriate to use this language to denote stated times for the observance of this institution as indefinite. What other language could he have used? It is of the same import as if he had said, "When ye meet." J. M. STEPHENSON.

GOOD ADVICE ABOUT DOING GOOD.—Why do you begin to do good so far off? This is a ruling error. Begin in the centre, and work outwards. If you do not love your wife, do not pretend to such love for the people of the antipodes. If you let some family grudge, some peccadillo, some undesirable gesture, sour your visage toward a sister or a daughter, pray cease to preach beneficence on a large scale. Begin not next door, but within your own door; with your next neighbor, whether relative, servant, or superior. Account the man you meet the man you are to bless. Give him such things as you have "How can I make him or her happier?" This is the question.

[Communicated for the Herald.]

## A Sermon to those who can bear it.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. vii: 1.

WHILE we are ready to concede the point, that theoretically we are the “people of God,” by virtue of having embraced “the faith” that constitutes us such, we are by no means willing to grant that practically we have brought ourselves to the standard by which character is to be formed. In the above language of the Apostle physical uncleanness is placed on the list with mental uncleanness. Now what are we to understand by mental filth, or “filthiness of the spirit?” Doubtless the low jest, the obscene phrase, the vulgar expression, that leaps flippantly from the lips of the licentious may be taken as evidence of a “filthy mind.” That this literal interpretation is correct, we prove by the language of the Apostle, who has forbidden the use of jests, foolish talking, etc. That filthiness of the flesh has direct reference to physical uncleanness, I think there can be no doubt. And among all the contaminating agents known to the children of men what will more effectually render us *filthy* and disgusting than the use of *Tobacco*? Now that the ice is broken, brethren, you will pardon me for using what might be termed strong language. I can say, without egotism, that I feel competent to do the subject some justice, having, for years, been a slave to the abominably *filthy* habit of using tobacco. For years my mouth was made the vile receptacle of that health-destroying, mental-weakening, money-wasting, filth-producing drug. But by the grace of God I *am* what I *am*, and by the same grace you *may* be what you *ought* to be—free from it too.

The evils resulting from the use of tobacco are so numerous that it is difficult to know which to mention first; but as financial matters are weighty just now, let us look a moment at that item in the use of tobacco. The United States alone consumes annually over forty millions of dollars worth. Now, how much is used in Indiana alone, by those who have taken upon themselves the obligations of the Divine law? I will make a proposition to the tobacco-using brotherhood of Indiana. Place at my disposal the money expended by you annually in the State, and I will obligate myself to furnish two evangelists, who shall labor during the year in sounding out the Word of Life to dying mortals! What say you, brethren and sisters, can you give up the use of that, which, while it renders you very disagreeable, does you no good? Can you? Will you sacrifice that much to send the tidings of salvation to your fellow-mortals?

During the past winter I traveled in Central Indiana, preaching the coming Kingdom, and in one family of believers alone seven persons were using tobacco, the cost to one member alone being twenty dollars per year, and yet these people told me they could not afford to take the HERALD! I esteem them highly for their knowledge of the

Bible, and wish, if this meets their eyes, that it may be received as intended for their good. I have no means for ascertaining the numerical strength of the brethren in Indiana, but put it down in round numbers at one thousand. Now a liberal allowance to the *cleansed* ones will give us one-fifth who use tobacco in some form. That gives two hundred, and the very moderate allowance of ten dollars per year for each, gives us the handsome sum of two thousand dollars per year! If any one doubts the above, let us have the statistics of each congregation in the State, giving the whole number of members, and the number that use tobacco. So much for the financial evil. Now for the physical, moral, and social effects.

It is a deadly narcotic. A single drop of the essential oil of tobacco placed upon the tongue of a cat or dog will produce instant death. But recently the statement appeared in the public prints that a child lying upon the mother's lap caught a falling drop upon its lip from the mother's pipe, causing death in a few hours. A celebrated physician has enumerated near seventy diseases attributable to the use of tobacco. But laying aside all these as minor considerations let us look at the social aspect of this habit. What right have you to indulge in a habit that interferes with your neighbor's comfort! Certainly the most vile and disgusting smell that ever saluted human nostrils is produced by tobacco smokers. Why the very pores of your flesh, as well as the garments worn, are literally saturated with the poisonous fumes. My sister, while you are poisoning the atmosphere around you, that your innocent babe must inhale into its tender lungs, do you think you are acting in accordance with the Apostles' command? Think, will you, while Mary anointed the feet of her blessed Master, did the sickening fumes of a pipe mingle with the pleasant odor of the ointment? My brother, while your jaws are now distended with the "quid," which you roll as a sweet morsel under the tongue, and while your face is marked with little red lines of tobacco juice, do you suppose that Jesus would have loved to have you recline upon his breast, as did the beloved John? "Well, I would quit the use of tobacco at once, if I could," says one. Now, for the sake of the dignity of man, and out of respect to God, please do not say that you cannot, but resolve that you will abandon it at once and forever. I was two years resisting the desire for it, but finally destroyed the appetite.

Brethren and sisters, what has been said was dictated by the desire to do you good, and now please accept the advice of your brother who wishes to see you in that kingdom where nothing impure or unclean shall find admittance. Yours, for holiness, J. F. WAGONER.

A PERSON, having the appearance of a gentleman, was recently using very profane language in one of the public rooms of a hotel in Baltimore; when he was told by the landlord that such language was very disagreeable there, but that there was a private room fitted up for a "swearing-room," where he might swear to his heart's content. The man took the rebuke kindly, and was heard to swear no more.



## Instruction for Unbelievers.

### The King of the Jews,

OR THE IMPENDING UNIVERSAL MONARCHY. A BRIEF STATEMENT OF  
"THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF  
JESUS CHRIST."

THAT Christ will be King of the Jews is still further evident from the style and language of Gabriel's message to Mary. Here, too, as in Micah, His humble birth and glorious reign are brought into remarkable and suggestive proximity, as if the Lord would thereby teach us that the one event must be inseparably connected with the other in our faith. We have the example of *Angels and Prophets* for speaking of His reign when we speak of His birth. God has herein joined together what the Scriptures teach concerning these two events; and "what God hath joined together, let not man put asunder." That cannot be the whole Gospel therefore, which leaves out either the doctrine concerning His birth, or that concerning His reign. The truths which the Bible reveals on *both* of these subjects are essential items in the Christian's faith. Gabriel told Mary that she should bring forth a son and call his name Jesus; "and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever." Luke i: 32, 33. The throne of David is therefore a *sure* gift to the blessed Jesus, for the Lord God, and not man, shall give it unto Him. No, He was to receive His cross, but not His crown, from the hands of man. That throne will also be a "*good and perfect gift*," altogether worthy of the Giver "with whom is no variableness, neither shadow of turning," Jas. i: 17.

In the same style with Gabriel the Prophet Isaiah says, "Unto us a *child is born*, unto us a Son is given . . . of the increase of His *government* and peace there shall be no end, upon the *throne of David*, and upon His *Kingdom*." Isa. ix: 6, 7.

What were Mary's ideas of His future reign, after hearing the words of Gabriel, and seeing the literal birth of her Son? Did she have any other idea than that according to His birth-right (Ezek. xxi: 27) He would at some day, reign at Jerusalem over the freed and restored tribes of Israel, on the re-established throne of David, but far more gloriously than David had ever done? Could she doubt the literal fulfillment of Gabriel's words; and that too after her kinsman Zechariah had been stricken dumb for doubting the literal fulfillment of what that angel had said? Luke i: 20. And reader, be sure that you do not doubt any of his words; all of which as he said "shall be fulfilled in their season." Her cousin Elizabeth did not doubt Gabriel's prophecy, for she said, "blessed is she that believed, for there shall be a *performance* of those things which were told her from the Lord." Luke i: 41, 45. This she said too by inspiration, being "filled with the Holy Ghost."

If I err then, let it be on the safe side. Let me err with Mary, Elizabeth, and such like. But were there any such like; did any one else have such ideas? Yes, about thirty years afterwards Nathaniel said, "Rabbi, thou art the Son of God," and immediately with this, showing that the two characters and offices are not at variance and incompatible, he said, "thou art the *King of Israel*." John i: 45. And did the Savior's answer indicate that any part of Nathaniel's confession was a heresy or false doctrine? No, but rather that it was a belief in Him, for He replied, "because I said unto thee, I saw thee under the fig tree *believest* thou? Thou shalt see greater things than these." Remember that our Lord, who knew the innermost thoughts of men, had just declared that Nathaniel was "an Israelite

indeed in whom was *no guile*." But if this faith that was in Nathaniel, had been a false doctrine, or a "carnal idea," this would have been very serious guile: and our Lord would not have said what He did. We learn from this, then, that His being the Son of God does not prevent His being King of Israel. The one office does not overshadow and extinguish the other, but both combine and centre in Christ. Indeed you cannot be truly said to believe in Christ, unless you believe in Him as combining in Himself *both* of these characters.

But Mary, Elizabeth, and Nathaniel, were not all who believed that He would reign over the Jews. The Disciples who had accompanied our Lord through all His ministry, having heard His teachings in private and public; and who were deemed by the Great Teacher Himself, worthy to go forth and *preach the Gospel, and work miracles*, said that they "trusted that it had been He which should have redeemed Israel." Luke ix: 2, 6; xxiv: 21. And at the last solemn interview, when their knowledge had been further increased by witnessing His resurrection, and by hearing Him for "forty days speaking of the things pertaining to the *Kingdom of God*," they enquired if He would at that time "restore again the Kingdom to Israel." Acts i: 6.

Could the restoration of the Kingdom to Israel be other than a weighty and important subject, when it was introduced upon so momentous and serious an occasion as this? And what was our Lord's reply to the Disciples on both these occasions? When they said that they "trusted that it had been He which should have redeemed Israel," did He reprove them for entertaining a foolish and carnal idea of His work? No, for the Prophets had plainly taught this doctrine, being themselves taught by "the spirit of Christ which was in them." 1 Pet. i: 11. Our Lord therefore reproves them, not for believing this much of what the Prophets have spoken, but for not believing "*all that the Prophets have spoken*." Luke xxiv: 25. They were very sad as they walked along and conversed together that day, because they regarded His death as the death of all their hopes about the redemption of Israel, for they failed to see that His death was a necessary prelude to that redemption, whether in a national sense from dispersion and oppression, or in an individual sense from sin and death. John xi: 50, 51, 52. Therefore, our Lord proceeds to impart to them something additional to what they already believed, and to give them a comprehensive and complete view of His work, for "beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself." He reconciled and harmonized these two events—His death and the redemption of Israel. He showed that there was no conflict between them. The Prophets had "testified beforehand the sufferings of Christ, and the glory that should follow," (or the glories following—*τας μετα ταυτα δοξας*) 1 Pet. i: 11. But the Disciples, while they delighted in believing such descriptions of those glories as predicted His glorious reign on the throne of David in Jerusalem, over their restored nation, and over all nations, "from sea to sea, and from the river to the ends of the earth," (Isa. ix: 6, 7; xxiv: 23; Micah iv: 1, 2; Psa. lxxii;) were yet slow to believe what they had said about His sufferings; as for instance, to begin at Moses, that the serpent should "bruise his heel;" that His murderers should part His garments among them; and that He should be brought as a lamb to the slaughter, and pierced with a spear on the cross. Gen. iii: 15; Psa. xxii: 18; Isa. liii: 7; Zech. xii: 10.

All of them doubtless had somewhat the same thoughts as Peter, who said "be it far from thee Lord, this shall not be unto thee." Matt. xvi: 23. They would not fully grasp the *two ideas*—the *sufferings* and the *glories*; or as Paul briefly expresses it, "*Christ crucified*." These two last words comprehend in its length, breadth and fulness, the whole glorious Gospel; and yet it was "unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and

the wisdom of God," 1 Cor. i: 23, 24 and just as some of the Jews stumbled at what the Prophets had spoken concerning "the sufferings of Christ," so do some of the Gentiles now stumble at what they have spoken concerning "the glories following;" such as His coming to earth again, and reigning on His father David's throne over all the nations of the earth; and finally obtaining a complete triumph in all the world, over sin and sinners in every form. And whether ancient Jews or modern Gentiles, all who stumble at what the Holy Scriptures teach concerning either of these parts of the Gospel, merit the same rebuke—"O, fools, and slow of heart to believe *all* that the Prophets have spoken." And why should we interpret all those prophecies which speak of the sufferings literally, and all those which speak of the glories figuratively? Surely the manner in which the prophecies have been fulfilled in regard to His sufferings, ought to afford a clue to the manner in which the others will be fulfilled in regard to His glories.

Our Lord was nailed to a material cross, and will reign on a material throne, for His body lost none of its substantial reality by His crucifixion and resurrection; for He said *handle me and see*; for a spirit (in the sense of a phantom) hath not *flesh and bones* as ye see me have. Luke xxiv: 39. The disciples "did eat and drink with Him after He rose from the dead." Acts x: 41. It is true, that He is called "Spirit," (1 Cor. xv: 45; 2 Cor. iii: 8, 12,) but the result of these two truths harmonized brings us to the conclusion that His is a *Spirit-body*. In other words, that it is not at all "immaterial," but rather the most exalted, refined, purified and imperishable form and manifestation of what human philosophy has very vaguely styled "matter." The Angels have material, though holy and imperishable Spirit-bodies, for they ate food with Abraham, and the manna in the wilderness is called "Angel's food." Gen. xviii: 8; Psa. lxxviii: 25. The Saints in their resurrected and glorified condition will also have bodies just as tangible and material as that of their Lord, and capable of eating and drinking with Him in His Kingdom, for "when we see Him, we shall be like Him," and He will "change our vile bodies that they may be fashioned like unto His glorious body." Luke xxii: 30; 1 John iii: 2; Phil. iii: 21.

The Episcopal creed seems to affirm materiality, in some sense, of both the Father and the Son, when it says that the Son is "of one *substance* with the Father."

We say then, that our Lord with divine wisdom swept over the pages of Holy Writ, and gathered into one crucible the all-harmonious and golden truths concerning Himself. And this He did in such a masterly and glowing manner, that though they did not know Him at the time, and regarded Him as a mere traveling acquaintance, yet their hearts burned within them as He thus talked with them by the way, and opened to them the Scriptures. And these were none but the Old Testament Scriptures, which are as capable now as they were then, if rightly interpreted, of making the heart glow with raptures of hope and admiration.

The two disciples, walking to Emmaus, were right therefore in trusting that it was the purpose of Christ to redeem Israel in a national sense; but they were wrong in allowing themselves, through weakness of faith, to suppose that His crucifixion had frustrated that purpose; as if the rebellion of man could defeat the decree of the Almighty. Many infants and adults have been put to death for having a better right to the throne than the monarch then occupying it; and this of course forever frustrated the claims of the murdered ones. But can it defeat the claims of Christ, whose death was but temporary, "because it was not possible that He should be holden of it?" Acts ii. 24. His claim and right too, Angels and Prophets have repeatedly declared, saying, "the Lord God *shall give* unto Him the throne of His father David;" and "He *shall rule* my people Israel;" and again, "I *will give* it Him." Luke i: 32; Matt. ii: 6; Ezek. xxi: 27

Ah no, there is nothing in all the power of man to defeat these Divine decrees; for if man can break the covenant of day and of night, "that there should not be day and night in their season;" then they may break the covenant with David which guarantees that Christ shall sit upon his throne. Jer. xxxiii: 20, 21, 26; Acts ii: 30; 2 Sam. vii: 12, 13.

It is a frequent assertion of some preachers, that the Apostles, until the day of Pentecost, were ignorant of the nature of Christ's Kingdom. But all who make this charge against the Apostles show their own ignorance of the nature of that Kingdom. Had not the Apostles, before Pentecost, been sent by our Lord Himself, "to preach the Kingdom of God?" And had He not told them that it was given to them "to know the *mysteries* of the Kingdom of God?" Luke viii: 10; ix: 2. If He had been as fallible as the modern "Theological Colleges" which profess to "prepare young men for the ministry," He might indeed have sent out preachers not sufficiently instructed and qualified for the work; but this is not to be supposed of our Lord.

It is greatly depreciating the mental powers of the Apostles, and to some extent the capacity of the great Teacher to make Himself understood, to say that after all they had heard Him say about His Kingdom, and after being themselves sent to teach others concerning it, and being taught the doctrine concerning it for forty days subsequent to His resurrection, they were yet ignorant of the nature of that Kingdom. When they said, "Lord, wilt thou at this time restore again the Kingdom to Israel," our Lord did not tell them that after all they had seen and heard they yet had false and carnal ideas about His Kingdom. He rather sanctioned their belief in that restoration by making it, as it were, merely a question of time, saying, "It is not for you to know the *times and seasons* which the Father hath put in His own power," Acts i: 7.

As we have noticed, the disciples before the crucifixion, entertained the hope that our Lord was the one who would redeem Israel, but with His death that hope itself seemed to die; we must understand therefore that when Peter says, "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," he is alluding to the *same* hope which they had before He was crucified; and that this hope, so far from being dispelled as a delusion by His resurrection and subsequent events, was rather *renewed* and *revived* within them. And when he proceeds thus, "To an inheritance incorruptible, undefiled, and that fadeth not away:" we perceive that this hope is not confined to the narrow limits of temporal prosperity, but involves eternal and heavenly blessings; even the things guaranteed in "the promise made of God" unto the fathers. Taking this intelligent view of what hoping for the redemption of Israel embraces and involves, we can understand Paul, who, when taken prisoner in the full ardor of Christian warfare, said, "For the hope of Israel I am bound with this chain." 1 Pet. i: 3; Acts xxvi: 6; xxviii: 20.

The title "King of the Jews" is not an empty title, such as "King of England" would be if applied by the French emperor to his son without the power of making it a good one by actually placing him over the English as their king. No, our Lord Jesus has a Father able to make good all of His claims and titles. He is able to make His Son *de facto* King of the Jews, by seating Him on the throne of David over that restored and submissive nation, and over *all* nations; for "of the *increase* of His government there shall be no end." The zeal of the Lord of hosts will perform this. Isa. ix: 6, 7. We are not to suppose, however, that the reigning of Christ on the throne of David, will be in such a manner as to in any way lessen His dignity. His enthronement and reign, though on earth, will nevertheless be ineffably glorious and exalted; suitable to the divine nature and attributes of the Son of God, of the immortalized saints, and of the ever-glorious angels that will sur-

round His throne. In comparison with "the glories" and splendors of His court, all the highest pomp and wealth of mortal monarchs will be inexpressibly mean, abject and contemptible.

That our Lord is to be the King of the Jews is not only implied by this title itself, which, like all of His names and titles, has a "for" or "because" in its origin; (Matt. i: 21;) but it is also taught by the incident recorded in Matt. xxi: 5, where these words of the prophet are applied to Him, "Tell ye the daughter of Zion, behold *thy King* cometh unto thee." The daughter of Zion in this place can mean nothing but the Jewish nation. It is a form of speech of frequent occurrence in the prophets. Thus the Babylonish nation is called "the daughter of Babylon." Zech. ii: 7. Babylon being the capital city of that nation.

And will He indeed, as His title implies, reign over the whole Jewish nation? Undoubtedly, for He said to His disciples, "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: 30. And again, "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: 28.

We learn from this that the Apostles are to sit on *thrones* in a *kingdom*, and they will therefore unite in themselves the two offices of subordinate *kings* and *judges*. But in order to reign over and judge the twelve tribes of Israel, those tribes must be restored to their own land, and become *one nation* there, according to Ezekiel xxxvii: 15-25. "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. ....And I will make them *one nation* in the land upon the mountains of Israel; and one King shall be King to them all; and they shall be no more two nations, neither shall they be divided into *two* kingdoms any more at all. ....Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwellingplaces wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. ....And DAVID my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes to do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt: and they shall dwell therein, even they, and their children, and their children's children, forever: and my servant DAVID shall be their prince forever."

Our Lord said, "*All things must be fulfilled* which were written in the law of Moses, in the Prophets, and in the Psalms concerning me." Luke xxiv: 44. And this explicit prophecy is a part of the "all things," but it has never yet been fulfilled, for long after David's death it says, "My servant David shall be King over them." The David here spoken of is Christ; and thus Matthew Henry's Commentary says, "This can be no other than Christ, of whom it was said when He was born into the world, 'He shall reign over the house of Jacob forever.' Luke i: 33." Thomas Scott says, "They were never governed as one nation by any king to whom the name of David could properly be given, from the time of the captivity to the coming of Christ, who is several times called David."

It is said to be a fact without a parallel, either in ancient or modern history, that the kings of Judah, descended from David, succeeded one another in an unbroken line of eighteen generations. And it is another remarkable fact, which must have been supernaturally brought about, that not one of these descendants ever bore the name of David, the first king of their dynasty. No such name as David appears a second time in all the royal genealogy given by Matthew and Luke. And how different it has been with all other king-

doms, ancient and modern, even when the succession was not by family descent! Thus the name Pharaoh was borne by many kings of Egypt; and it seems to have been the same with the name of Nebuchadnezzar among the Babylonians. Among the Romans there were twelve Cesars; and modern Europe has had Louis XIV, Charles XII. and Henry VIII.

But in that long and unbroken line of genealogically related Jewish kings, not one of them was called David. This name seems to have been miraculously reserved and preserved sacred for Christ. He is the last David as he is "the last Adam." 1 Cor. xv: 45. The name David is appropriate to Him peculiarly, as it means the BELOVED. Also, because He is the "Root" as well as the "Offspring" of David, (Rev. xxii: 16,) and the only one in whom the covenant made with David will find its complete and glorious fulfilment. And the royalty of Christ, to be manifested at His second coming, will be just as superior to that of the mortal David in the past, as His headship over the new creation or re-generation will be to that of the mortal Adam: "That in all things he might have the pre-eminence." Col. i: 18.

WILEY JONES.

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[Communicated for the Herald.]

### Born of the Spirit.

"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John iii: 5.

How many there are among the various sects throughout Christendom, to-day, who ignorantly teach and believe that they are born both of water and of the Spirit, claiming that they have the Holy Spirit, which the Apostles teach was given as an "earnest of the Spirit" or life to come. Many of these professors of religion with whom I have conversed, (one a brother according to the flesh,) claim that at baptism the Holy Spirit was imparted unto them, and that it continues to remain with them, and guide them through life, and to heaven, or God's "Upper Kingdom," at death. Others claim to be "born of the Spirit," and yet I find them to be human beings like myself, who are only able to traverse this mundane sphere, and to be seen of men, mortal in their natures, dying, for "there is one event to all," viz: death. Yet we are taught in our text that we must "be born of water and of the Spirit" ere we "can see" or "enter the Kingdom of God." Now we believe "that which is born of the flesh is flesh; and that which is born of the Spirit is Spirit." We know that we are "born of the flesh," and are "flesh and blood," which cannot in this state or condition, enter the "Kingdom of God." But we do not yet claim to be "born of the Spirit," for "the wind bloweth where it listeth, (or will,) 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." But we know and believe, that we "are of the seed of Abraham, and heirs according to the promise," made unto him, (Gal. iii: 29; Gen. xiii: 14-18,) and "joint-heirs with Christ," to the "throne of David." Rom. viii: 17; Luke i: 32, 33. In short, we as the "Ecclesia," or "called-out of God," "have received the Faith by hearing, and hearing by the Word of God," which we have searched for ourselves, and are "rooted and grounded in the Faith," the same

One Faith, which was "once delivered unto the Saints." We have believed and were baptized into Christ, in the likeness of His death, burial and resurrection; and are therefore "born of water." Our citizenship being enrolled in heaven, from whence we also look for the Savior who shall change our vile bodies (or natures) and fashion them like Christ, unto His glorious body." Phil. iii: 20, 21.

At that glorious epoch of time, "When the Son of man shall come in His glory, and all the holy angels with him," Matt. xxv: 31; xix: 28, at that time we hope to receive our reward, Eternal Life, and God's Kingdom. Then do we expect to "be born of the Spirit," made like unto the "Son of God," for "we shall see Him as He is, and be like Him." Glorious assurance. 1 John, iii: 2.

Those of us who are dead or sleep in Jesus will God bring with Jesus, through the resurrection to Eternal Life, and "we which are alive and remain unto the coming of the Lord, shall be changed, in a moment, in the twinkling of an eye," "and be caught away in clouds to meet the Lord in the air, and so shall we ever be with the Lord." It is then, when Jesus comes, dear reader: and not before, that we shall "be born of the Spirit," if we shall have proved ourselves worthy of that age and the resurrection from the dead. Then we shall be able to appear and disappear, like the wind that bloweth, "so is every one that is born of the Spirit." Then as sons and daughters of God we shall be associated with Christ upon His throne, (Rev. iii: 21.) and shall "reign as Kings and Priests upon the earth." (Rev. v: 10.)

Oh! kind brother, these good prospects and future glories should buoy up our minds with hope and impel us onward toward the mark of our high calling,—the kingdom of God. Delightful meditations to me, but I await his coming when everything will be made manifest.

JOSIAH M. FIKE.

[SELECTED.]

"Never Die."

"AND whosoever liveth and believeth in me shall never die. Believest thou this?" John xi: 26.

In order to understand this verse, we need to read the three that precede it, as follows: "Jesus saith unto her (Martha) thy brother (Lazarus) shall rise again. Martha saith unto Him, I know that he 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, though he were dead (like Lazarus) yet shall he live" (in the resurrection at the last day).

But how will it be with those who will be alive at that time, and believe in Christ? Must they die, and remain dead for a short time, and then be raised from the dead? Jesus settles this question by the next verse: "And whosoever liveth and believeth in me [at the time when he shall raise the dead believers,] shall never die. Believest

thou this?" This was something new to Martha, that there would be some who would *never* die. Paul repeats this doctrine in 1 Cor. xv : 51—"Behold, I show you a mystery ; we shall not all sleep," i. e. die. He then goes on to say that those Christians who are alive when "the trumpet shall sound, and the dead shall be raised," will "be changed in a moment, in the twinkling of an eye, at the last trump ;" hence, as Jesus says, *they* shall never die."

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## Miscellaneous.

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[Communicated for the Herald.]  
Notes by the Way.

ALLOW me to submit to the "Household of Faith" a short report of a few meetings which circumstances have compelled me to hold in your State.

My business calling me to Illinois in September last, Providence (or accident which?) directed my steps to a neighborhood about four miles west of East Plum River, Stephenson Co., where, unknown to me, a handful of brethren reside. By invitation, I spoke in the beautiful new stone chapel, on Sunday morning and afternoon, of October tenth. Wishing to spend a little time in the place, I yielded to the general wish to hear more, and spoke again Monday night, when the interest still increasing, I followed it up the remainder of the week, closing on Sunday night. There seemed to be an insatiable thirst for the "water of life," and great eagerness to hear. I delivered eleven discourses in eight days, and forced myself from them with much regret. I do not know that I shall ever see their faces again, but I know that God will care for the seed sown, and bless it with at least some fruit. I could not but remark the silent, yet powerful influence for good exerted by a well-ordered life. The chief pillar and support of the truth, in that neighborhood, is an excellent old man whose favored guest I was, against whom no dog can wag his tongue. I sensibly felt the powerful support of his influence.

It is a matter of deep regret that no one could follow up the interest around there. The calls of business were inexorable, and I was forced away ; but do not despair of some fruit. Paul may plant, and Apollos water, but it is God alone who giveth the increase, and He will not permit His Word to return to Him void. I see from the HERALD that Brother J. M. Stephenson has spoken there once since, with much interest, and I am encouraged to hope for good results.

On Thursday night, October twenty-first, I spoke in the Baptist Church, at Lanark, and followed it up during the week, closing Sunday afternoon. The congregations were small. The popular churches are strong, and their bigotry and prejudice immense. Christ has a few names, however, even in Lanark. The truth is aggressive and we



may hope that the war which brethren are determined to wage there against the self-styled Christianity of the day, will ultimate in victory in many cases. The few names there are a terror to the adversary. I am very sorry to know that Brother Stouffer is about to leave them for another field. The truth will lose a powerful auxiliary in Lanark, but gain another in DesMoines.

But enough for the present. I will give you in my next an account of further labors, in Albany, Ill., and elsewhere.

Yours Fraternally, in the Unit Hope, TRAVELER.

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[Communicated to the Herald.]

That same Jesus.

No other name under heaven given amongst men, sounds so sweet in a believer's ear, as the name of Jesus. He is the chief amongst ten thousand, the altogether lovely. The very thought that He is soon coming again, "that same Jesus," is the best hope and joy of His bride the church. Long has she waited, longed for, and prayed, "come Lord Jesus, come quickly." Not another, but "that same Jesus," that John loved and Peter denied. Was Peter infallible then, as his boasting successors pretend to be now?

The same eyes that wept over Jerusalem: the same hands and feet, with the indelible marks of the nails that transfixed Him to the cross. No longer, indeed, the man of sorrows, acquainted with grief—but now crowned with glory and beauty, as seen on the mount of Transfiguration. Yet "that same Jesus," as full of love, mercy, and pity—the same yesterday, to-day and for ever. Yes, He will come again; not to suffer but to reign; the righteous Judge and King, on the throne of his father David; in whom, as the promised seed of Abraham, all nations are to be blessed; not burned up and utterly destroyed. His enemies, those that will not that He should reign over them—those who despise and reject Him—those who have the mark of the beast, and submit to the reign of Antichrist, and the Man of Sin; all these will utterly perish in their own corruption.

"That same Jesus;" shall we see Him with these eyes? Shall we clasp Him with these hands? Not, indeed, feeble and trembling, with the infirmities of age, but strong with immortal vigor. Mary was not permitted to touch him, before He ascended to His Father, to receive His kingdom. But when this same Jesus comes again in power and glory, Mary and all his loved ones will feel the pressure of His hands, and hear the sweet invitation "come ye blessed of my Father, inherit the kingdom prepared for you,"—"enter ye into the joy of your Lord." This will be a real, tangible embrace; no phantom ghosts, without parts or passions; floating in unlimited space; the heathenish dream of ancient and modern spiritualists. "That same Jesus" is the bread of life—No life but by union to Him, as the head to the members. As by union to the first Adam, all are subject to death, so all united to the second Adam, will be made alive at the resurrection of the just.

"When He who is our life shall appear, then shall we also appear with him." "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live, (at the resurrection) and he that liveth and believeth in me (in that day) shall never die." This same Jesus is all in all—the alpha and omega to those who thus believe in Him—more than he ever can be to those who boast of immortality independent of Him? He is not their life giver.

J. PARRY.

[Communicated for the Herald.]

### The Wheat.

BROTHER WILSON:—Interested indeed was I in reading the extract from the letter of the "Sister of the South," and your remarks. (Herald, Feb. 15, 1870.) The inconsistencies complained of are often seen by outsiders, and if they are disgusted, what wonder?

There has been much talk among us about "intelligence," and I am not going to underrate intelligence, for an understanding mind is essential. You hit the nail on the head, however, when you say that the religion of the persons described is "too little of the heart." Yes, indeed. Do these selfish, covetous persons, expect to be accepted by Christ? If they do, they will be awfully disappointed. God abhorreth the covetous; they are idolators. They are wells without water; trees twice dead; pernicious in example; eye-sores to the devoted few. If they think they are not *real*, they are mistaken. We can *know* some things, though we are not to *judge*. So we know trees by their fruits. The plain language of Psa. xv. and many parts of the Word besides, are easily understood: and if a man or woman professing the faith, breaks his or her word; hoards up riches; grudges a meal to one owned as brother or sister; thinks it much to part with a dollar, but if parted with, blazes the enormous gift abroad, telling how much he or she has done; circulates a damaging report without being half acquainted with the facts; we know that these persons are not the *wheat*. The true servant of Christ may give according to his means a hundred times as much as the hypocrite, and say not a word about it. But should the devoted one through impaired health, or other adversity, himself need aid, he would be more likely to meet with abuse from the empty professor, than ought else. How often does the stingy, ignoble soul, seek to hide his deformity by berating others! Only for a while, however, will this go on; the day will declare the right.

To the poor, sincere, persevering disciple, I will say, do not be discouraged. You may be tempted to think that you suffer more than your share. You may view your trials peculiar, and ask yourself, was any one ever afflicted as I? Believe me, brother or sister, yours is not the bitterest cup. Did you know half what some have suffered, year after year, you would be relieved in your mind. Hope against hope; never, never despair, tried, yet precious one. In a while you will bless God for your experience: it will enrich you exceedingly.

UNUS.

[SELECTED.]

## The word "Selah."

THE translators of the Bible have left the word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind.

The Targums, and most of the Jewish commentators, give to the word the meaning of eternally, forever. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rythmical note. Herder regards it as indicating a change of tone; Matheson as a musical note, equivalent, perhaps, to the word repeat. According to Luther and others, it means silence! Gesenius explains it to mean: "Let the instruments play and the singers stop." Woehler regards it as equivalent to *sursum corda*—up my soul!

Sommer, after examining all of the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" or "Awake, Jehovah!" and the like, still earnest addresses to God that he would remember and hear, etc. The word itself he regards as indicating a blast of trumpets by the priests. Selah, he thinks an abridged expression used for Higgaiion Selah—Higgaiion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.—*Bibliotheca Sacra*.

[SELECTED.]

## Camel and Needle's Eye.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. xix: 24.

THIS passage of Scripture has been very perplexing to many. Some have thought it should read *cable* instead of camel; because it is impossible to get a camel through the eye of a needle used for sewing purposes. But we have never heard of a needle large enough for the use of a cable as a thread; besides one could not well sew with a cable, if he had a needle of sufficient size. This whole matter is very plain and forcible, when the facts are known.

In eastern cities, in their large gates, or by their sides, are small ones, for foot passengers, called "needle's eyes." They are too small for the passage of a loaded camel. When it becomes necessary to take one through the "needle's eye," he kneels down, his load is taken off, and he then walks through on his knees. This is the way to get rich men into the kingdom. Let them unload their riches, by giving to the poor, humble themselves upon their knees in prayer, and not feel

above God's poor saints; then they may go into the kingdom; but it is easier to get "a camel to go through the eye of a needle," than to persuade a rich man to humble himself sufficiently to be a christian. Lady Duff Gordon writes from Cairo, "Yesterday, I saw a camel go through the eye of a needle—that is, the low-arched door of an enclosure. He must kneel, and bow his head to creep through."

It is rare that rich men will thus humble themselves; hence but few of them will be saved.

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[Communicated for the Herald.]

#### Positive and Inferential Proof.

It is a fixed rule in courts of justice that where there is no positive and direct testimony, then that which is circumstantial and inferential must decide the case; but where there is positive and direct testimony, then that which is circumstantial and inferential must be set aside. The same rule holds good in the litigation of Divine law.

Daniel (xii : 2,) gives positive and direct testimony that the wicked will be raised. The Lord Messiah (John v : 29) is equally positive. Paul, (Acts xxiv : 14) declares that they will be raised. John (Rev. xx : 12-15) tells us that in the second resurrection, there will be a class whose names was not written in the Book of Life. These will suffer the penalty of the second death, from which the righteous are exempt. How they can suffer the second death without being released from the first death we are at a loss to imagine unless we allow circumstantial and inferential testimony to set aside that which is positive and direct. \* \* \*

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[Communicated for the Herald.]

#### The Minor Prophets.

In a number of the "Advent Christian Times," I saw the following:

Once, in a discussion of some point of Advent doctrine, a brother remarked 'Malachi says,' and then quoted the passage he desired to cite. Oh! said his opponent, 'Malachi is only *one of the minor Prophets* anyway!' Evidently the *minor Prophets* were small affairs in his eyes, and their opinions or statements of but little account.

Would that the Editor of the "Times" believed all the "statements" of both minor and greater Prophets! These holy men give us no "opinions."  
H. H.

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THE "Congregationalist" strongly condemns the course of Henry Ward Beecher and his church in so modifying their policy as to admit Unitarians and Universalists to their fellowship. The editor is reminded of a man who professed to be converted, and his charity so wonderfully enlarged that, in describing the change, he said: "Once I cared for neither God nor devil, and now I loves 'em both alike."

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 Books and Periodicals.
 

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"THE KINGDOM OF HEAVEN UPON THE EARTH, as revealed in the Holy Scriptures. Compiled and published by the Anchor Brethren." This is a book of 140 pages, and is wholly devoted, (judging from the table of contents,) to the elucidation of the things concerning the Kingdom of God. We have not had time to read it through, but as far as we have examined it, we pronounce it a clear and truthful exposition of the Scriptural doctrine of Christ's reign upon the earth. As to who its publishers "the Anchor Brethren" are, we know not, but if the balance of the doctrines they teach are as Scriptural as that of the Kingdom, we do not see any material difference between them and ourselves. We should be glad to hear further from them. The book alluded to can be had for twenty-five cents, or five copies for one dollar, by addressing "Anchor Brethren, Box 9, Centerville, Appanoose Co., Iowa."

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"THE TECHNOLOGIST, especially devoted to Engineering, Manufacturing and Building." We have received the March number of this monthly, and must say that it surpasses anything of the kind we have ever seen. Its Mechanical execution is superb, and its contents are splendid. No pains or expense appears to be spared in its production, and we predict for it a successful career, if it once comes to the notice of parties interested in the matters treated of, they cannot dispense with it. Address The Industrial Publication Co., 176 Broadway, New York. \$2.00 per year. Single copy 20 cents.

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"GOOD WORDS. A monthly magazine of Literature, Science, Art, and Travel. Profusely Illustrated." Yearly subscription \$2.75. Single copies 25 cents. Or with Sunday Magazine \$5.00. Like the one last named, this is an English magazine of great merit. Its writers are truly able, and a collection of information on subjects of interest is here given, that no one should be deprived of. Address J. B. Lippincott and Co., Philadelphia, or call on your newsdealers.

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"PHRENOLOGICAL JOURNAL AND PACKARD'S MONTHLY." We have before spoken of the value of the Phrenological Journal, and now are called upon to notice the merging of Packard's Monthly Magazine with it, thus forming a combination which adds value to a magazine already valuable. Those who can read it a year and not get value received must be exceedingly dull. Price \$3.00. Address, S. R. Wells, 389 Broadway, New York.

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"AMERICAN ARTIZAN. A Weekly Journal of Arts, Mechanics, Manufactures, Engineering, Chemistry, Inventions and Patents." In its line, this paper cannot be dispensed with. Its value to the artisan and mechanic is not to be estimated, and its low price, two dollars a year, brings it within the reach of all. Address Brown, Coombs and Co., 189 Broadway, New York.

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THE SUNDAY MAGAZINE. The interest attaching to the contents of this monthly magazine does not abate as it advances, but rather increases. Some of its articles are worth many times the price of subscription. Price \$3.00 per year, or thirty cents for single number. To be had of all newsdealers, or by addressing J. B. Lippincott and Co., 715 and 717 Market street. Philadelphia.

## Poetry.

## IN THE MORNING.

SELECTED BY MISS E. BEARDSLEY.

I shall know thee in the morning,  
 When Jesus calls His own ;  
 In the resurrection morning,  
 When our heavenly joys are won ;  
 On the right hand where they gather,  
 Who are fitted for the prize ;  
 I shall know thee in the morning,  
 When all the Saints arise.

I shall see thee in the morning,  
 When the stream of life runs fair,  
 Where the sunlight gilds the mountain,  
 And music fills the air ;  
 Where the flower-decked arbors lavish  
 Their odors fresh and free,  
 I shall meet thee in the morning  
 Of a bright eternity.

I shall see thee in the morning  
 Of heaven's eternal light,  
 Where the Saints of every nation  
 Are robed in changeless white ;  
 With Jesus and His angels,  
 The glad hosts of the skies,  
 I shall see thee in the morning,  
 When all the Saints arise.

I shall join thee in the morning,  
 Where partings never come,  
 Where those we've loved in Jesus,  
 Forever are at home.  
 We'll range the plains together,  
 And joy in bliss untold ;  
 I shall join thee in the morning  
 When the streets are paved with gold.

I shall greet thee in the morning,  
 Where sainted ones all meet ;  
 Within those walls of jasper  
 We'll bow at Jesus' feet.  
 Where every singing seraph  
 His harp of glory tries ;  
 I shall greet thee in the morning,  
 When all the Saints arise.

I shall know thee in the morning,  
 With the waking sainted dead,  
 Cheered by the gladsome presence  
 Of Christ our living Head ;  
 Arrayed in robes of brightness,  
 Exultant for the prize :  
 I shall know thee in the morning,  
 When all the Saints arise.

PREACH the Word ; be instant in season and out of season ; reprove, rebuke, exhort with all long suffering and doctrine ; for the time will come when they will not endure sound doctrine, for after their own lusts shall they 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 : 2-4

Hold fast the faithful Word as ye have been taught, that ye may be able by sound doctrine, both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers whose mouths must be stopped. Titus 1 : 9, 10.

## Died,

At Woodstock, March 18, 1870, of Dropsy, JOHN T. MANSFIELD, in the thirty-seventh year of his age.

Brother John was a true man of generous impulses, and a consistent believer of the Gospel. He leaves a wife and five children to mourn his loss. The undersigned preached the funeral sermon to a very large audience from Job xiv : 14. May we meet him in the bright hereafter.

H. V. REED.

# THE HERALD

OF

# The Coming Kingdom.

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No. 9.

MAY 1, 1870.

VOL. III.

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## Editorial.

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### "Given up Trying."

THE following communication was received a short time since from a subscriber in Wisconsin, whom some kind brother or sister has been pleased to supply with the HERALD and tracts, hoping perhaps for his or her enlightenment. We know not whether the writer is male or female, but judging from the hand-writing we should think the latter.

NEAR JANESVILLE, March 7, 1870.

THOMAS WILSON, Esq.: *Dear Sir* : Your favor of Feb. 17 is received. I know not to whom I am indebted for the "HERALD OF THE COMING KINGDOM," and sundry other documents peculiar to your faith. I have read them more as a matter of *curiosity* than *interest*. I think it is well for us to hear, read, and understand the "*why and wherefore*" of all the different "faiths" or "isms" in the world, and even then it is very hard for me to solve many of the knotty problems in theology. In fact, I have long since given up *trying*. I cherish a kind fraternal feeling for *honest well-meaning* people, and although I cannot adopt all their *wild* notions, I get some *good* from *all*. So I feel about you, and most of your ideas and notions. I have charity for you, but not a particle of *faith* in your theology. In fact, I think if you would leave the "Jew question," the "*mortality* of man," the "dissolving of the elements," etc., to be settled by "Him who doeth all things well," and turn your time and talents to subjects we can all understand,—such as the principles of the "great commandment," and "*teach and persuade*" men to "love God, because He first loved us," and to love and be kind and good to each other, I think the world would be better for your having lived in it.

When you conclude to do this, you may "count on me" as a regular subscriber, and until then, please excuse me.

Very truly and fraternally, yours, etc.,

W. A. WEBSTER.

We do not wonder at the conclusion arrived at by the writer of the foregoing, but feel sorry that she should be so hasty in her condemna-

tion of what she is pleased to term "your theology." She declares that she has charity for us, but not a particle of faith in our theology. She thinks "it is well for us to hear, read, and understand the why and wherefore of all the different faiths or isms in the world." Seeing that she has condemned our faith, are we therefore to conclude that she does so understandingly? Has she "heard, read, and understood" the why and wherefore of it? We think not. She may have acquainted herself with the views we teach, but not with the "why and wherefore." If she had only patiently investigated them, Bible in hand, with a determination of knowing *why* we thus taught, and *wherefore* we reached such conclusions, she would never have advised us to leave "the Jew question, the mortality of man, and the dissolving of the elements, to be settled by Him who doeth all things well." He has already settled all these subjects, and delivered them in full to us, through the mouth of inspired men for our acceptance. If we reject His testimony how can we hope for salvation at His hands? God does not propose to save those who will not be saved by the plan He has made known. If men erect standards of their own, and trust in them for salvation, they must not be disappointed when they find a humble few saved who were willing to take God at His word, and they themselves lost. God's plan is simple—easy of comprehension—and perfectly reasonable and harmonious. To leave the mortality of man out of the plan would be to admit the truth of the opposite theory, that man is immortal. This we cannot do, because it is purely a lie—an invention of the devil, and directly opposed to God's teaching. God's simple plan is to save dying men—men who are mortal. If they were immortal they would be deathless, and would not need salvation. To talk of a man inside of us that is immortal, and needs salvation from *spiritual* death, is to talk of something never seen, felt, smelt, or heard—something that does not exist, and concerning which the Bible is as silent as the grave. Heathen philosophers, it is true, have taught such a doctrine, but are we to accept their dark and wild speculations in preference to the clear and consistent teaching of God Himself? Others may, but we cannot.

Again, to leave the "Jew question" out of the plan would be a fatal step. Perhaps our correspondent forgets that Jesus declared that "salvation is of the Jews." All the promises of the incorruptible inheritance belong to Jews. As Gentiles we can only obtain a share in them by becoming engrafted upon Jewish stock, by adoption into the Jewish family. Just as long as we remain outside of this relationship we are denominated by the Apostle Paul, "aliens to the commonwealth of Israel, and strangers to the covenants of promise." All such are excluded from any participation in the promises. Unless we become "Abraham's seed" we cannot "be heirs according to the promise." As well might we claim an heirship to the estates of Victoria, Queen of Great Britain, without first being adopted into her family, as to claim a share in the promises made to the Jewish fathers, without first being adopted into their family according to the plan devised by



God Himself. The whole system from beginning to end is essentially Jewish. All who "leave the Jew question for settlement by Him who doeth all things well," will find to their chagrin, that He settled it some time since by promising the territory of the future everlasting inheritance to Abraham and his Seed, and that He provided Jesus, a Jew, to sit on His father David's (another Jew) throne, and to gather together the Jewish people from all parts of the earth, for the purpose of establishing a Jewish kingdom in the land of the Jews (Palestine.) All the redeemed ones—the saints—being of Abrahamic origin, and having become such through a reception of the Abrahamic faith, will rule the world in righteousness, subduing, in conjunction with the great King of the Jews, all nations to the authority of God. Such is a brief outline of the plan of God, and it is clearly Jewish from first to last. Of course, if we expected, as many do, to float off to some unknown region, with dark and unknown prospects as to what our future destiny would be, we should have no interest in the "Jew question." We might then read articles concerning it "more as a matter of *curiosity* than interest." But when we find that there is no salvation according to God's revealed plan, outside of the Jews, then it assumes an importance that elevates it above a mere *curiosity*."

Our correspondent has erected a standard of acceptance which does not take hold of faith. It simply requires men to "be good to each other," etc. Now it is not natural to be good. Men are prone to evil. The natural desires of the flesh call for a gratification of its lusts. Hence, if we undertake the great and superhuman task of turning men from the service of their natural instincts and passions to the service of God, we must be able to present some motive that will induce them to make the change. There are many such motives presented in these days, such as a "title to mansions in the skies," a golden harp and golden crown, and an eternity of song in the presence of God and the Lamb. Others seek to compel obedience through fear. Such picture the dreadful torments that the culprit will be compelled to endure in the black depths of hell. They become so vivid in description that we might almost imagine that they had resided there awhile, so full of details are they. But these are all man-made motives. All who cherish such hopes, or are governed by such fears, will never realize their fulfillment. God's plan of salvation presents no such motives. The motives of the Gospel are far more reasonable, beautiful, and perfect. They are such as take hold of the affections and link them with the Father above, and never will the man or woman who is governed by them be disappointed, but will assuredly realize in full fruition the joys promised.

We cannot see, therefore, what prospects of success we should have, were we to adopt the suggestion of our correspondent, and call on men to be good, and sacrifice the pleasures of this life, unless we can present a sufficient motive to induce action. God was wise in this respect, and asks no service without a promise of great reward.

In conclusion, we will assure our correspondent, that a child-like study of the Bible will reveal the fact that *faith* must *precede* obedience, and that the faith required of us, in order to salvation, is faith in the Gospel, or glad tidings of the Kingdom of God. Such a faith will engender a correct hope. All who possess a Bible Faith will possess the One Hope, and be longing, waiting, and watching for the coming of Jesus the great Redeemer, to change their vile bodies and fashion them like unto His own glorious body. With longing hearts they will cry out "Come, Lord Jesus, come quickly." Amen.

### Re-Immersion.

BRO. WILSON:—I use the word immersion in its simple sense, not in its strict sense as Paul does, where he says, "By one Spirit are we all immersed into one body." The "Brethren of the 'One Faith'" say that they only have the requisite illumination, before their immersion, which makes that act an immersion "by the Spirit." Now, my brother, knowledge is very good, but "though I have all knowledge, and have not love I am nothing." What is the knowledge required in order that an immersion shall be "by the Spirit?" Were John's or Christ's disciples immersed by the Spirit or not? If not, where is the proof of their re-immersion? It certainly is not found in Acts xix, for a universal practice cannot be proved from a single uncertain text like that, without other and more direct testimony, or commandment. If you say yes, what is the ground of your affirmation? Do you say they believed in the restoration of the throne and kingdom of David under Messiah, and in loving their neighbor as themselves, and that that was the all-important knowledge necessary to have? If so, what becomes of those emphatic declarations of Paul; that "if thou shalt with thy mouth confess the Lord Jesus, and shalt believe in thy heart, that God raised Him from the dead thou shalt be saved?" "Ye are risen with Him through the *faith* of the operation of God which raised Him from the dead." What did John or Christ's disciples believe or know of the Lord Jesus? Were not Christ's own chosen twelve utterly without faith in any such thing at their immersion? Allow that they believed in the restoration of the kingdom to Israel, how meager was their discernment of the truth. They disputed with themselves as to who among them should sit on the right hand of the King on His throne, or be the Premier. Even Nicodemus, not a fisherman, but a "master in Israel," was ignorant of the first principles of the Kingdom of God. I wish some one would answer these questions with a thus saith the Lord, unencumbered with any side issues.

Adrian, Mich., Feb. 28th, 1870.

J. I. CALKINS.

In answering the first question propounded by our correspondent, we think the all-important point is met. He asks, "What is the knowledge *required* in order that an immersion shall be *by the Spirit*?" The simplest answer we can give is to quote the law of acceptance issued by the Master of the household. He says, "He that believeth (the Gospel) and is baptized shall be saved." A knowledge of the Gospel then is what is *required* in order to constitute our immersion valid, or "by the Spirit." So the Spirit teaches, and so it requires. A compliance with this simple rule will certainly set at rest all doubts as to whether our baptism is "by," or in accordance with the Spirit or not, and a thousand immersions without a *previous* knowledge of the

Gospel will avail nothing, because they are "by mortal man," and not "by the Spirit." We see no reason for doubts, or perplexities of any sort relative to what constitutes a valid baptism in this age, when the Lord has given us a rule so simple that a mere child need not mistake it. It is true, men who seek to establish their own righteousness, and give validity to their own plans of salvation, may stumble over the simplicity of God's plan, and throw up a cloud of dust to obscure its beauty and truthfulness, yet "the foundation of God stands secure," nevertheless. Let us bow in meekness before His wonderful and simple plan of salvation, and humbly walk in accordance therewith. Then shall we be accepted of Him, though thousands of seemingly wise men may oppose.

Our correspondent asks whether or not "John's or Christ's disciples were immersed by the Spirit? If not, where is the proof of their re-immersion?" We have no account, it is true, of the baptism of the Lord's disciples, yet we may not conclude that they were never baptized. The Lord who called them was baptized, and John was sent with the baptism of repentance. Can we conclude that any were accepted who rejected John? If so, his mission was useless. Again, the Apostles baptized others, in accordance with the Lord's requirements. May we conclude that they would require of others what they themselves had refused compliance with? In other words if it was necessary for Paul and others to pass through the watery grave, was it not equally necessary for his brother and fellow Apostle Peter to do the same thing? Although the record fails to give any account of the baptism of the Apostles who were with the Lord, we nevertheless may conclude that they obeyed in all things, and did not neglect to perform the requirements they laid upon others. Look at it from any standpoint we will, the inference is strongly in favor of the conclusion that our Lord's disciples were all baptized. If baptized, it certainly must have been "by the Spirit," or by its direction.

Our correspondent reasons badly when he says that "a universal practice cannot be proved from a single uncertain text like that (Acts xix :) without other and more direct testimony, or commandment." He attempts to show that doubt exists as to the fact that John's disciples were re-immersed, or baptized into Christ after John's baptism was done away with. His only reason for doubting this fact is because of the meagreness of the testimony. One text he thinks, is insufficient. Let us quote the text spoken of. Paul "said unto them (the disciples of John at Ephesus) unto what then were ye baptized? and they said unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." Acts xix : 3-5. Here was Paul, as a teacher, and a company of John's disciples as pupils. As a result of the Apostle's teaching, they were baptized in the name of the Lord Jesus, thereby testifying by their action the insufficiency of John's baptism, *at that*

time for salvation. If it was not essential why did Paul require it at their hands? Was it to gratify an idle curiosity? Certainly not. If then it was essential for John's disciples at Ephesus to be baptized in the name of the Lord Jesus, was it not equally essential for his disciples at Corinth, Galatia and other parts of the world to comply with the same conditions of acceptance? Or did a few miles of distance change the requirements? Again, if Paul, an inspired Apostle, required this action of those at Ephesus, would not the other Apostles require the same thing of the same class in other parts? Or was Peter, John and Paul teaching different things, and following different practices? If so, were they guided by the same Spirit? It is as clear as the light of the noon day sun, that the same Spirit operated in all these vessels, for the accomplishment of one grand end. Consequently, whatever the Spirit's teaching and requirements were at Ephesus, through its vessel, Paul, the same teaching and requirements existed everywhere. 'Tis folly to say that the proof is insufficient because found only once. Are we to measure the validity of God's Word by quantity? Is it necessary for Him to repeat a statement before we can accept it as true? Surely not. One thus saith the Lord is as good as a millions and one plain positive statement like that quoted from Acts xix, is as good as if found repeated on every page of the Bible. There is not a word to contradict it, hence it stands forth clear and indisputable.

Our correspondent when demanding additional testimony on a point like this, must not forget that the Bible is the most concise book in the world. To no book ever written by man, can we with equal propriety apply the Latin phrase "*multum in parvo*"—much in little. Let him read the last verse of John's Gospel. "And there are also many things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Because certain actions of Jesus are only recorded *once* we might with equal propriety doubt their truth, or cast suspicion upon the record, yet He did many things that no record is given of at all, for lack of room. Let us be careful how we deal with God's Word. It is sharp and powerful, and we cannot handle it presumptuously, without incurring guilt.

In conclusion, we add that it matters not what the requirements of faith were previous to the commission of Jesus to His Apostles. We of this age, cannot be accepted of Him without the measure of faith He Himself has given—viz: faith in, and obedience to His Gospel. This Gospel is the standard, and the only standard of faith. Do not let us trouble ourselves about what those who lived previous to this Divine commission did not believe. Let us rather ascertain what the Gospel is, believe it, and then obey it—first by baptism, and then by a godly walk. Such will assuredly be saved with an everlasting salvation, and bask in the sunshine of God's presence forever more.

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Do nothing to-day that thou wilt repent of to-morrow.

## Words for the Household of Faith.

[Communicated for the Herald.]

### Light Wanted.

DEAR BROTHER WILSON: This is the heading of a short article in No. 7, April 1, from J. H. Sympson, in which he takes exceptions to some remarks made by myself, in *HERALD* of February 1, 1870. My remarks were these: "I am not about to argue the weekly institution of meeting together to break the loaf, and the complying with all of the ordinances of the Lord's house, as given to us by inspired Apostles; it needs no argument; it is plain—a child ten years old can understand it." So I wrote, and so I honestly *believe*. Permit me to say that a critic must expect to be criticised; and before I proceed to give to our brother the desired information, I wish to ask him a few questions, for information. I read in his article, as follows: "We are doing what we can to convert the sinner from the error of his ways, and if we fail in this we are *trying* to live up to the injunction of the Apostle, forgetting not the *assembling of ourselves together*, and exhorting one another to good works. We meet *regularly* for this purpose, and Brother J. S. Hatch, of Crawfordsville, who is an able expounder of the Gospel, has been visiting us every *fifth Sunday*, and by this means we are holding forth the truth to the people," etc., etc. Now, Brother Sympson, you say you are trying to live up to the injunction of the Apostle, not forgetting the assembling of yourselves together, and exhorting to good works.

Question 1. How often does the Apostle's injunction require you to meet together for this purpose?

Question 2. What do you mean by meeting regularly? Do you mean that you meet regularly every fifth Sunday when Brother Hatch comes to expound the Gospel? Or do you meet regularly when you don't forget it? It sounds strange to my ears to hear a man say we meet *regularly* for Divine worship according to Apostolic injunction, who professes at the same time to be ignorant of any definite period of time as a *regulator*. Is it reasonable for us to come to the conclusion that the ordinances of the Lord's house are left in so loose, and indefinite a condition, that we may observe them just when we please, and of no particular consequence, only *as oft as you* do this you *show* forth the Lord's death, etc. It does seem that our brethren, or some of them at least, are drinking into the spirit of modern liberalism, and are trying to show how little we may believe, and do, and still have an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ. I would simply ask Brother Sympson one more question, and then I have done. If there is no definite time for breaking the loaf given by Apostolic injunction will not once in our natural life time fill the bill, and we stand justified by the truth? I will now present a few quotations as to the breaking of the loaf.

## PAUL'S DIRECTIONS.

"Be ye followers of me, even as I am also of Christ. Now I praise you brethren, that you remember me in *all* things, and keep the *ordinances as I delivered them to you.*" 1 Cor. xi: 1, 2.

## TIME OF OBSERVANCE.

"And upon the *First Day of the week*, when the disciples came together to *break bread*, Paul preached to them, ready to depart." Acts xx: 7.

## DID THEY OBEY?

"And they continued steadfastly in the Apostle's *doctrine and fellowship*, and in *breaking of bread*, and in *prayers.*" Acts ii: 42.

## WHAT DO WE LEARN FROM THE ABOVE?

Answer. We learn first, that the Apostle delivered to them the ordinances; and secondly, the *time* to observe them; and thirdly, he *praised them* for faithfully observing them as he commanded them.

Yours Truly,

L. H. CHASE.

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[Communicated for the Herald.]

## Our Unshaken Confidence.

"FOR our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Though we meet trouble on every side, yet we are not distressed; though perplexed, yet not in despair; cast down, but not destroyed; for the hope of the glorious appearing of our Lord and Savior Jesus Christ is an anchor to our soul, and will reveal in us great glory. It hath not entered into the heart of man the good things which God hath prepared for those who love him. It is the love of God that constrains us; for while we were yet sinners Christ died for us. We do not live unto ourselves, but unto Him who died for us, and rose again, that through His resurrection we might be raised to immortality. We are at ease concerning His promise, for He is faithful who hath promised. God's light hath shined in our hearts. We have the same spirit of faith, for we walk by faith, not by sight. We have renounced the hidden things of dishonesty; are new creatures in Christ; followers of Him, if we are pure. We are dishonored, yet honored; deceivers, yet *true*; *sorrowful*, yet always rejoicing; having nothing, yet possessing all things. We have come out from among the world. God is *our* God and Father, and we are His sons and daughters. Now, having all things, let us cleanse our hearts from all vileness, that our lips speak no guile, perfecting holiness in the fear of God. Let us fight the good fight faithfully. Jesus is the Captain of our salvation. He is all love and care, and when the great day of peace appears, He will not forget us; we shall share with Him the

victories ; and when the great victorious army surges up the golden streets of the new Jerusalem ; when God is all and in all ; when we reach the Eternal City, then shall we join the glad chorus, Holy, holy, holy, Lord God Almighty, and to Him who hath redeemed us by His blood, be praise forever. Amen and amen.

Your sister in the Faith,

ALICE G.

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[Communicated for the Herald.]  
Our Annual Conference.

It will be seen by those interested, that the meeting of the Michigan Church Conference, for the present year, will be held with the Church in Buchanan. Although the location is not as central in the State as would be desirable to some ; still, being in a main line of Railroad, it is of easy access from all parts of the State, and we hope to see every church represented.

The maintainance of our annual gatherings is of essential importance to the cause, and although it may cost an effort, and some means on the part of each, the benefit accruing amply compensates. In going to Buchanan, we meet a strong congregation of live brethren, with whom we desire to assume more active relations, and also afford the brethren in that part of the State an opportunity to enjoy an Annual Conference.

It is ardently hoped that the lovers of the cause will at once awake to a lively interest in the matter and arrange to attend. In all cases where the distance is so great as to put it out of the power of the brethren generally to attend, let the church select one or more as delegates, and raise money to meet the expenses. Let there be immediate action, and determined effort, and we will have all sections represented.

E. MILLER, Sec'y.

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**KNOWLEDGE IS PEACE.**—Let the believer live near to God ; let him maintain a conscience void of offence toward both God and man ; and, unlike the tides that ebb and flow—now full, and anon leaving a waste of sand behind—this peace would be as persistent as it is precious. For what says the Lord ? “Thy peace shall be like a river.” No pool—shallow pool ruffled by every breath—that winter turns to ice and summer drought to mud ; but a river, sparkling, flowing, ever full and ever flowing, growing deeper, broader, calmer the further it goes, the nearer to its rest in the ocean. Justified by faith, not by frames or feelings—that shift like a weather-vane, with every shift of the wind, but by the firm, and finished, and accepted, and approved righteousness of Jesus, we have peace with God. And therefore able, as he looks forward to an hour of death and the day of judgment, to say, “It is God that justifieth. Who is he that condemneth ?”—the believer’s heart is the home of peace—a peace that, passing understanding, has God for its author, faith for its source, and God for its dwelling.

## Instruction for Unbelievers.

### The King of the Jews,

OR THE IMPENDING UNIVERSAL MONARCHY. A BRIEF STATEMENT OF  
"THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF  
JESUS CHRIST."

ABOUT five hundred years before Ezekiel wrote this prophecy, a great schism had taken place in the Jewish nation: ten tribes had revolted from the lawful government and worship, and formed a separate and idolatrous government of their own. About four hundred years after this division into "two nations" or "two kingdoms" the ten tribes were carried captive, and their kingdom overthrown by the Assyrians; the cities of Samaria from which they were removed, being peopled by the Assyrians in their stead. This left two tribes in Palestine; and in Ezekiel's days the kingdom of Judah was also overthrown and the remaining two tribes carried captive to Babylon. From that day until now, the two sections of the Jewish nation have never been reconstructed, or reunited, according to the prophecy of Ezekiel. Indeed this prophecy requires that they shall not be reunited except under Christ, here called "David," as their King forever.

After a captivity of seventy years however, two tribes, Judah and Benjamin, were restored, while the ten tribes remained captives. And therefore Josephus, writing a few years after the destruction of Jerusalem by Titus in A. D. 70, says, "There are but *two* tribes in Asia and Europe subject to the Romans, while the ten tribes are *beyond Euphrates* till now, and are an immense multitude, and not to be estimated by numbers." B. xi. C. v. 2.

The present dispersion among all nations, of these remaining two tribes has continued about eighteen hundred years; and took place according to prophecies most graphically delivered by our Lord before His crucifixion, and which have been most literally fulfilled even to this day.

"The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side..... And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." "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 be fulfilled." Luke xix: 43, 44; xxi: 23, 24.

Notice that the down-treading of Jerusalem by the Gentiles is plainly indicated to be a *limited* period—it is only "UNTIL" a specified time in the future, namely, when the times of the Gentiles are fulfilled. But when these times of the Gentiles are fulfilled, what then? The great national restoration of Israel.

Though the testimony of Ezekiel is conclusive as to their restoration, yet he is not the only Prophet who has predicted this event. Thus Jeremiah xxiii: 5-8, says, "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 the 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. See also Isaiah. xi: 11, 12; xliii: 1, 7; xlix: 22, 26; Jeremiah. xxx: 8, 9: xxxi; Hosea. iii: 4, 5. This great national restoration under Christ as their King will, as a necessary consequence, be attended with their national conversions to Christ. Thus Paul in speaking beyond a doubt of this event, says, "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 Deliver, and shall turn away ungodliness from Jacob." Rom. xi; 25, 26.

Adam Clarke on this promise—"and so all Israel shall be saved"—says they "shall be brought into the way of salvation by acknowledging the Messiah." Thomas Scott says, "The blindness will be removed from Israel, and the nation saved from its rejected, dispersed state, and be brought in a body to embrace the Gospel; probably it will be restored to the Holy Land, and most of the Jews at least will become true believers."

Dr. William Jenks, Editor of the celebrated "Comprehensive Commentary," says on Rom. xi; 26; The Editor is at a loss to conceive, how any attentive reader of the prophecies can come to any other conclusion, than there is yet to be a glorious restoration of the Jews; probably to their own land, certainly to the church and gospel privileges; and this has been, as Whitby shows, the constant doctrine of the church."

It must be remarked with reference to the two writers last quoted, that it is painful to notice how a positive and emphatic "shall be" in the mouths of Prophets and Apostles, becomes diluted and emasculated into a "probably" in the mouths of these moderns "of little faith."

Concerning the restoration, Micah is very plain and unmistakable. In describing a state of things which all who are even slightly acquainted with history must admit has never yet obtained, and which belongs only to the glorious days of Messiah's reign, Micah says: iv: 3, 4, 6, 7.

"And He shall judge many people, and rebuke strong nations afar off: and they shall beat their swords into plough-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, for the mouth of the Lord of Hosts hath spoken it.....In that day saith the Lord, will I assemble her that is driven out, and her that I have afflicted."

"And I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth even forever."

Remember that this is the same Micah who a few verses after predicted that our Lord would be born in Bethlehem: and as his Bethlehem is a literal Bethlehem in the land of Judea, so we must conclude that his Zion will be a literal Zion in the same land.

By "her that halted" and "her that is driven out" is meant the Jewish nation, driven out of the land, and "led away captive into all nations" for their many sins. But that since their last dispersion they have never been thus assembled and gathered and made a strong nation is evident from their present dispersed and weak condition: and also from the intensely warlike and warning condition of the other nations. For contemporaneously or "In that day" of Israel's gathering, the rest of mankind, even including "strong nations afar off" shall be judged, or governed, and rebuked into peace. so that they shall beat their swords into ploughshares and their spears into pruning-hooks, neither will they learn war any more. All the military schools conspiritious, and arsenals found among the "strong nations" of the earth, declare' as with loud-mouthed artillery tones that such a state of things has not yet obtained. Moreover we are bound to conclude that when the nations

are thus at peace, and Israel thus restored, the Lord will reign over them in Mount Zion just as literally as He was born in Bethlehem.

Whatever partial restoration of Jews to Palestine may have taken place it cannot be the one here spoken of by Micah who is foretelling a *final* restoration and settlement, inasmuch as it is to be "*forever*." That word "*forever*," puts a stop to their wanderings, and shuts out the idea of any subsequent dispersion, such as that by the Romans in A. D. 70. And since Micah's testimony that the Lord shall reign over them in Mount Zion from henceforth even *forever*" is in almost the exact words of Gabriel's—"He shall reign over the house of Jacob *forever*," the great truth is made to flash upon our minds that both are alluding to the same grand epoch, and describing a state of things *future even at the birth of Christ*.

Concerning Israel's restoration and the reign of Christ over them on David's throne, Milton, "one of your own poets," represents our Lord as saying while the *two* tribes were yet in Palestine,

"Those ten tribes  
I must deliver if I mean to reign  
David's true heir, and His full sceptre sway  
To just extent over all Israel's sons.  
Let them serve  
Their enemies who serve idols with God.  
Yet Ho at length, time to Himself best known,  
Remembering Abraham, by some wondrous call  
May bring them back repentant and sincere,  
And at their passing cleave the Assyrian flood\*  
While to their native land with joy they haste,  
As the Red Sea and Jordan once Ho cleft,  
When to the Promised Land their fathers passed,  
To His due time and providence I leave them." †

Adam Clarke says on 2 Cor. iii: 16, ("When it shall turn to the Lord, the veil shall be taken away.") "When the Israelitish *nation* shall turn to the Lord Jesus, the veil shall be taken away, the true light shall shine, and they shall see all things clearly. The words seem to imply 1st, that there will be a *conversion* of the Jews to Christianity; and 2nd, that this conversion will be *en masse*, that a time will come when the *whole nation* of the Jews in every place will turn to Christ."

This conversion, however, will not take place until the second coming of Christ, for when He was about to leave them after His first appearance to, and rejection by them, He said:

"Behold, your houses I left unto you desolate. 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: 38, 39.

This indicates prophetically that there will be such a juncture and turning of the two great events, as that when they acknowledge Him as their true Messiah, they will *see* Him *coming*, and this agrees with what Paul says, "Out of Zion shall come the Deliverer, and turn away ungodliness from Jacob." Rom. xi: 26. This is in general terms; but to more particularly describe the process, I understand that having "*come to*" Mount Zion on earth, and established His camp of Saints there, He will then "*come out*" of Zion, from His courtly retinue of Holy Myriads, and become Israel's Deliverer by manifesting himself to them, turning away ungodliness from them, and freeing them from their enemies. Rev. xiv: 1; Isa. lix: 20; Zech. xiv.

"Without faith it is impossible to please God," (Heb. xi, 6,) but their faith, to this extent, will be the result of sight; somewhat after the manner of Thomas who would not believe otherwise, and whose case seems to foreshadow, or illustrate the conversion of Israel; seeing that he was so singularly absent from the *first* appearing of our Lord to the assembled disciples, and just as singularly present at the *second* appearing to them. This agrees

\* Euphrates.—Rev. xvi: 12; Isa. xl 15, 16.

† "Paradise Regained," B. III.

also with Stephen's allusion when speaking of Joseph, who in many respects was typical of Christ. Stephen says, "and at the *second* time Joseph was made known to his brethren." And of Moses also, whom Christ was "a Prophet *like unto*," and whose Divine mission was not recognized by his oppressed brethren until his *second* personal appearing to them clothed with power to break politically and with physical force, the power of their oppressors. Acts vii: 13, 25, 35, 36, 37.

But we have a still more positive testimony in the prophecy which says, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall *look upon* me whom they have *pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one 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 Megiddo." Zech. xii: 10 II. It does not seem proper to apply this to the time of our Lord's crucifixion, for it evidently refers to a great national mourning which will include the heads and rulers of the nation, as when they mourned for their beloved King Josiah in the valley of of Megiddo. 2 Chron. xxxv: 24, 25. The rulers did not thus mourn at the crucifixion of the Messiah, for they delivered Him up for that purpose. The following prophecy is what was fulfilled at that time: "All they that see me laugh me to scorn; they shoot out lip, they shake the head, saying, He trusted on the Lord that He would deliver Him; let Him deliver Him seeing He delighted in Him." Psa. xxii: 7, 8, with Mark xv: 29; Luke xxiii: 35.

The question as to the *time* of Israel's conversion may be cast into the form of a syllogism, thus:

The prophecies which speaks of their national conversion, just as plainly indicate that they will then live under a monarchical form of government with Jerusalem as the capital.

But Jerusalem must remain trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke xxi: 24) and those times will not be fulfilled until the second coming of Christ.

Therefore, the national conversion and restoration of Israel will not take place until the second coming of Christ.

It will thus be seen that their conversion is not merely a speculative question exhumed from the musty and dusty "curiosities of literature," but a grand synchronising event, cotemporary with some of the most wonderful changes pertaining to the past or future history of humanity.

HOW MANY SOULS?—Philosophers of the nineteenth century tell us the soul is located in the "Pineal gland," between the right and left hemisphere of the brain. They also tell us that after the soul leaves the body, the body will never be resuscitated, but the soul can pick up floating particles of matter, and make itself a body at pleasure. Now, there is on exhibition, going through the United States, a young lady, eighteen years of age, with two heads—perfectly natural—and only one body. Who knows but that two of these souls got to quarreling over some "floating particles of matter"—not enough to make two bodies, and finally compromised the contest, as both could not occupy one head, making the wonderful creature called "the two headed girl."

If this is not the case, then we ask "Orthodoxy" if the "immortal soul" is the "mind," and the brain is the mind, how many immortal souls has she? Or, if the soul corresponds with the outlines of the body, has she a two-headed immortal soul? Respectfully submitted

[Communicated for the Herald.]

**Did Christ Answer the Thief's Prayer?**

"And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, verily I say unto thee to-day, shalt thou be with me in Paradise." Luke xxiii: 43, 44.

I. Some deny the authenticity of the foregoing testimony, on the ground that only one of the Evangelists has recorded it. The objection rests with equal force against a number of other statements, which might be enumerated, concerning which only one witness has deposed. The testimony of one witness is entitled to credence unless contradicted by other witnesses, which is not the case in the example before us. The testimony of one inspired witness is entitled to confidence.

II. It is claimed that the concurrent testimony of other witnesses that both the thieves railed upon Christ, throws suspicion upon the record of one having become penitent. It does not follow, because both these thieves were impenitent at the commencement of this tragic scene that therefore one of them did not at a later period become penitent. His own suffering would have a tendency to soften his heart, and excite his sympathies; and the stupendous evidencies of the Messiahship of their fellow sufferer were calculated to inspire confidence in the Divinity of His mission.

III. It is claimed that the record, if true, would be an indulgence in favor of the salvation of thieves. Is there no hope for thieves? Paul, who though having been accessory to murder, found mercy himself and was more merciful to others. He says, "let him that stole steal no more." Eph. iv: 28. Nowhere in the sacred pages can be found an example of stronger faith, or more evidence of genuine penitence than this example presents. He rebuked the other thief, for his unnatural conduct in jeering his fellow-sufferer, and without any palliation or extenuation acknowledged his guilt and that of his accomplice, and confessed in the face of Heaven and earth Christ's innocency. "And one of the malefactors which were hanged, railed on him, save thyself and us. But the other answering, rebuked Him, saying, dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due rewards of our deeds; but this man hath done nothing amiss." Luke xxiii: 39-41.

IV. It is further claimed that for Christ to have pardoned the thief, would favor death-bed repentance. Where does the Bible define the time before a person dies in which he must repent that he may have hope of pardon? The person who urges this objection ought to be able to define the precise duration of time during which God would accept a sinner; one moment after which there could be no hope. He offers the promised salvation to all who comply with its condition, without regard to time or age. If salvation were of merit, then there would be more plausibility in this objection. The man who comes at the eleventh hour will get his penny. The thief did all he could during his brief hour to make amends for his past wrongs. He did what he could, and none can do more.

V. It is objected that there was no time for the development of character. Again, I call upon the objector to define clearly how long a time a person must live, and just how much he must do after faith and repentance before he can be saved? Suppose a person believes the Gospel, repents, and is baptized will he not receive the remission of sins? And if he should die the next moment, would he not be saved? And if so, can any man be *more* than saved? All the righteous who shall be saved in contrast with the ungodly who will not be saved, are "scarcely saved." He says, "and if the righteous scarcely be saved, where shall the ungodly and the sinner appear." 1 Pet. iv : 18.

Salvation is of grace, not of merit. The Apostle says, "for by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. ii : 8, 9. Christ teaches the same humiliating sentiment, He says, "so likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants; we have done that which was our duty to do." Luke xvii : 10. If salvation must be earned by mournful pilgrimages as the Mahomedans believe, or by meretorious works as the Catholics vainly teach, then there would some show of plausibility in this obligation. But grace does not ignore conditions.

VI. It is urged as an insuperable objection to the thief's acceptance, that he was not baptized, and therefore cannot be saved. We have no account of the Apostle's having been baptized. It may be inferred that they were baptized by John. So may the thief have been. One thing is certain, he understood the Kingdom, and the time of its establishment. Be that as may, the thief was not under the new covenant, for that had not been ratified by the blood of Christ. He was not under the Apostolic commission to preach the Gospel and baptize for the remission of sins. This did not take effect until the day of Pentecost. The example of the thief, therefore, cannot be urged as evidence of pardon without baptism since the inauguration of the new constitution; nor can the essentiality of baptism since the day of Pentecost be urged against the thief's pardon on the grounds of his not having been baptized.

VII. It is claimed by some that our Savior, instead of having answered this honest prayer, asked the petitioner a question in derision. I have seen the Savior's reply paraphrased something after this fashion. Shalt thou, a thief, be with me in Paradise? How inconsistent for Christ to deride the honest prayer of a penitent man because he had a been a thief, and then offer a prayer Himself, to His Father to have *mercy* upon his *murderers* who were deriding and spitting upon Him! Was it a greater crime to take by stealth or violence what belonged to man, than to kill the Prince of Life and glory? Out, for shame, ye defenders of such monstrous inconsistencies. Never did He who came "to seek and to save that which was lost" jeer an honest petition, or treat with contempt any honest man. The Diaglott, Campbell, Whiting, the Syriac, and most translations place the pronoun thou before the

verb *shalt be*. The Diaglott thus arranges these words in the word-for-word translation. There is no sign in the Greek to indicate a question. No translator is represented by the advocates of this view, as having favored it. Greek words must be transposed to harmonize with the genius and construction of the English language. Take for an example the following phrase in the Greek. The following language of the Samaritan woman reads thus in the original Greek text, "Says to Him the woman," etc., John iv: 25. But in the King's translation it reads, "the woman says to Him." Numerous examples of this kind could be given. The fact, therefore, that the verb precedes the noun is no evidence whatever that our Savior asked a question instead of answering, in a straight forward manner his question.

VIII. The thief did not pray for Christ to remember his soul or spirit, but he said, "remember *me*." The pronoun *me* represents the visible, tangible man, who was hanging upon a cross, and whose legs were broken to prevent his escape the following day.

IX. He does not pray to be remembered when Christ should go into His Kingdom, but when He shall *come* into His Kingdom. Christ answered that prayer. He assured the thief that day, that his petition should be realized—that he should be with Him in Paradise, or in His Kingdom, which as will be seen, is the same thing. Place the comma after the adverb "to-day," and let it qualify the verb "say," and the prayer is answered. Thus "verily I say to thee to-day, (or now,) thou shalt be with me in Paradise." There is no inspiration in punctuation. The adverb "to-day," is used for emphasis. If ever there was a time when such emphasis should be given to what our Savior was about to say, it was then and there, Christ was suspended between heaven and earth, as though not fit for either; between two malefactors as though He had been condemned, and was dying the death of a malefactor—apparently forsaken by heaven and earth—surrounded by the waters of affliction, and in the agonies of death, scoffed at, and derided as an impostor, while His cruel and relentless persecutors called upon Him to come down from the cross and demonstrate His Messiahship. Under all these trying circumstances this fellow-sufferer from the cross acknowledged, not only His innocence as a man, but His second coming as world's Messiah, to assume the reins of government, and His power to save all those who put their trust in Him. A confession so noble, courage so heroic, and faith so triumphant, demanded an emphatic answer, His answer may be paraphrased thus: "I say to thee *to-day*, or *now*, when all probabilities are against the possibility of its fulfillment, that when I came into my Kingdom thou shalt share its emoluments of honor—thou shalt be with me in Paradise—the culmination of the glory of my Kingdom.

It may be asked, did they not know that Christ was speaking that day? Yes. So did the children of Israel know that Moses was speaking on that day, and yet we find the phrase "this day," repeated every few verses. See Deut. twenty-eighth chapter. He was teaching them that day concerning things they should do in a future day, when they

should have gone over Jordan into the Promised Land. Just so with Christ, He assured the thief that day, that he should be remembered when He should come in His Kingdom.

X. Again, it is claimed that Paradise is a grave yard; and that Christ promised the thief that he should be with Him in the grave on that day. This view is more objectionable than the one which represents Christ as having dodged plain straight forward question by asking another, having no connection whatever with the one propounded to him. What a response to the triumphant and manly vindication of His guiltlessness in the face of His cruel persecutors. What analogy between such a noble appeal and so rude an answer. There was nothing in that modest, trusting prayer, to justify such a cruel rebuke. And then, to call a grave yard Paradise! Paradise is a word of Persian origin, signifying a garden of delight. The Septuagint renders Gen. ii: 8, "God planted a *Paradise* in Eden." In that garden our first parents were placed as living, happy beings. In the midst of that beautiful garden, grew the tree of life. Adam and Eve were driven out of that garden to die and return to dust. But had they obeyed, they would have bloomed forever in the full vigor of fadeless and immortal youth.

There has been no Paradise since the waves of oblivion rolled over the Paradisical home of our first parents. But when Christ shall come again, in the glory of the Kingdom, then, shall Paradise be restored with more than Eden splendors. Paul was caught away in vision to the third heaven, in which Paradise shall bloom. 2 Cor. xii: 4. He says that he was caught away to the third heaven and Paradise. Thus uniting indissolubly, the third heaven and Paradise. In the third chapter of second Peter, three successive heavens are placed along in a row--the heaven before the flood, the heaven that now is, and a new heaven. This new heaven, that is associated with the new earth, is the *third*. These three heavens are three dispensations, divided off upon this planet. The second heaven closes with this present dispensation and the third is ushered in with the glorious restitution age. By reference to Revelations twenty-first chapter, we shall find a glowing description of the new heavens and earth, radiant with beauty and glory. The privilege of eating of the tree of life which is in the midst of the Paradise of God, is held out as a motive to faithfulness all through the present dispensation. It must therefore belong to a future dispensation. If we can ascertain when and where the tree of life will be restored, then will we have ascertained when and where Paradise shall be restored, for one is in the other. By reference to the twenty-second chapter we find the tree of life within the Holy City, New Jerusalem. By reference to the previous chapter we learn that this Metropolitan City of the world is located upon the new earth, after the present order of things shall have passed away. At the twenty-fourth verse of the twenty-first chapter, the kings of the earth, and the nations of the redeemed, are represented as bringing their glory and honor to this great centre of universal empire. Christ and the

Saints are within this city. Paradise and the tree of life are there also. The throne of God and the Lamb are within it. And it is affirmed of all within that city that "they shall reign forever and ever." See Rev. xxii: 5. Hence, Christ promised this trusting penitent, infinitely more than he asked for, viz: that He would not only remember him, but that he should live in the metropolis of His Kingdom, where none but Emperors will be permitted to live. What a princely reward. So be it.

J. M. STEPHENSON.

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## Miscellaneous.

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### Science against World burning.

#### NO INTERNAL MOLTEN MASS.

THE advocates of the world burning theory have always run for support to the scientific world. They have pointed triumphantly to heaving earthquakes, and volcanic eruptions, as affording strong proof of the theory of a future explosion and burning up of the whole earth. The scientific world, however, are seriously in doubt as to the truth of the very foundations of their time-honored theories, and are changing their base of calculations. An overthrow of the whole system, as heretofore advocated, is at least threatened, as appears from the following article:

THE geologists are in trouble. They cannot settle the foundation principles of their favorite science. After a long and hard struggle between the aqueous and igneous theories of the earth's formation, it was generally supposed that the igneous had won the day, at least so far as relates to the order of their worship. If anything was supposed to be settled in geology, it was that the center of the earth has been, or is, in a molten state, and that the granite rocks are unstratified, and give evidence of being formed under great pressure and intense heat. Earthquakes and volcanoes were referred to as proofs of this great internal heat, and the protrusion of trap rock as a proof of the molten state. On this granite as a solid foundation, the stratified rocks were supposed to rest, though of necessity the order is generally disturbed by the long action of subterranean forces.

But the foundation seems at last falling through. The aqueous theory has won a new triumph, and is driving its rival from the field. Granite is found to be not of igneous but of aqueous formation. Some years ago, a Mr. Evan Hopkins, of England, broached a new theory, and attempted to prove on scientific principles, that granite was formed not horizontally, but vertically, and not by heat and pressure, but by solution and magnetism. His speculations at first attracted little attention, and excited indeed much derision, but they have gradually attained the assent of many masters in the science.



Prof. Thompson, by rigid mathematical reasoning from well-known physical laws, also proved that the existence of a liquid ocean in the interior of the earth was simply impossible. He declared it to be a physical necessity that "the interior must be even more rigid than the superficial parts."

Leading geologists are frankly surrendering the old theory, and Prof. Ansted in a paper read before the British Association in 1867, says: "Geologists, until recently, have spoken of granite as a primitive rock, as the nucleus of the earth, and as having been from time to time erupted, playing an important part in the disturbances by which the general framework of the earth is supposed to have been constructed. The observations of Daubree and Sorby show that all true granite has been elaborated with water, under great pressure, at a temperature below melting heat; that it has neither been ejected nor has it formed a framework. There are granites of all ages and of many kinds. Numerous observations show that granite alternates with and passes into stratified rocks, and must itself in such cases be stratified rock, and that its production does not necessarily involve the destruction and obliteration of all the stratified rocks with which it is associated. This view of the nature of granite will greatly affect the theories of geology."

This is no longer a matter of theory, but of demonstration. Granite cannot have an igneous origin. Chemists testify that the laws of chemical action disprove it. The presence of black lead in granite and gneiss is inconsistent with melting heat, for black lead is pure carbon, and would have been reduced to ashes by heat; and in turn would have also reduced the mica and hornblende, as carbon always operates on silicates in blast furnaces. The chemists also testify that if the granites were once in a melted state, the magnetic iron-ore in them would have united with the silicates, forming a vitreous instead of a crystalline rock. Attempts have been made to resolve granite by heat, into what was regarded as its original state, but they failed utterly. It would not melt; its crystals gradually decomposed, or turned into black glass, confirming the opinions of the chemical critics.

The laws of gravity also bear witness against the igneous origin. As the "Annual of Scientific Discovery" says: "If granite were once in a molten condition, then, as it cooled in the first place, quartz must have crystalized out, and would have sunk down through the still molten mass, while feldspar and mica must have crystalized at a much later stage of cooling, as the necessary consequence of their different degrees of fusibility."

As a last and conclusive stage of proof that granite is of aqueous and not of igneous origin, chemists have succeeded in producing feldspar, the base of granite, from solutions of kaolin and alkaline silicates in heated water, and as it is generally conceded that mica and quartz, the other principal ingredients, are aqueous deposits, the demonstration may be regarded as complete.

The science of geology, therefore, will need a thorough reconstruction. If the igneous origin of granite is given up, the idea of a molten mass at the earth's center will also be abandoned. If this intense central heat be exploded, the argument for a gradual cooling of the earth from fire-mist will limp badly, and the Laplace theory of physical development will lose all probability. And, still further, if the granites are not the most ancient formations, but are often of modern dates, intermingled with rock of the secondary or even tertiary period, it may be necessary to make long deductions from geological time-tables.

[Communicated for the Herald.]

### Two Queries Answered,

DEAR BROTHER WILSON:—If you would not consider it impertinent we beg to offer replies to one or two of the questions you have on file, in the hope that it may assist you in allaying the impatience of your querists. You may consult your convenience in publishing our remarks, or exercise your discretion in withholding them altogether, without any risk of complaint from this correspondent. We will number the questions to which we reply, as they were numbered in your "record" in the HERALD of April 1st.

"XX. Please reconcile the saying of Jesus to Martha, (He that believeth on me, though he die, yet shall he live again,) with the theory of a mixed resurrection."

We do not believe that the Word of God teaches a mixed resurrection at the coming of the Lord; yet we believe that the saying of Jesus to Martha (John xi: 25, 26) is not at variance with the theory of a mixed resurrection at the end of the thousand years, Christ spake to Martha of the resurrection of life, the first in order after his own. 1 Cor. xv: 23. The saying "He that believeth on me though he die, yet shall he live again," applies to believers who die, or fall asleep in Jesus, previous to the sounding of the last trumpet, and the saying, "Who-soever liveth and believeth on me, shall never die," applies to the believer who "liveth" at that time. Says Paul, on the same subject, "We shall not all sleep," and again, "We that are alive and remain unto the coming of the Lord," etc. Such, Paul says, "shall all be changed," "caught up to meet the Lord"—without seeing death of course we believe—shall never die. This same mystery that Paul showed the Church at Corinth, Jesus taught Martha, that "whosoever liveth and (unto the coming of the Lord) believeth in Him shall never die." This reply to Martha was restricted to a special event of which she spoke, calling it "the resurrection at the last day,"—the one in which she knew her brother would rise again, and neither denies nor affirms a resurrection of the wicked at any other time; but if such fact can be proved from other portions of Scripture (and it can) surely nothing in our Lord's reply to Martha can be made an argument against it.

"XXVIII. How will you reconcile 2 Thess. i : 8 with your position that the wicked or unjust will not experience any fire until the end of the thousand years?"

You mistake our position. We hold that the wicked *dead* will not experience any fire till the end of the one thousand years. 2 Thess. i : 8 applies to the cursed of the assembled nations—to living men and women, answering to the goats of Matt. xxv : 33 ; and 2 Thess. ii : 8—to the Antichrist of the last time, who, with the False Prophet being overcome, is taken and cast alive into a lake of fire, burning with brimstone. See Rev. xix : 20. These are the first to experience the everlasting fire. Those of Matt. xxv : 33, who are placed on His left hand, depart into everlasting fire subsequently to the capture and destruction of the beast. "Then at the end," when the sea gives up its dead, and death and hell give up their dead, and not till then, will the wicked *dead*, or any of them, suffer the vengeance of eternal fire.

D. F. ROOKWELL.

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[Communicated for the Herald.]

### A High Challenge.

I THE undersigned denies that God is necessarily immaterial, because He is a Spirit.

II. He denies that there is an immaterial being in existence. Immateriality is nothingness.

III. He denies that God Almighty and Jesus Christ are one in person or that the Holy Spirit is a person, or that the three ones are one.

IV. He denies that the Gospel is preached in the Catholic, Protestant, or Jewish Churches.

V. He denies that the Church is the Kingdom of God, or that the Kingdom of God has come.

VI. He denies that any man has an immortal soul, or that the Bible teaches such a doctrine.

VII. He denies that any but the righteous believers of the Gospel will ever be resurrected to eternal life.

VIII. He denies that there is an eternal hell of conscious misery in store for any one.

IX. He denies that God is such a demon as the doctrine of eternal suffering in hell fire and brimstone represents Him to be.

X. He denies the claim that the millennium will be established by the foolishness of preaching.

Upon the issues involved in the above propositions, I am ready to meet all the preachers in the State of Tennessee, or the United States in public debate. Discussion is the great bulwark of truth. The mighty oak, with its roots extending far into the earth can laugh at the temptest, but the miserable sapling which has no roots at all can flour-

ish only in the sunshine. Come out then, gentlemen, and let us reason together, and remember that he that will not reason is a bigot, he that does not reason is a fool, and he that dare not reason is a coward. My sole object is to develop truth, expose error, and enlighten the people.

JOHN R. BEASLEY,

Minister of the Church of Nazareth.

The foregoing was sent to the "Courier," of Louisville, from Winchester, Tenn., with a request for publication, and appeared December 1, 1869.

Yours, in hope of life, through Christ alone,

J. SHAFER.

### Book Notice.

"THE AMERICAN TUNE BOOK."—This is a book that has long been needed in the singing world. Almost everybody can here find their favorite tune. The compilers wisely communicated with five hundred teachers of music and leaders of choirs all over the country, and ascertained from them the list of tunes most popular in their respective neighborhoods. In this way a collection of tunes has been obtained which represents the favorites of the entire country. No one can open the book without seeing some old familiar tunes, and after perusing it to the end we must conclude that it cannot be beat. It is a tune book that will wear for all time to come. Price \$1.50, or \$13.50 per dozen. For sale by Lyon & Healy, Chicago, Illinois.

THE miller that relies upon the occasional freshet to grind his corn, has a very uncertain prospect of business. What he needs, is the bubbling fountain. So our christianity should be a well of water springing up into everlasting life.

CHRISTIAN graces are like perfumes; the more they are pressed, the sweeter they smell. Like stars that shine brightest in the dark; like trees, that are shaken, the deeper root they take, the more fruit they bear.

IF we attend carefully to our duty, and keep both beams and motes out of our own eye, those of others will not often seriously trouble us.

As the seed which is sown with toil springs up beneath the clods and yields an abundant harvest; so labor preformed in the night of trouble, is often to the righteous the beginning of great prosperity and joy.

OUR individuality is not destroyed by being with the multitude. Each must do his own work, and do it with all his might.

## Died,

At Ravenna, Mo., on Thursday, April 14, Brother W. M. HOWELL, of Congestive Chills, and Apoplectic fits, aged sixty-three years, eight months, and twenty-one days.

By a letter from his son, we learn that Brother Howell was sick but a short time. He was well on Monday, had a chill on Tuesday, was better on Wednesday, and up on Thursday, but at five o'clock in the afternoon, he was seized with sinking and convulsive chills, which continued until about eleven o'clock, when he breathed his last.

Brother Howell died with the hope of a Christian, and with the army of sleeping Saints is waiting the coming of the Deliverer to unlock the grave and break the iron yoke of death. Then will he sing the song of victory, together with the assembled hosts of redeemed ones, and walk forever more in the sunlight of God's presence. May the company of brethren who now rejoice in the truth through his instrumentality remain firmly planted on the rock until the voice heard calling them to a blessed and never-ending union with our now sleeping brother, in the redeemed earth.

EDITOR.

In Burt Co., Neb., on the 18th of Sept., 1869, MARY JANE CLARK, youngest daughter of Ransom and Laura House, in the 24th year of her age, left a companion and three little ones to mourn her loss.

Also, Died in Dodge Co., Neb., SETN W. HOUSE, son of the same, March 17th, 1870, in the 39th year of his age. He has left a wife and four children, far from former friends or relatives to sympathize with the afflicted ones.

We feel in this hour of bereavement to inquire when shall the time come when God shall wipe away all tears, when there shall be no more death, neither any more pain, for the former things are passed away.

Plum River, Ill., April 12, 1870.

RANSOM HOUSE.

DIED at St. Deroine, Nebraska, Brother DANIEL FRAKER, on the twenty-sixth of January, 1870.

He fell asleep in Jesus, believing all things written in the Law and the Prophets, having hope toward God "of the resurrection of the dead" which Paul said they allowed when they said, "there shall be a resurrection of the dead, both of the just and the unjust." He was waiting for Jesus to sit on the throne of David. None took more delight than he in the hope that "the meek shall inherit the earth." He leaves a sorrowing but hopeful wife, and five small children. He also leaves many poor to seek another employer, and the cause of truth longer unsustained by his continued energy. Oh, may we be watching, and ready as he. Who will take his place?

W. P. SMOCKEY.

DIED, on the fourth day of October last, Sister RACHEL KIMBERLIN, of Billious Fever, at her residence, near St. Deroine, Nebraska, aged sixty-one years. She was the mother of sister Waters and Daily, who with their husbands are of the Faith. While it produces sorrow to them they rejoice in knowing that their mother embraced the Hope of Israel on the last of August, 1868. She never embraced any sectarian faith. May her offspring in the Lord sorrow not as those who have no hope; and may those who have not, delight in obeying the Lord. This is desired by several of her relatives who are waiting for the coming of the Lord.

WM. P. SMOCKEY.

DIED, at the residence of her son-in-law, William N. Gladden, near Old Union, Marion Co Indiana, on the 7th of April, 1870, MRS. JANE CORDALEY, in the seventy-second year of her age. She was a devoted member of the Church of God at Old Union, and died with full confidence that she would soon be called forth to live eternally in the Kingdom of God.

Although she suffered severely for many months, yet she bore it all with Christian fortitude. Farewell, mother, until the first resurrection.

Nine children are left to mourn our loss, but we sorrow not as those who have no hope. We have all professed the like precious faith.

RICHARD CORDALEY.

## Poetry.

[SELECTED.]

## THE HARDEST TIME OF ALL.

THERE are days of deepest sorrow  
 In the seasons of our life;  
 There are wild, despairing moments,  
 There are hours of mental strife.  
 There are times of stony anguish,  
 When the tears refuse to fall;  
 But the waiting time, my brothers,  
 Is the hardest time of all.

Youth and love are oft impatient,  
 Seeking things beyond their reach;  
 And the heart grows sick with hoping,  
 Ere it learns what life can teach.  
 For, before the fruit be gathered,  
 We must see the blossoms fall;  
 And the waiting time, my brothers,  
 Is the hardest time of all.

Loving ones, and loving ever,  
 It is sad to watch for years  
 For the light whose fitful shining  
 Makes a rainbow of our tears.  
 It is sad to count at morning  
 All the hours to evenfall;  
 Oh! the waiting time, my brothers,  
 Is the hardest time for all.

We can bear the heat of conflict,  
 Though the sudden crushing blow,  
 Beating back on gathered forces,  
 For a moment lays us low.  
 We may rise again beneath it,  
 None the weaker for our fall;  
 But the waiting time, my brothers,  
 Is the hardest time of all.

For it wears the eager spirit,  
 As the salt waves wear the stone,  
 And hope's gorgeous garb grows threadbare  
 Till its brightest tints are gone.  
 Then amid youth's radiant tresses,  
 Silent snows begin to fall;  
 Oh! the waiting time, my brothers,  
 Is the hardest time of all.

Yet at last we learn the lesson,  
 That God knoweth what is best,  
 And a silent resignation  
 Makes the spirit calm and blest;  
 For, perchance, a day is coming,  
 For the changes of our fate,  
 When our hearts will thank Him meekly  
 That He taught us how to wait.

THE "Protestant Churchman" says the venerable Rev. Thomas Williams, of Providence, and familiarly known as Father Williams, is noted for his ready wit and sharp retort. A devoted ritualist was discussing the subject of liturgy with him and claimed that the whole Bible furnished no instance of any other than written prayers—"No, sir; not a single one, sir." "Do you really think so?" "Yes, sir. I defy you to point to a Scripture prayer that was not written—you cannot do it." "Well, can I ask you a question?" "Certainly." Tell me then, who held the candle when Jonah prayed in the whale's belly?"

OUR lack of confidence in our own abilities does us great harm. We hesitate and waver on the threshold of duty, not thinking that the longer a reformation is deferred the harder at last it is to accomplish our purpose.

Appearances are often deceptive. Hence it is written, "Judge not according to the appearance, but judge righteous judgment."

# THE HERALD

OF

## The Coming Kingdom.

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No. 10.

MAY 15, 1870.

VOL. III.

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### Editorial.

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#### Who constitute the Household of Faith.

THERE appears to be great temerity on the part of some in deciding who are brethren, and who are not. Why is this? Is it because the requirements of our Lord are not plainly stated? Or is it because we are smitten with the prevailing spirit of worldly charity?

As a body of believers—the *Ecclēsia*, or called out of God—we certainly have some rallying point. We are not a mongrel crew, possessed of no definite faith or rules of action, we have all been separated from the world by the same motive, and are all possessed of the same faith and hope. We have all submitted to the One Baptism, and by it been introduced into the One Body. This action has brought us into relationship to the One Lord, One God and Father of us all. “Come out from among them, and be ye separate saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” 2 Cor. vi: 17, 18. In obedience to this request we have separated ourselves from “unbelievers, unrighteousness, darkness, Belial, infidels, and idols.” We are a washed and sanctified company, having complied with the requirements specified for constituting us such. What then is the opposite conclusion? Is it not that all who have neglected to do this are unwashed and unsanctified? Most certainly it is.

In an article in the present number of the *HERALD*, entitled “The Line of Demarcation,” the writer clearly shows that there is a line which separates us from everybody else—that this line is an obedience to the Gospel of our Lord Jesus Christ—not a or any Gospel, but THE Gospel which was preached by our Lord, and afterwards by His Apostles, for the salvation of men. Upon a belief of *this* Gospel,

in the days of the Apostles, and a subsequent obedience to its requirements, men and women were constituted heirs to the promises it contained. Whatever formula was necessary then is necessary now. If it was necessary then, to believe in the Kingdom of God being established on the earth it is so now. If it was necessary to believe in the promises made to the Fathers as a basis of Faith then, it is so now. If it was necessary for baptism to be preceded by Faith then, it is now. If none but the elect ones—the Saints of God were entitled to the privileges of the household in those days, neither are they now. So we might go on enumerating the various points of faith and practice which constitute us a separate people, but our brethren can recall them as well as we.

With these few prefatory remarks, we will notice the concluding paragraphs of the article referred to. The writer introduces several classes of individuals, and enumerates their short comings as well as their points of agreement. The great question seems to be—are they brethren? Can we fellowship them? Will they be saved?

The first class named are members of the household who fellowship unbaptized professors. We cannot say that these are not brethren. They are. But are they consistent? If they were obedient to God's requirements and submitted to the ordinance of baptism in order to obtain the privileges which belong to the Household of Faith, what right have they to extend these privileges to those who are disobedient? Do they not by their action impugn God's character? Do they not say that He has required more than is necessary? and that men who are unwashed and consequently unholy, may partake freely of those holy emblems which belong exclusively to the Household? Again, for a child of God to go to the temples of idol worshippers and partake of the supper provided by them and call it the Lord's supper is a grievous sin, and a great inconsistency. It is equivalent to saying that they are right and we are wrong, that they are holy and need no cleansing, and if holy, in a saved condition without the Gospel.

Our conclusions of course, are based upon the ground that none but immersed believers of the Gospel have a right to partake of the Lord's supper; that a supper prepared by any but these true children of God is not the Lord's supper, and of no more account in His sight than a meal of bread and potatoes. This introduces us to the third class named by our brother who claim that "the table is the Lord's and that they are not responsible for unworthy persons coming to the table, and affirm in justification, that Judas partook of the Eucharist, and that our blessed Lord knew he was a devil, and would betray Him." In reply we would remark: 1, that Judas was one of the twelve—one of the *ecclesia* or called out ones. 2, That at the time he eat the supper he had not betrayed the Lord. 3, Although the Lord, by reason of His Prophetic office knew that Judas would betray Him, yet He could not in justice refuse to fellowship him on account of an act, he should afterward perform, neither could He take advantage of His Prophetic vision, and act upon its tuition in a case of this kind. Like



others, He must wait for developments, and after the deed had been done—the sin committed, He and all His disciples could act. We nowhere read of Judas being associated with the disciples after he had sinned. An argument more worthless, or resting upon more untenable ground could not be produced.

Again, if the Lord's supper is free for Devils to partake of as well as Saints, how is it that the Lord chose only the twelve to eat it with Him. Why did He not invite the "whited sepulchres" of His day to eat with Him? Simply because "they were of their father the Devil," and He charged His disciples to keep no company with them. Paul also instructed the brethren at Corinth, that they could not drink the cup of the Lord, and the cup of Devils, they could not partake of the Lord's table and the table of Devils. 1 Cor. x: 21. Separate tables and separate communicants. No communion between them. This entire separation is plainly enforced by our Master and His commissioned Apostles. Not only so, but it has been plainly manifest in all God's workings hitherto, from the foundation of the world. In Patriarchal ages there were the "children of God" and the "children of men," and in the Mosaic age the children of Israel with all their exclusive worship bear unmistakable evidence of God's requirements in this direction. The Lord's table and the sacred elements spread upon it are not for dogs, unbelievers, sinners, disobedient men, and devils to feed upon. They are not permitted to eat the body of the Son of Man, nor to drink His blood. "Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day" says Jesus, John vi: 54. Only the children of God have the privilege of eating at the Lord's table. Whoever countenances a violation of this practice, by associating with the unwashed, (and an unbaptized man is unwashed) does that for which he must give account. He is a transgressor—a sinner, and as such is accountable to God. We dare not do it.

Before closing our remarks however, we must notice the second class referred to by our brother. These he says "are firm believers in baptism by immersion, in the reign of Christ on the earth, understand the Kingdom of God to be a literal and tangible kingdom, and that life and immortality are only obtained through Christ, and the resurrection; they assent to the return of Israel and the covenants of promise, but do not feel it essential that these items should be incorporated in their faith in order to a valid baptism." The question arises in relation to such, what faith do they believe to be essential to have previous to baptism? Any or none? Or is every one at liberty to erect a standard of his own and claim admission into the kingdom on the strength of that? It is evident that there must be some definite standard of faith for *all* previous to acceptance. Baptism is an initiatory step. Through it we obtain forgiveness, but not until we are possessed of a correct faith—the One Faith. In what does the oneness of Faith consist? It consists in a belief of the Gospel of the Kingdom of God. Without this faith it is impossible to please God. We may

have faith in sky kingdoms, hell-fire, winged-ghosts, devils large and small, but all to no purpose so far as salvation is concerned. We may even have faith in the Gospel, but unless this faith is followed by obedience it will not profit us. The first act of obedience after repentance is baptism. "But stop," says one, "I was baptized when I belonged to the Baptist Church, so that I need not be baptized again." Not so, my friend. Your skin has doubtless been washed many times in your lifetime for the purpose of personal cleanliness, but such washings, bathings, ablutions, or baptisms were of no account for the cleansing of your conscience. They did not purify from past sins, and admit you into the fellowship of God's family. There is but one way to do this, and that is to believe the Gospel, then repent, and with this knowledge of what you secure by the step you are about to take, you descend into the watery grave and arise from it a new creature—purified from all sin and clothed with Christ's righteousness. All baptisms, however sincerely performed, which are not preceded by faith in the Gospel are nothing more than so many washings. God takes no note of them because they are not according to His instructions. They are purely of man's invention. They are subterfuges gotten up to evade the duties enjoined upon all who would be saved by God's plan. In relation to the second class then, we do not hesitate to say, that knowledge, although it is exactly correct, and every detail according to the Word of God, yet it will save no one unaccompanied by obedience. And obedience to God's law is not obedience to man's law. The men named in the second class either claim that a knowledge of the Gospel is not essential to a valid baptism, or else they preach another Gospel than that which Christ and His Apostles preached. In either case they are in an unsaved condition according to the plain teaching of God's Word.

In these times of peril, brethren, we must not be faint-hearted, lest we perish by the way. There is a general tendency to break away from the old moorings—spiritualize the Word of God—to interpret it in harmony with the liberal tendency of the age. We may feel ever so charitable, yet we must not go beyond the Lord God Himself. Some men are much more charitable than God. They propose to save everybody, but the Lord proposes to save the obedient only. Let us be careful how we allow our natural fleshly feelings to govern us. Our judgment may be influenced by the subtle reasoning of the adversary, and turned into infidel channels. "Be wise as serpents," Cultivate a child-like faith and simplicity of character, never doubting the Word of God, however contrary it may be to our natural instincts. Let us walk firmly in the narrow path to the end and an abundant entrance will be ministered unto us into the everlasting Kingdom of our Lord and Savior Jesus Christ.

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THE true motive of our actions, like the real pipes of an organ, are sometimes concealed. Then the gilded and the hollow pretext is placed in front for show.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The King of the Jews,

OR THE IMPENDING UNIVERSAL MONARCHY. A BRIEF STATEMENT OF  
"THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF  
JESUS CHRIST."

Since we have mentioned the throne of David on which Christ is to reign, it is proper to know how it came to be temporarily discontinued and overthrown.

Zedekiah, a "profane and wicked prince," was the last descendant of David who reigned on David's throne. The Lord said to him by Ezekiel, "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," Ezek. xxi: 26, 27.

This decree was promulgated about 600 years B. C., but David in his lifetime about 400 years earlier, had prophesied of this event, for after alluding to the solemn covenant made with him, which would, at some day, cause his throne and Seed to come into perpetual manifestation, he sees and describes a great chasm and interregnum between himself and that time, saying, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed." "Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it down to the ground. \* \* \* *How long* Lord! wilt thou hide thyself forever? shall thy wrath burn like fire?" Psa. lxxix. 34-36.

In the decree announced to Zedekiah concerning the throne, the Lord Jesus is the one spoken of as he "*whose right it is.*" Luke i: 32, 33: Isa. ix: 6, 7. See also marginal references.

In the foregoing pages we have elaborated and made very plain this great truth, namely, that *Christ Jesus will most assuredly at some future time, reign on this earth, over the restored and submissive twelve tribes of Israel.*

The territory which these tribes will be permitted to occupy is

#### THE LAND PROMISED TO CHRIST AND THE SAINTS.

This land is accurately described in the covenant made with Abraham. See Gen. xii: 1, 5, 7; xiii: 14, 15; xv: 7, 18-21; xxii: 17, 18; xxvi: 3, 4. It extends from the great river Euphrates on the east, to the Mediterranean Sea, and the "river of Egypt" on the west—a territory of about 300,000 square miles according to British survey. The "river of Egypt" mentioned here, is not the Nile, as some have supposed, for that would make the promise include half of Egypt, the Nile being the central and not the border stream of that kingdom; as the Mississippi is the central stream of the United States. The "river of Egypt" is a much smaller stream between Egypt and Palestine, and was a part of the actual boundary of the land occupied by the children of Israel under Joshua. Josh. xv: 4 Num. xxxiv: 5; 1 Kings viii: 65.

When the Lord said to Abraham, "To thee and to thy Seed will I give this land for an everlasting possession," Paul settles forever the meaning of the promise by saying, "He saith not and to seeds, as of many, but as of one, and to thy Seed, *which is Christ.*" Gal. iii. 16. And he shows that the interest which the saints will possess in this promise, after they have been endowed with immortal and glorified natures, will be by virtue of their union and oneness with Christ, saying, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all ONE in Christ Jesus. And if ye be Christ's

then are ye Abraham's seed and heirs according to the promise." Gal. iii: 16, 27-29. "Heirs of God and joint-heirs with Christ." Rom. viii: 17; Ephes. v: 30-32.

It must be borne in mind that the word "forever" does not always imply endless duration. The "Encyclopedia of Religious Knowledge" says of the word *aion*, *aion*, translated "forever," "The primary and proper signification of *aion* is that which always exists." But in this word, as in others, usage always modifies the original meaning. In this sense of *unlimited duration* must it always be taken, unless something appears in the subject or connection in which it occurs, to limit its signification."

Two of the plainest instances in which it means a *limited* period, may be found in Exod. xxi: 6; Lev. xxv: 46. Here are the meanings given in a standard Greek Lexicon, "duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age, lifetime; the world, universe." "Forever," it will thus be seen, is different from "Everlasting" (*αιωνιος*, *aionios*), which it defines thus, "unlimited as to duration, eternal, everlasting."

And therefore when the Scripture says that the Jews in their "flesh and blood" or mortal nature, will be restored to the Promised Land, and that the Lord will there reign over them "forever," we can understand by comparing this with other Scripture, that it means the *limited* period of one thousand years; at the end of which time the eternal state will obtain, in which there will be no longer a human being in the flesh and blood, or mortal nature: seeing that the necessary consequences of such nature, namely, *death, sorrow, crying and pain*, will 'all have "passed away." But the glorified Saints, being endowed with deathless natures, will "for an everlasting possession" eternally occupy the Land of Promise and its accruing territory—"the uttermost parts of the earth." Psa. ii: 8 xxxvii: 22, 29; Prov. ii: 21, 22; Matt. v: 5.

The thousand years reign of Christ and the saints over the Jews and over other nations remaining in the mortal state, will thus be the *transition period*, or vestibule conducting us, as through a preparatory ante-room, from the present sin-stained condition of things into that ineffably glorious and blissful "Holy of Holies"—the boundless eternity.

But this does not lessen the importance of the doctrine concerning that period of one thousand years called the Millennium, during which Christ will reign on earth. There is another period, much shorter than this, the history and doctrine pertaining to which is nevertheless a most indispensable item and link in the Gospel plan of salvation; and that period is the time of thirty-three years, during which our Savior sojourned on earth at His coming. What would the Gospel be, and of what would the Christian's faith consist, if all that transpired in those thirty-three years was ignored and passed lightly by? And can we, without sin, expunge from our faith and studiously ignore the doctrine pertaining to a period many times longer, and just as wonderful in its events; being no less than the consummation and full fruition of that "great salvation" which our Lord bled and died on the cross to secure?

Here then we perceive that during the first thousand years of the Kingdom of God on earth, "a strong nation" is to be settled as liege-tenants in the Land of Promise, and to be reigned over by an immortal King and His immortal viceroys or subordinate rulers. Matt. xix: 28; Rev. ii: 26, 27; iii: 21; v: 10; Psa. cxlix: 8, 9.

When this nation formerly dwelt in this land, and was reigned over by mortal monarchs, it was called the Lord's throne and Kingdom. 1 Chron. xvii: 14; xxviii: 5; xxix: 23; 2 Chron. ix: 8. Much more therefore will it be His throne and Kingdom when the Lord, Jehovah, shall occupy the throne in the person of his immortal Son, who Himself is called "The Mighty God." Psa. cxxxii: 11; Isa. ix: 6, 7.

This then will be that "Kingdom of God" or "Kingdom of Heaven" which the Christian desires when he *understandingly* prays "thy Kingdom come;" and the Gospel, or glad tidings of which our Lord commanded to "be preached in all the world." Matt. xxiv: 14.

The Kingdom of God, while for a little moment confined to the "Garden"—the Promised Land and the Jewish nation—will be in a comparatively small or mustard-seed condition; but its increase will be most rapid and miraculous, until our Lord has obtained the heathen for an inheritance, and the uttermost parts of the earth for His possession. Luke xiii: 19.

The word "Garden" here suggests the triple classification of affairs in the millennial state. Thus on all well regulated plantations we see (1st) the family mansion; (2nd) the contiguous garden of high and fine culture; (3rd) the outside farm at large. And so there will be (1st) Jerusalem with its many mansions for "the saints secure abode;" (2nd) the Promised Land around it, peopled by Israel after the flesh; (3rd) the outside world at large, peopled by the Gentiles of every clime and race. The parable of the *three* measures of meal (Matt. xiii. 33) also indicates the same truth. In that age then will be the *Church*, the *Jews*, and the *Gentiles*; the divine government permeating and extending over them all.

In "the generations of the heavens and earth," we may perceive shadowy intimations that this will be the arrangement in the period of the *re-generation* thereof. (1st) There was the "garden eastward in Eden"—a garden within a garden; (2nd) Eden; (3rd) the world at large. Also in the plan of the Temple these "good things to come" seem to be pictured by (1st) the court of the priests; (2nd) the court of Israel; and (3rd) the court of the Gentiles. John was forbidden to measure the court of the *Gentiles*, but as for the Land of Promise, Israel's court, Abraham was commanded to, as it were, measure this, "*Arise, walk through the land, in the length of it and the breadth of it.*" Rev. xi: 2; Gen: xiii. 17.

David in prophesying of his divine Son and Lord says, "His Kingdom shall extend from sea to sea, and from the river to the ends of the earth. All kings shall fall down before him, all nations shall serve him." Psa. lxxii: 8, 9. If any monarch *now* were to write thus concerning one of his future descendants, we should readily understand his *meaning*. We should know that he was predicting that his Kingdom, however small it might be at his writing, would yet in the hands of that illustrious descendant, break in pieces and subdue all other kingdoms, and become itself the only and universal monarchy in the world. I say that if we had any doubt about his words, it would not be as to their *meaning* but as to their *truthfulness*—whether they would really be fulfilled.

Well, there can be no doubt as to the truth and ultimate fulfilment of David's words, for he was a prophet and spoke as he was moved by the Holy Ghost. And our Lord has said that "*all things*" written in the Psalms concerning Himself, "*must be fulfilled.*" Luke xxiv: 44. But did this prophecy refer to Him? Undoubtedly, for it never has been and never can be fulfilled in any less personage. And besides, the same language is most unmistakably applied to Him in Zech. ix: 10.

All large Empires founded in the world have had their irradiating or starting points—their small beginnings. See for instance, the histories of Greece, Rome, England, etc. And this increasing and growing feature is positively affirmed of the Kingdom of God. Isa. ix: 7; Dan. ii: 35; Luke xiii: 19.

As we have demonstrated, the Land promised to Christ and the Saints will be the germ-land, (relatively to other lands,) and the nucleus from which this Kingdom will spread. Compared to all other parts of the earth, this land will be the more immediate territory of the Kingdom; as the Jews, compared to all other nations in the flesh, will be the more immediate subjects thereof. In an ethnological or national point of view, "Salvation is of the Jews." This is a great comprehensive truth, the full and complete develop-

ment of which extends through ages and dispensations. Thus our Savior, as to His human nationality, was a Jew—"he took on Him the nature of the Seed of Abraham." And His immediate Apostles who preached the Gospel to the other nations were Jews.

This nature will also, to some extent, be a medium for the manifestation of divine power not only in blessing but also in conquering the Gentile nations; "And the remnant of Jacob shall be in the midst of many people, as a *dew* from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a *lion* among the beasts of the forests, as a young lion among the flocks of sheep; (*marg—or goats*) who if he go through, both treadeth down and teareth in pieces, and none can deliver," Micah v: 7, 8. "The Lord of Hosts hath visited His flock, the house of Judah, and hath made them as His goodly horse in the battle," Zech. x: 3; xiv: 14.

Thus in the atonement and in the fruition of the atonement; in the *sufferings* of Christ and in the *glories* following, that is to say, in the *whole* work of salvation the Jews are to act a very important part. For it must be borne in mind salvation is not yet a completed work; the full fruition of the atonement of Christ, and of justification by faith, has not yet been realized. This requires the coming of Christ to reign on the throne of David, and to *resurrect* and *reward* His people of all ages. This returning to resurrect the Saints and to reign on the throne of David, will be in fulfillment of the covenant made with David. Because David could see no other way of realizing salvation except through the appointed means involved in that covenant, he could properly say of it "This is *all* my salvation and *all* my desire." 2 Sam. xxiii: 4. And as the existence of the Jews and the family of David; and also their settlement in the Land of Promise, attended the first coming of our Lord as "the Son of David, the Son of Abraham;" so will their existence in that land attended His second coming as "the King of the Jews;" for when "the Lord God shall give unto him the throne of his father David, he shall reign over the house of Jacob forever," or for the millennial *age*.

Since the last dispersion of the Jews, the Promised Land has been permitted to "enjoy her Sabbaths," (Lev. xxvi: 34) laying fallow and almost unbroken by the plowshare. And this fact, that it has not been filled up by other nations, and the countries around about it, and taxed by excessive cultivation for their support, is an indication that it is kept for its future occupants; somewhat as an untenanted house. And although the surrounding nations look with covetous eyes upon it, and though Russia, England, France, Turkey, Greece, Egypt, and Arabia might oppose the establishment of a powerful, overshadowing and hostile empire in that land, yet the Lord will "*beat off*" all opposers, from the utmost and most exact borders of the land, even from the *channel* (a surveyor's limit) of the river Euphrates, to the stream of Egypt. Isa. xxvii: 12. This remarkable phrase, "*beat off*," is exactly descriptive of the modern requirements of the case; just as "cast out" was of their first settlement in that land. Deut. vii: 1. For it was then *occupied* by the nations who had most power to prevent them—the "seven nations" of Canaan; but the modern seven nations who look with jealousy upon it, all have their capitals outside of it and would only need to be *beaten off*, as a confederation of invaders, combining to defeat the long-established purpose of the Lord with regard to that land and the whole earth.

And after all the opposing forces have met with an awful defeat, probably in that historic and decisive battlefield, "Armageddon" or Esdraclon, will "the Lord mighty in battle," pause with having acted as it were, merely on the defensive? No, but He will *pursue* His enemies and trample them down as the mire of the streets; and as His raiment was stained with His own blood at His first coming, so will it be stained with that of His enemies at His second coming. Rev. xvi: 16; Zech. xiv: 1-4; Psa. xviii: 37; Isa. xvii: 12-14; lxiii: 3.

The land will then be made capable of sustaining a dense and immense population, for after its long rest "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isa. xxxv: 1. Notice the expression "for them." There will be a delightful symphony of acclaim between the land and its inhabitants. As the whole creation now groaneth with man, so it will rejoice with him, "because the creature itself *also* shall be delivered from the bondage of corruption into"—what! the fires of annihilation? no, but the glorious liberty of the sons of God." Rom. viii: 19-23. The allusion to blossoming as the rose implies that its capacity is now concealed like the rose in the bud; but then it will blossom forth in all its richness, beauty and sweetness. A celebrated traveler to Palestine has said that "under a wise and beneficent government the productiveness of this land could exceed all calculation."

And as it is desirable that all capitals should have a *central* position with regard to the territory, wealth, and population of the whole Empire; so the all-wise Creator who "stood and measured the earth" (Hab. iii: 6; Job xxxviii: 5) has selected Zion, He hath desired it for His habitation. "This is my rest forever; here will I dwell; for I have desired it." "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. cxxxii: 13, 14; xlvi: 2.

That this land is the central one of all the earth, is proved by the fact that when the Lord desired to people the earth He twice selected this vicinity as the irradiating centre from which the population should spread. And when He sent forth the Gospel light "into all the world," commanding "all men everywhere to repent," it was from this land and city its beams irradiated as the spokes from the hub of a wheel. It is not an obscure or out of the way place; and the mighty works which have been and will be done here, were not and will not be "done in a corner." Acts xxvi: 26.

## Miscellaneous.

### The Destruction of all Nations, vs. the Blessing of all Nations.

#### NO DEATH IN THE KINGDOM.

HERE are two classes of nations, Jewish, and Gentile, each class called all nations.

We purpose to investigate, to some extent, these two classes of all nations, in the light of Bible truth. To this end we will examine the Gentile class of all nations first, which are to be destroyed.

Joel says, "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." Joel iii: 1, 2. See verses nine to thirteen, for their destruction. Again, "I will gather all nations against Jerusalem to battle . . . Then shall the Lord go forth, and fight against those nations as when He fought in the day of battle." Zech. xiv: 2, 3. Now if we turn to the book of Revelation, we shall there find portrayed the corruption and destruction of all nations. See chapter xiii: 7-10; xiv: 8, 15-20; xvii: 15; xviii: 3, 23; xix: 11-21. Again, in the elev-

enth chapter and fifteenth verse we have these words, "the seventh Angel sounded, and there were great voices in Heaven saying, the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ." We have shown, in our quotations from this book, that the Kingdoms of this world are Satan's, and are given to Christ, the KING OF KINGS and LORD OF LORDS for their destruction; for "the Lord hath said unto me, thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." What for? "Thou shalt *break them with a rod of iron*; thou shalt *dash them in pieces like a potten's vessel*." "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potten shall they be broken to shivers, even as I have received of my Father." Psa. ii: 7, 8; Rev. ii: 26, 27. Another very important, and definite Scripture is found in Jeremiah forty-six and twenty-eight, which reads as follows: "Fear thou not, O, Jacob, my servant, saith the Lord; for I am with thee, for I will *make a full end of all the nations* whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished."

But this question might be asked, has God scattered Israel among all nations of the earth? One writer in the HERALD a short time since, said, that the sun does not shine on the earth where the Jew is not. This agrees with the Scriptures. "I will deliver them (Israel) to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." Jer. xxiv: 9; Zech. vii: 14. Let us hear what Daniel has to say about these Kingdoms. "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." Dan. ii: 44. Again, in the thirty-fifth verse, speaking of these kingdoms of men under the symbols of clay, brass, silver, and gold, he says, "they were *broken to pieces together*, and became like the chaff of the summer threshing-floors; and the *wind carried them away that no place was found for them*; and the stone that smote the image became a great mountain, and filled the whole earth."

Now the question arises with me, how God can bless these nations in Abraham and in Christ according to the Gospel, when God says through Daniel that there shall be no place found for them. Again, "and as it was in the days of Noe, and Lot, even thus shall it be in the day when the Son of Man is revealed." Luke xvii: 26-30.

We therefore conclude that the theory of all nations of the Gentiles being blessed in Abraham and Christ is a myth. We will endeavor to show how the Gentiles will be blessed in the Kingdom age, when we come to examine the other class of "all nations." We believe, however, that the Scriptures quoted teach the utter destruction



of all Gentile nations, and that they never will be reorganized into nations, as they are now known.

We affirmed in the beginning of this article, two classes of nations, in proof of which we will quote some Scripture. The Lord said to Rebekah, that Esau and Jacob should be two nations, and two manner of people, that is the house of Jacob and the house of Esau. As we have got through with the nations of Esau, which are to be destroyed; we will next notice the second class, the house of Jacob, which consists of twelve tribes, or nations, which are to be blessed in Abraham. "And God said to Abram: 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 called Abraham; for 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." Gen. xvii: 4-6, 16. "And God said to Jacob, I am God Almighty, be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And in thy seed *shall all the nations* of the (new) earth be *blessed*; because thou (Abraham) hast obeyed my voice.

Jesus recognized the Jews as all nations, in His commission, saying, "go ye, therefore, and teach all nations;" "go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the Kingdom of Heaven is at hand." Matt. xxviii: 19; x: 6, 7. "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." Matt. xxiv: 14. That is, the end of the Jewish polity, and the destruction of Jerusalem.

Not one of the Apostles ever preached to the Gentiles under these commissions. God wrought a special miracle with Peter, in order to send him to the house of Cornelius, the first Gentile convert. Acts x: 11. And for Paul's commission to the Gentiles, see Acts ix: 15; xxii: 21; xxvi: 16-18; Gal. ii: 7, 8.

In Matt. xxv: 31-34, we have an account of the gathering of all nations for their separation, the sheep from the goats. Now in order to understand this, let us turn to Ezek. xxxiv., which reads: "My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. For thus saith the Lord God: behold, I, even I, will both search my sheep, and seek them out. But I will destroy the fat and the strong; I will feed them with judgment. Therefore will I save my flock. And I will set up one Shepherd over them, and He shall feed them, and He shall be their Shepherd." But with what shall He feed them? We will let Jeremiah answer. He says, "I will give you (Israel) pastors according to my heart which shall feed you with knowledge and understanding." Jer. iii: 15. "And wisdom and knowledge shall be the stability of thy times, and strength of salvation." Isa. xxxiii: 6. But to return again to the sepa-

ration of Israel. "I will purge out from you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall enter into the land of Israel; for in my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land serve me." Again, the Lord says to Abram, "I will bless them that bless thee, and curse him that curseth thee, and in thee shall *all the families* of the (new) earth be blessed." At the same time, saith the Lord, will I be the God of *all the families* of Israel, and *they shall be my people*. Gen. xii: 3; Isa. xxxi: 1. Israel, as the rest of the human family, are at present of the earth, earthy. But when God shall cleanse them from all their sins, and bring them into the bonds of the new covenant, and pour His Spirit upon them, they then will constitute "the new earth, wherein dwelleth righteousness." The Lord says to Israel: "ye shall seek me, and find me when ye shall search for me with all your heart, and I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham; and I will remember the land." Jer. xxiv: 7; xxix: 13; Lev. xxvi: 42. They are thus brought into the new covenant, their sins all forgiven them, and the curse removed from off them and the land, which was given to Abraham and his seed for an everlasting inheritance.

Israel, then, (as the new earth) "shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine, also his heavens shall drop down dew." Deut. xxxiii: 28. "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime." Then Israel shall blossom and bud, and fill the face of the world with fruit. "This people have I formed for myself, they shall show forth my praise." 2 Sam. vii: 10; Isa. xxvii: 6; xliii: 21.

Now let us turn to Rev. vii: 2-8, where the Angel seals with the seal of the living God, twelve thousand out of each tribe of Israel, in the flesh, which will constitute the Kingdom of God in its mustard seed form. See Isa. xxxii: 15; Ezek. xxxix: 29; 2 Cor. i: 22; Eph. i: 13.

After this programme will the Gentiles be organized into tribes, families, or nations, and tested in the dominion, and one nation of them each and every month of the year, for the one thousand years of Christ's reign will enter in through the gates into the Kingdom, first being judged worthy by the Apostles, for they are to sit upon twelve thrones judging the twelve tribes of Israel; thus yielding their fruit monthly. Matt. xix: 28; Rev. xxii: 2. The Psalmist, says "a father of the fatherless; and a judge of the widows, is God in His holy habitation, God setteth the solitary in families; He bringeth out those which are bound with chains; but the rebellious dwell in a dry land." Again

"Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David." Psa. lxxviii: 6, 6, and cxxii: 5-5, Jesus says "other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." "After this I beheld, and lo, a great multitude, (sealed out of the left of the nations of the Gentiles,) which no man could number, of all the nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." This numerous company cannot be the inheritors of the Kingdom; but those that are brought into the Kingdom through the age to come. For it is said: "Open ye the gates, that the righteous nation which keepeth the truth may enter in." "Therefore thy gates shall be open continually, they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isa. xxvi: 2; lx: 11. See Rev. xxi: 25-27.

"And I will send those that escape of them (the Jews) unto the nations; and they shall declare my glory among the Gentiles." Isa. lxvi: 19. Again, "declare His glory among the heathen, His wonders among all people, and say among the heathen, that the Lord reigneth." Psa. xcvi: 3, 10. "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 the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you." Zech. viii: 23; Isa. iv: 1; Jer. xvi: 19.

The blessing of all the nations of the (new) earth was preached to Abraham as the Gospel. The Gospel is the glad tidings of a Kingdom which God has promised to set up on the earth, hence, all nations must constitute the Kingdom of God.

The Sinaic covenant constituted Israel heavens and earth. God in addressing the heavens, or rulers of Israel, said, "give ear, O ye heavens, and I will speak; and hear O earth, the words of my mouth." Deut. xxxii: 1; Isa i: 2. These heavens and earth, God has abolished, or changed, as Paul has declared in these words, saying, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands, they shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." Heb. i: 10-13. Now read in the eighth chapter and thirteenth verse: "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." Now in reference to this covenant which was to wax old, to perish, etc. God has promised to restore the Kingdom to Israel under a new covenant, or as Peter expresses it: "We according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." "His glory covered the heavens, and the earth was full of His praise." 2

Pet. iii: 13; Hab. iii: 3; Isa. lxxv: 17, 18; lxxvi: 22. Let us continue the investigation of this point a little further. Our position is, that the twelve tribes, families, or nations of Israel, brought into the new covenant, cleansed from all their sins, will compose the new earth. It is said of Israel and Judah, that "they shall teach no man his neighbor, and every man his brother, saying, know the Lord." "Why not? "For they shall all know me, from the least of them to the greatest of them, saith the Lord." Hence "the knowledge of the glory of the Lord will fill" or cover Israel, (they being the new earth) "as the waters cover the sea." See Hab. ii: 14; isa. xi: 9; liv: 13; Jer. xxxi: 34.

Hear Paul. He says, "having made peace through the blood of His cross, by Him to *reconcile* all things unto Himself; by Him I say, whether they be *things in earth*, or things in heaven." Col. i: 20; Eph. i: 9, 10. Then we have the second class of all nations, or the Gospel in its simplest form, in Abraham and Christ shall all the families, tribes, or nations of the (new) earth be blessed.

#### NO DEATH IN THE KINGDOM, IN THE AGE TO COME.

A Christadelphian leader of this place, teaches his hearers that the children of Israel will be ignorant and erring all through the reign of Christ, and that they will die; and further, that all nations, both Jew and Gentile will be blessed in Abraham and Christ, according to the Gospel, for a thousand years, then these nations are to revolt, and fire is to come down from God out of heaven and destroy them. Is this straight-forward work? 1, all nations destroyed; 2, all nations blessed; 3, all nations burned up. That there will be ignorance, sin and death in the dominion, I believe; but I demur from the idea, that these evils will exist in the Kingdom; and fall back for proof upon the testimony.

"Afterward shall the children of Israel return, and seek the Lord and His goodness in the latter days: in their affliction they will seek me early; and shall find me; O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for I have redeemed thee. Thus saith the Lord God; in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded." Hosea. iii: 5. Isa. xlv: 22. Ezek. xxxvi: 33.

Again, the word by David, says, "Lord, thou hast been favorable unto thy land; thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people, thou hast covered all their sin." Psa. lxxxv: 1, 2. Isaiah says, "Israel shall be saved in the Lord with an everlasting salvation;" Again, "In the Lord shall all the seed of Israel be justified, and shall glory." Isa. lxxv: 17, 25. "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem." Isa. iv: 3. "He that liveth and believeth in me; shall never die. Believest thou this?" John xi: 26.

“ And the inhabitants shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity. Isa. xxxiii : 24. “ And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighings shall flee away.” Isa. xxxv : 10.

Where sin is, there will be sorrow and death : and where there is no sorrow, there can be neither sin, or death. Shall we apply the curse that was pronounced against the first Adam and his posterity, to the second Adam, the Lord, the King of Israel, and to His people, when He shall dwell in their midst? Shall we say; “ As by one man sin entered into the world, and death by sin, so death is passed upon the people of the second Adam, because the first Adam sinned?” Paul says, that the devil has power over death. I would ask is the devil to have power in the Kingdom of God to destroy? is sin to reign unto death? Hear the word by Zephaniah : “ Sing, O daughter of Zion ; shout, O Israel ; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, He hath cast out thine enemy ; the King of Israel, even the Lord, is in the midst of thee : thou shalt not see evil any more.” I would ask, is sin an evil? is death an evil? if they are, then shall they see them no more.

Now let us turn to the book of Revelation, and see if we can find anything there for Israel in the flesh, in the future age, as that book is rooted in the Prophets, and as the Prophets treat largely of Israel in the Age to Come, so we might expect to find some prediction of their future glory there. Now let us read Rev. vii : 17, as follows, “ For the Lamb which is in the midst of the throne shall *feed them*, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes.” Now let us see if we can link this Scripture with some in the Prophets, where they speak very plainly of Israel in the flesh. Turn to Isa. xl : 11, and read, “ He (the Lord God) shall *feed His flock* like a shepherd : He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. Again, in Ezek. xxxiv : 23. And I will set one Shepherd over them, and He shall feed them, and He shall be their shepherd.”

I wish to call your attention to three points in these Scriptures : First, who does the feeding? Second, who are fed? Third, with what are they fed? I will let Jeremiah answer these questions. He says, “ Turn, O *breast-sliding children*, saith the Lord ; for I am married unto you ; and I will take you one of a city, and two of a family, and I will bring you to Zion ; and I will give you pastors according to my heart, which shall feed you with knowledge, and understanding.” Isaiah says, “ the Lord shall feed them.” Ezekiel says, “ one Shepherd shall *feed them*,” and the Revelator says, “ the Lamb shall feed them.” And Jeremiah has answered all three of the questions propounded. Again, “ wisdom, she is a tree of life to them that lay hold upon her.” Prov. iii : 18. Then you see they eat of the tree of life which will then be in the midst of the Paradise of God.

We will now turn again to Rev. xxi : 3, 4, which reads : “ And I heard a great voice out of heaven, saying, behold, the tabernacle 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." Now let us compare the words, (in verse 3) "the tabernacle of God is with men," to the end of the verse, with Ezek. xxxvii: 27, which reads, "My tabernacle also shall be with them, (Israel) yea, I will be their God, and they shall be my people." Then, notice the words; "neither sorrow, nor crying," in the fourth verse, in connection with Isa. xxxv: 10; li: 11, which says, "sorrow and sighing shall flee away."

We will now recapitulate some of the blessings, as set forth by the prophets, for Israel, when the Lord, their King, shall come and establish them as His people and Kingdom.

- I. Israel shall be redeemed. Isa. xlv: 6, 22, 23; Psa. xxv: 22.
- II. Israel shall be cleansed. Jer. xxxiii: 8; Ezek. xxxvii: 23.
- III. Israel shall be justified. Isa. xlv: 25.
- IV. Israel shall be sanctified. Ezek. xxxvii: 28.
- V. Israel shall be glorified. Isa. lx: 9; Jer. xxx: 19.
- VI. They shall all know the Lord. Jer. xxxi: Isa. liv: 12.
- VII. They shall all be righteous. Isa. lx: 21; liv: 14; 2 Pet iii: 13.
- VIII. Israel shall be saved. Deut. xxxiii: 29; Isa. xlv: 17; Rom. xi: 20; Zech. viii: 13; Rev. xxi: 24.
- IX. The Lord will be married to Israel. Jer. iii: 14; Hosea ii: 19-21.
- X. Israel will be God's people, and God will be their God. Jer. xxiv: 7; xxxii: 38; Ezek. xxxvii: 23; Rev. xx: 3.
- XI. They shall not say "I am sick." Isa. xxxiii: 24; Rev. vii: 17.
- XII. They shall sorrow and cry no more. Isa. li: 11; Rev. xxi: 3, 4.
- XIII. They shall see evil no more. Zeph. iii: 14, 15; Isa. xxxv: 10.
- XIV. The Lord will pour out his Spirit upon the whole house of Israel, and never hide His face from them. Ezek. xxxiv: 25, 28; xxxvi: 25-27; Isa. xxxii: 15; xlv: 3. Can we not exclaim with the Psalmist, "Oh that the salvation of Israel were come out of Zion: when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Psa. xiv: 7.

If men in an early age of the world, lived nine hundred years, and upwards to nine hundred and sixty-nine years under the curse, or constitution of sin, is it unreasonable to conclude that Israel will live out their day of a thousand years under the constitution of righteousness?

I believe in a kingdom where there will be no sin, sorrow, pain, or death: but every individual will be as a child of youth, living in the favor of their King and Deliverer, until He shall have delivered up the Kingdom to the Father, that He may be all in all.

D. C. SATTERLEE.

## The Lord's Coming.

The Lord is coming. The event is near. Is it true? Do we realize it? And who of all the godless masses believe that the avenger is only a little way off? He who once trod the earth in His humility, whose birthplace was Bethlehem, in the land of Judea, whose abode was Galilee, the scene of whose labors and sufferings, toil and tears, was the land of Canaan, will come again. All religionists in every part of the world where the Bible is circulated, believe in a coming man. But men are looking for a coming man in different directions; and from the descriptions given of the man and his mission, we are unable to recognize the wonder-working Galileean, Jesus of the old prophets. The Spiritualists' coming man is a development of their ideal "god-man" and "god-woman" out of the present evil race—in a word, the deification of the human, and the enthronement of what they are pleased to term natural law, for the regulation of society. Unbridled lust is the phrase best suited to represent their man.

The coming man of Universalism came, some how or other, at the fall of Jerusalem and the overthrow of the Jewish commonwealth, fulfilling in that event the many predictions concerning the judgment and the retributions connected with it; and that (as some have told me) he will come at some future time for salvation only.

Nearly the whole of the large class styled orthodox, and many who will soon rank with them, place the coming of their man, first at death, and second, at a period very remote; indeed, in view of the work they have to accomplish, namely, the conversion of the entire race of mankind to Christianity, ages on ages will yet elapse, before the event of his coming. It is true, that those who hold this view do not think the time required for the conversion of the world need be so long as we represent it; and they tell us they see indications of that end, however dark the prospect may look at times. The success missionaries met with among the heathen; the spasmodic revivals of religion among christian nations (so called); the amount of religious literature in the form of tracts, books, papers and periodicals, yearly issuing from the press, and the multiplied millions of copies of the Bible circulated and read in more than four hundred different dialects of earth; the downfall of slavery in the United States; the abolition of serfdom in Russia; the decline of Papal supremacy, and like events and circumstances, are seized upon as sure precursors of the Church's *era* of triumph.

But supposing that the present agencies at work, and the means employed, should introduce peace and harmony in this wicked, mis-governed and right-defying world of ours in twenty, fifty, or a hundred years hence, according to the common theory the return of the Lord would be a *thousand* years future to *that date*; and in that case could not be the contingent event it is everywhere in the Scriptures represented to be. Fatal delusion! An error which throws the whole divine plan into disorder, unsettles the scheme of revelation, and turns the great volume of prophecy into a collection of riddles, to tax the

ingenuity of spiritualizers! The class, holding this view, embraces the greater part of Protestant Christianity, with superior talents on their side, colleges well endowed, and are wielding a mighty influence against the doctrine of the Lord's return and reign.

But what gives a sad aspect to this view is, that they are unconsciously fulfilling the predictions of the later prophets which are read weekly from gilt-edged and gold-clasped Bibles; seemingly fated to announce before the world, the forewritten sentence of their own doom. They read, but understand not. But why should they be blind? If not blind why should they be hypocrites? Whichever it is, it is their great sin. It involves the rejection of the *Gospel*. "He that believeth not (the gospel) shall be damned." It is a sin to be blind with eyes for seeing and light adapted to their nature. And is there any plea, or reason for hypocrisy, in an age when martyrdom does not confront men on the narrow way of life? Can any one tell why he misapprehends the plain predictions of God's word? Take this passage in the prophecy of the *one* like unto Moses. "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations, then shall the end come," (Matt. xxiv : 14.) Not convert all nations, nor introduce peace and security in all the world. Simeon's words, as recorded in Acts xv : 14, may be quoted as further proof of God's purpose in having the Gospel proclaimed in this dispensation, "*to take out of them (the nations or Gentiles) a people for his name.*" How any one can evade the force and meaning of these texts, it is difficult to conceive.

This age was to be characterized by apostasy from the true faith; the persecution of the church until the persecuting power, symbolized by the little horn of Daniel's fourth beast (Dan. vii : 8,) and Paul's "man of sin" (2 Thess. ii : 23), should be destroyed by the "*appearing of the Lord's presence*" (Diaglott). The Savior, setting forth the condition of society just before His coming, calls attention to the days of Noah and Lot, as furnishing historic parallels. Imagine a more violent, lustful, wreckless, and godless race of sinners than the antediluvians, or Sodomites, if you can. "So shall also the coming of the Son of Man be." There will be the evil servant; the tares and wheat intermingled; the goats and the sheep in the same national flocks; the scoffers concerning the Lord's coming; the anti-christian hosts; the kindreds that wail, and the kings, the great, the rich, chief captains and mighty men, bondmen and freemen, who hide themselves in dens, and rocky chasms and clefts in the mountains. Such is the manner in which the inspired writers speak of the closing scenes of this age. Though Spiritualists impiously reject the only coming man equal to the mighty work of removing the mass of accumulated evil; and though the churches push His coming in person, down into the dim shadows of the ages, quite beyond the reach of faith, and take the blessings of the nations out of the hands of His immortal cabinet, He will come some of these days, suddenly, unexpectedly, to them, as a thief in the silent night-watches.

JOHN L. WINCE.



## The Restitution.

"Till the times of the restitution of all things spoken by the mouth of all His holy Prophets." Luke iii: 21.

We notice that this restitution is not accomplished at the coming of the Lord; on the contrary "the times of the restitution," the times during which the work of restoring is to be done, have but then arrived. Till then, the preparation for this work has been going on—the instrumentality by which it is to be done, has been produced. Through the influence of a righteous government, which is at that time inaugurated, under Christ and the Saints; the people are trained to holiness—obedience.

The earth is to be restored to its native fruitfulness; whether suddenly or gradually is not essential here, but the time when "there shall be no more curse," (Rev. xxii: 2,) does not apparently arrive till the close of the coming age—the end of "the times of restitution." Evidently then the restitution is to be accomplished during "times" assigned for the work; and these times are identical with the next dispensation.

When this restitution is completed, the prayer, (Matt. vi: 10) "Thy will be done in earth as it is in heaven," will be answered. And I apprehend that it cannot be, in the fullest sense, till after the last revolt, (Rev. xx: 8, 9,) and the finishing up of judgment. Then all such predictions as the following, will have a completeness of fulfillment. "Till the ends of the world shall remember and turn unto the Lord; and all kindreds of the nations shall worship before Him." Ps. xxii: 28. "Till nations that thou hast made shall come and worship before thee, O, Lord; and shall glorify thy name." Isa. lxxxvi: 9. "For God shall bless us: and all the ends of the earth shall fear Him." Ps. lxxvii: 7. Thus insuring man's perfect submission to the Divine will. "Then shall the earth yield her increase," (Psa. lxxvii: 6) securing its original productiveness. See also Ezek. xxxiv: 27, where, as in Isa. xi: 6-9, we notice the primeval docility of the beasts. "In the midst of the street of it, and on either side of the river was there the tree of life, and the leaves of the tree were for the healing of the nations." Rev. xxii: 2.

Here, then, we have a restitution. Man is brought into a state of actual submission to God's rule, the animals are subject to man, the earth is fruitful, the curse is removed, and the tree of life restored, after six thousand years of disobedience and disorder, during which time God has been preparing an instrumentality, by which it could be done with honor to His government, and one thousand years more, in which this instrumentality has been doing the work; man and earth are brought back to their original condition. Will they be left in that condition? or will man at this point, be invested with Angelic or Divine nature?

If we can gather God's purpose from the record of His work, we must conclude that the primeval arrangement was designed to be perpetual. We find not the least intimation that God purposed to im-

mortalize them after a term of trial, if obedient; but instead, we do find means provided for perpetuating their lives though mortal, if obedient. What right, then, have we to infer, in the absence of testimony, that this arrangement was only temporary, preparatory to an immortal state? True, man disobeyed, and intercepted, for the time being, the working of the arrangement; but this was provided for in the plan itself; the law disobeyed demanded death, and to secure this, exclusion from the tree of life was necessary. But this disobedience makes a redemption necessary, or the original plan must prove a failure, (and how much will it lack of a failure, if as soon as it is restored, man is invested with a higher nature?) Hence, the early intimation that the evil should be remedied, in the declaration that "the seed of the woman should bruise the serpent's head." This seed are to be immortalized, made "equal to the Angels." But this seed are not the race; they are ever distinguished from the nations. They are to bless all the nations, to rule the nations, and are to reign forever and ever, for the ages of the ages.

But it is objected, in substance, that if the race are thus left in the primeval state—mortal—under law, they will be in constant danger of transgression and death. In reply, I would ask, is it beyond conception to suppose a people, a whole people, so instructed and trained in righteousness, so stable in the love of right, as to live in perfect obedience to the law by which they are governed? The better part of our world now refrain from wrong doing through respect for the right, and from fear of law. Conceive, then, of the nations instructed in righteousness, and developed in character by their training, during the one thousand years—all wrongdoers destroyed—surrounded only by righteous influences and the fear of transgression and death may be laid aside. It is also said, that if left mortal they will forever perpetuate their species, as Adam was commanded to do. But Adam was not commanded to multiply forever, but "to multiply and replenish the earth." Hence we conclude that when the earth is replenished, (filled) God's purpose in that direction will be accomplished, and generation will cease.

If they are to be left mortal, under law, we can see a fitness in the saying, "they shall reign forever and ever." Rev. xxii: 5. Also in this, "while the earth remaineth, seed time and harvest, and cold and heat . . . shall not cease." Gen. viii: 22. And also "the leaves of the tree were for the healing of the nations." Rev. xxii: 2. Angelic beings need no healing, immortal beings need no medicine.

E. MILLER.

#### EDITORIAL COMMENTS.

With much of the foregoing article we agree, but with the theory of a perpetual race of mortals we do not agree. The writer teaches that the object of God's government on the earth during the Millennium will be to bring back mortal nations of the earth to the position occupied previous to the fall of our first parents. He rests his whole theory upon the proposition that God's "primeval arrangement was

designed to be perpetual,"—that it was perfect, and could not be improved. That to teach otherwise would be to charge God with a failure in His plan. With much respect for the writer we beg leave to differ, and submit as our reasons, the following:—

I. If the future government of Christ and the Saints simply succeeds in cleansing the earth of wrong doers during the one thousand years reign, and leaves men with the mortal nature of past ages upon them what evidence have we that in a thousand years subsequent the spirit of rebellion will not arise again, seeing men are only mortal?

II. If it is urged that men will be so much in love with law and order that they will never transgress again, we ask for the proof. This is pure assumption, and contrary to all past experience.

III. If it is argued that men cannot sin because they have attained to that perfect condition occupied by our first parents before they fell, we ask, what assurance have we that they will be less likely to transgress than Adam was, seeing they occupy his position and possess a nature no more perfect than his? If he fell, why not they?

IV. If they possess a more perfect nature than he and are by reason of this less likely to sin, then they are higher than mortals, and more perfect than Adam, and consequently the restitution will have demonstrated God's original plan to have been a failure, according to the reasoning of our correspondent.

The only conclusion that we can come to, is, that God's original plan contemplated a reward for obedience after a state of trial, and that this reward was eternal life. He has ever acted on this principle of conferring rewards after trial. A character must first be formed by His intelligent creatures, hence their free agency for this purpose. So with Adam, and so with every one since. Just so, we believe, it will be in the next age. Those who manifest a spirit of obedience to righteous laws of that dispensation, will be rewarded with unending life. That they will attain to the position or rank of those who fought the fight by faith we are not prepared to say, but that the time will come when there shall be no more death we dare affirm, because the Word of God so declares. That this freedom forever from death will be the result of continued obedience of weak mortals we do not believe, but that it will be because they "*cannot die any more*" we believe and teach. This whole theory of an unending existence of a race of beings liable to death rests upon pure assumption from beginning to end, and ought not to be credited by men of equal intelligence with our correspondent.

EDITOR.

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COURAGE does not consist in feeling no fear, but in conquering fear. He is the hero who, seeing the lions, goes straight on.

THOSE who in time of trouble have vowed unto the Lord, should be careful when He delivers them, to acknowledge Him with praise.

THE worldling is like the hinder wheel of a carriage, ever following after the front wheel of happiness, but never overtaking it.

### The Line of Demarcation.

WHERE and how shall it be drawn, is a question that needs to be better understood by us as a people professing to believe and teach all things written in the Scriptures of Truth. In order to a correct understanding of what is contained in our heading it will be necessary to make a Scriptural statement as to what constitutes a christian; and how men and women are made such. This will show clearly where the line is to be drawn. It is all important that close attention be paid to the teachings of the Word, "to the law and Testimony, if a man speak not according to this, there is no light in him." We begin with the model text: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is *baptized shall be saved*; and he that believeth not shall be damned," Mark xvi: 15, 16. The man or woman who intelligently believes, and willingly obeys the command of the Lord Jesus Christ is a christian, and if he dies the next moment after coming out of the water, he will be gathered into the Kingdom of God. So says the Word, so says the Chicago Conference, July 4th, 1869, and so say we; and nothing but a departure from the faith, culminating in verbal Apostasy, can shut such out of the kingdom of God. All teachings and tests of fellowship founded upon crotchets instituted by uninspired men, are to be regarded as mere hay, wood, and stubble.

But if such consequences depend upon the teaching of our model text, it certainly needs a fair and impartial exposition. This would seem to be unnecessary to those composing the body of the "One faith, the one hope, and the one baptism;" but there are some who only see men as trees walking. For the benefit of such we feel called upon to expound the Word to the best of the ability God has given us. The first item is, he that believeth, or has faith. What is faith? The substance, or ground work of things hoped for. Heb. xi. 1. In our own words it is taking God at His word. *Its importance*; "Without faith it is impossible to please God," "whatsoever is not of faith is sin."

The next item is "the Gospel." *The* is a definite article; not a Gospel or Gospels but **THE** Gospel; which is *good news* of the Kingdom of God. "And Jesus went about all Galilee teaching in their synagogues, and preaching the Gospel of the kingdom," Matt. iv: 23. "And the Gospel of the Kingdom," &c., Matt. xxiv: 14. Then the Gospel is good news, wholly good, nothing in it of vindictive wrath, or threats of eternal sin, and suffering, or roasting immortal souls in unending fire and brimstone. This belongs to modern Gentileism and not to the God of the Bible, or the Gospel of the Kingdom of God,

"And the Scriptures foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, "In thee shall all the nations be blessed," Gal. iii. 8. The Gospel preached to Abraham consisted of covenants and promises made to him and his seed, the Christ. See Gal. iii. 16. The promises made to Abraham relate to life and land, even the land of Canaan for an ever-

lasting inheritance. Gen. xii: 7; xiii: 14-16; xv: 18. These were repeated to Isaac, Jacob, and David. This was the Gospel preached to Abraham. The same Gospel was preached by Christ, the twelve, and the seventy. The doctrine concerning the seed promised—the Christ—involves the death, burial, and resurrection, which constitutes the great atoning sacrifice, the offering for the redemption of the race, and all things included under the curse. See Gen. iii. He that believeth this Gospel, and is baptised, shall be saved.

Baptism is just as definite, just as essential as faith or belief. We might add, without baptism it is impossible to please God. Will God be pleased in our refusing to comply with His just and reasonable requirements, even if we should substitute something in its stead. From no part of Christ's clear and positive teachings has there been so wide and palpable a departure as that relating to the ordinance of baptism. This certainly is sinning against the clearest light and the plainest teachings of the Word of God. "One baptism;" one and only one mode, our enemies themselves being judges. Professor Stevens of Andover, Mass., is good authority. He says no other meaning can be given to the Greek word baptizo, but "to immerse, put under water;" a symbolical grave, representative of the resurrection from the grave. *Hades* or *Sheol* the state and place of the dead. By this act of obedience we put on Christ, as many as have been baptised into Christ have put on Christ. "If we be Christ's then are we Abraham's seed and heirs according to the promise."

It is not only the mode, but through an intelligent understanding that this act of obedience is made efficacious or saving. "The like figure whereunto even baptism doth now save us," 1 Peter iii: 12. In this act of obedience we put off the old man of the flesh and put on the new man. Here we get rid of our sins. "And now why tarriest thou arise and be baptised, and wash away thy sins, calling on the name of the Lord," Acts xxii: 15. Here we take the name of Christian. No anxious seats, no long, and gloomy days and nights of heart-stricken grief, and fearful forebodings of endless woe, entreating God to be reconciled to us through the death of Christ in our room or stead. This is all human invention, having no foundation in the Word of God. "Repent and be baptized for the remission of sins." etc., Acts ii: 38. "And when they believed Phillip preaching the things concerning the Kingdom of God, and the name of Jesus Christ they were baptised both men and women," Acts viii: 12. So far we have stated the essential points to be embraced in our faith and obedience in order to be entitled to the name of Christian.

The reign of Christ is embraced in the covenants of promise made to Abraham, also the resurrection of the dead; Abraham and his seed are to possess the land of Canaan for an everlasting inheritance. The balance of scripture teaching has its application in building up and forming our characters in harmony with God, and testing our fidelity to Him. Here we understand is where the Word of God locates the line of demarcation that separates between Saint and sinner, the seed

of the woman, and the seed of the serpent. Says a dear friend, do we understand you to say and teach that those destitute of the qualifications as above stated are not entitled to the name Christian, and cannot enter the Kingdom of God? Thus we understand the unerring Word of God to teach; and it is in perfect keeping with the Masters own teaching; "strait is the gate and narrow is the way that leads to life, and few there be that find it; strive to enter in at the strait gate, for, verily I say unto you many shall seek to enter in and shall not be able." The line thus drawn separates between very dear friends.

We have said there are many who see men as trees walking; herein is contained the second item in our heading. How shall the line be drawn? We are admonished to be as "wise as serpents and as harmless as doves." There are several grades or classes of persons claiming to be Christians, and are very much hurt if we do not extend to them the right hand of fellowship; and here we find ourselves many times in a very straight place. I shall not sit in judgment on the different classes I may allude to, but will leave it open for criticism or comment, and hope our brethren will consider it duty to speak plainly and kindly, and thus aid any seeking the full liberty of the Gospel. The first class we would notice is not very numerous, so far as our knowledge extends; they have been intelligently baptized into the Christ for the remission of sins, having the One Abrahamic Faith believing the covenants of promise and all the doctrines essential to salvation, and yet take the bread and wine with unbaptized professors. A second class are firm believers in baptism by immersion, in the reign of Christ on the earth, understand the Kingdom of God to be a literal tangible Kingdom, and that life and immortality are only obtained through Christ, and the resurrection; they assent to the return of Israel and to the covenants of promise, but do not feel it essential that these items should be incorporated in their faith in order to a valid baptism. Many of the above classes are able students of prophecy, have written and published much Scripture exposition that is very valuable, are men of unblemished character whom the world and many believers may well pattern after. Some composing the last class, believe and affirm that the table is the Lord's and they are not responsible for unworthy persons coming to the table, and offer in justification that Judas partook of the Eucharist, and that our blessed Lord knew that he was a devil and would betray Him; upon this point I enter my most solemn protest, but have not time nor space to give a Scriptural exposition. I have already transcended my limits, and must close, hoping that what I have said will bring out a full investigation of this very important subject.

N. BOND.

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WHAT a folly it is to dread the thought of throwing away life at once, and yet have no regard to throwing it away piecemeal.

"WEALTH gotten by vanity shall be diminished: but he that gathereth by labor shall increase."—*Solomon.*

# THE HERALD

OF

# The Coming Kingdom.

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No. 11.

JUNE 1, 1870.

VOL. III.

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## Editorial.

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### The Pursuit of Happiness.

READER, are you happy? If so, in what does your happiness consist? Does it consist in politics, fashion, wealth, gluttony, drunkenness, amusements, etc.? If so, your source of happiness is fleeting and unsatisfactory. These allurements serve only to deceive those who pursue them, as does the *ignus fatuus* the ill-fated traveler. Promising happiness they yield misery. Promising rest and contentment they bring the opposite. That which seems for the time being to be satisfactory and delightful is present but a moment, and is succeeded by an over-shadowing cloud of grievous disappointment. How important is it, then, that we should bend our energies towards the discovery of that which will bring permanent rest and happiness. Can we by searching find it out? Yea, verily. It is near at hand, and freely offered to all who earnestly desire it. And pray what is it? It is the religion of Jesus. This when possessed, will bring present contentment, a holy calm of mind, a sweet peace, a glorious hope of future and everlasting bliss. This, and this alone, will calm the tempestuous sea of passion and melt the stubborn heart. This it is that will drive from our minds fearful forebodings and fill them with joyful anticipations. Although we may be poor and despised, yet if we possess the religion of Jesus we are richer than Cresus, or all the Kings of earth combined. Although we may be buffeted or reckoned as the off-scouring of earth by those who are rich and proud, yet we are destined to trample every one of our oppressors under the soles of our feet. The religion of Jesus is truly a pearl of great price, one that we must purchase at any cost, if we would secure that never-ending peace of mind which is insured to the possessor.

But if we secure the great pearl of what use will it be? Will it fill our tables and clothe our persons? Will it secure the friendship of our neighbors and make us respected and popular? Will it give us lands and houses, and abundance of friends? If not, how can we be happy? O, dear reader, look not at the present life, but at the life beyond. This pearl, if persistently retained by you, may strip you of houses, lands, friends, and worldly popularity. It may even strip from your backs many of the articles which fashion demands, and rob your table of many a viand esteemed as a luxury. Nevertheless, if you learn the great lesson—"having food and raiment, therewith to be content" (1 Tim. vi: 8), and still cling to the pearl, you will yet see the day when boundless wealth, beautiful clothing, "a marriage feast," and a great multitude of never failing friends will be yours.

The *real wants* of this life are few; but the *created wants* are many. Did you ever sit down, dear reader, and make out a list of *real* necessities for the sustenance of life? If not, do so. You will be astonished how many things there are which you have been in the habit of supposing were really necessary, that, after all, are only creations of our own. The world is full of unreal wants. Fashion, as a queen, demands this, that, and the other, and an obedient community yields to her wishes. The "lust of the eye" calls for a thousand things which, after all, are unnecessary. The "lust of the flesh" demands a thousand more, and the "pride of life" completes the list, compelling us to keep pace with our neighbor. We do not like to be out-done. If our neighbor has an elegant house, we desire the same. If he has splendid carpets we must have them. If he spreads a costly table, we must do the same. So we go, aping each others weaknesses, and gratifying those desires that we ought to curb.

It may be a present satisfaction to be able to gratify all these fleshly desires, but what does it satisfy? It satisfies the lusts! But are we not told that these lusts are "not of the Father, but of the world?" Yes. We understand that; still we feel discontented unless we yield to the desires. But listen. John says, "The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." John ii: 17. Let us ask you, dear reader, if you do not desire this everlasting abiding place? Or, are you willing to enjoy the pleasures of present gratification for a season, and finally be swept away with the world and its lusts? These are important questions.

David, the sweet singer of Israel, understood well in what true happiness consisted, hence he declares "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Psa. cxiv: 5. Such a one has a sure friend, a never failing source of happiness. He is possessed of a strong arm—the arm of God; hence his hope cannot fail.

The wise man also testifies that "He that hath mercy on the poor, happy is he." Also, "whoso trusteth in the Lord, happy is he." Prov. xiv: 21; xvi: 20. Would we be truly happy, then? Here is the key that unlocks the treasures. Trust in the Lord, and not in



men. Seek His friendship, no matter what men think. Though poverty overtake us, God will be with us. Though our neighbor outstrips us in wealth and all the outward adornments, yet we may outstrip him in all that is precious in the sight of God—"a broken and a contrite spirit." Although he may load his table with rich luxuries and enjoy the company of wealthy friends, yet we may earn the friendship of the poor by exercising mercy towards them.

In this state of things "we call the proud happy," but, let us not forget that "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." Mal. ii: 15; iii: 1.

We may, in our struggles to retain the pearl of great price, suffer much from the opposition of ignorant and cruel men. Nevertheless, our brother, the beloved Apostle Peter, declares, "If ye suffer for righteousness sake, happy are ye." And that "if ye be reproached for the name of Christ, happy are ye." 1 Peter iii: 14; iv: 14. We can well afford, then, to suffer, to bear the taunts and jeers of men. These reproaches will redound to our glory. They are a source of happiness to the one who bears them. Yes, and a source of great future wealth.

True happiness, then, does not consist in the gratification of our fleshly desires, but in the crucifixion of them. All the world may laugh at us for thus declaring, seeing that it is so contrary to its own practices. Nevertheless it is true. The world is not capable of judging in the matter. Its eyes are blinded, and its ears deaf. It is rolling in wealth and luxuries, and holds forth its glittering toys as of great value to those who will sacrifice the future to obtain them. But, let us say, kind reader, that if you accept the bribe, you will be grievously disappointed and deceived. Although you may obtain a momentary satisfaction, yet its cup of pleasures will soon be drained, leaving you nothing but the dregs of bitterness and discontentment. Rather sacrifice the present, with all its gilded pleasures, and lay hold of the promises of God. These promises are truly great. Their fullness is past our comprehension. In order to obtain them you may be called upon to sacrifice houses, lands, and worldly pleasures, yet all these are but as a drop compared with the ocean of wealth and enjoyment that will be given you in exchange.

The present effects of this exchange will be to change you morally, by curbing your passions, denying your lusts, and a consequent moulding into the image of Christ. The ultimate effects will be a change physically, into a conformity with Christ's physical likeness, for we are told that He shall "change our vile bodies and fashion them like unto His own glorious body." Phil. iii: 21.

Not only this, but you will, at His coming, be introduced into the company of all the Prophets, Apostles, Patriarchal Fathers, and Holy Martyrs. Who would not secure the company of this glorious army? Who would not desire to enjoy with them the manifold blessings of

the eternal ages? Let others chose as they will, but give us the good hope of living forever in the Kingdom of God, with all the redeemed of earth. This will more than compensate us for the sacrifices of the present life. This is happiness that we may pursue with all the ardor of our lives. Reader, do you desire it? If so, pursue it and you will find it.

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## Words for the Household of Faith.

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[Communicated for the Herald.]  
Evangelist Report.

I FULFILLED my appointments as announced in the HERALD, except the one in the vicinity of Laurel, Indiana. The brethren there were so busy with their spring's work that they requested a postponement of the meeting to a future time. Not having heard of their wish I went on to Bro. Fisher's of Connersville. There not being time to change the programme we concluded to see what could be done for the cause of truth in that place. On first-day afternoon I preached to a small, but quite select congregation. Our meeting at Old Union was one of more than ordinary interest. There was a general turn-out of brethren and sisters from different parts. It was refreshing to meet so many of like precious faith after an absence of two years. They are all united, except one or two, upon the Gospel platform as the only basis upon which all the members of the body of Christ can be united. The Gospel, in its simplicity, is the only Bible test of fellowship and co-operation. Outside of this test is a margin upon which Christians may hold different opinions; but upon the Gospel all must be united. Our meetings on Saturday and Monday were interesting, and, I trust, profitable. The interest of these brethren and sisters in the cause of truth is not in the least abated.

The meetings at Canton, Ohio, commenced with but few hearers, and continued to increase, until, on Sunday afternoon and night, and Monday night, the congregations were quite large. Good attention and interest were given to the preaching of the word, and a good influence was left on the minds of the people. Some are investigating the reasons of our faith, whom we have reason to believe will obey. Bro. Henry Eshelman's wife and daughter were immersed. The whole family are now united in faith and hope. Bro. Bissel was immersed also. They contributed liberally for the support of the Gospel. If all the brethren would follow their example we might have two or three Evangelists in the field instead of only one. I have never seen a more thorough effort made to get an appointment before the people. Three hundred bills were posted in the most conspicuous places in the city. It was also announced in their paper. These bills were put up on Thursday afternoon. On the next morning there was scarcely a bill to be seen. They put up three hundred more. These shared the

fate of the former ones. The truth is as unpopular to-day as it was in the days of the Prophets, Christ, and the Apostles, and the host of martyrs; and the man who lives it out as they did will be as unpopular as they were.

The antagonism between Christianity and the world remains unchanged, and the spirit of persecution is unabated by the lapse of time. But the day is coming when the tables will be turned, and this irrepressible conflict will be put down. When truth—

“ Though crushed to earth shall rise again;  
The eternal years of God are hers;  
But error, writhing, sinks in pain  
And dies amid her worshipers.”

In bright anticipation of this glorious day of triumph, let us, like Moses of old, “ choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”

During my visit last fall to Canton, a gentleman, residing some twenty miles distant, happened to attend one of my lectures, and became so much interested in our views, that he commenced advocating them, and for this reason has since been excommunicated from the church to which he belonged. This shows that my labors in the Gospel are not in vain. In almost every locality which I visit, or from which I hear, I learn of those who are rejoicing in the truth, as the result of my labors. If I can keep my head above water in this age, I expect a rich reward in the next, for all my labors in the cause of our blessed Master. I would inform my brethren and sisters in the Lord that I am doing all I can, in every available way, for the advancement of that cause which we all profess to love so well;—and as the season of conferences approaches, let me give a word of advice. Let not self interest nor worldly mindedness deter any from attending. Leave at home your troubles and the cares of business. They can be of no use to yourselves nor anybody else. Come with the love of God, His truth, and one another, burning upon the altar of your hearts, and my word for it, we shall have good meetings, and all return the better for having gone.

I arrived at the place appointed for the conference in Iowa on Friday afternoon, and found assembled in a pleasant grove quite a concourse of brethren, who were listening to a lecture by George Moyer, on mortal resurrection and judgment. I reviewed his arguments, endeavoring to show that his proof texts failed to sustain the affirmative of this question. There is not one “ thus saith the Lord ” that the righteous dead will emerge from the ground mortal; but that they shall be “ raised incorruptible, spiritual, glorious and honorable.” An incorruptible body when made alive, will certainly be immortal. If 1 Cor. xv. on the resurrection should affirm just the opposite of what it does, our Christadelphian friends would not think of figuring it away, as they do at present. With one or two exceptions all moved on harmoniously after the first day. The preaching was about equally divided between brethren Brayton, Moyer, and the writer. The con-

gregation increased in numbers, and interest prevailed to the close. All were united upon the only test of Christian fellowship. Our Christadelphian friends, unlike many holding their peculiar views, do not make them a test of fellowship or Salvation. They all partook of the Lord's Supper. I think that none of those at Waterloo have been immersed into their new faith. Ifail Christadelphians were equally consistent there would be no cause for division. I accompanied brethren Brisco, Stouffer, and Watts to Des Moines, where I preached twice, in the Christian Chapel, to a fair congregation, who gave good attention to the word spoken. In addition to the above-named places I have preached in Aurora, Chicago and South Northfield in this State, and Edgerton, Wisconsin. All the brethren and sisters whom I have seen, or from whom I have heard, are firm in their faith of the Gospel of the Kingdom of God. May they struggle on a little longer, and maintain inviolate their loyalty to the truth. Soon our long absent Lord will return, and those who have suffered with Him shall reign with Him—those who have shared the crown of thorns, will wear the glittering diadem of power and glory. Amen.

J. M. STEPHENSON.

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[Communicated for the Herald.]

#### Misquotations.

WHO that has searched the Word and become familiar with its teachings, has not been pained by seeing its beauties marred by misquotations. In a writer this is inexcusable. We all have the text, and can refer to it, and give *verbatim* the quotation to be used. Brethren, we profess to be Bible people and as such we should stick closely to that book, so that in our quotation the text may stand out fairly and plainly. Let us be consistent and impartial—not quoting one part of a text because we think it favors our idea, but give the whole sentence at least. I am not in favor of quoting more than is necessary but let the quotation be perfect and entire in itself. Anything short of this does violence to the text and lowers the writer in the estimation of the reader, for he will regard it as either ignorance or intentional on the part of the writer. One instance by way of illustration. How often we hear the quotation “the soul is immortal and cannot die.” I say *quotation*, for such it is, but instead of being taken from the writings of the Prophets and Apostles, it is found on the fifty-fourth page of the old Elementary Spelling Book! This quotation is more harmless than many made by us, for this is not Bible, but *those* are Bible misquotations, or rather Bible mis-quoted. The former we *know* is not Bible, and it has no influence upon us; the latter we *think* is Bible and revere it as such. Viewing the subject in this light we should use mathematical precision in quoting the Word of God. The memory is treacherous, and the only way to avoid misquotations is to open the Bible, and copy what we wish to use directly from the book, even then there are plenty of chances for mistakes, and consequently errors in theology and typography. The Editor is obliged

to read many of the communications for our paper Bible in hand, because he cannot trust the quotations. I have before me several of which I will give but one or two: "We must all stand before the judgment seat of Christ to give an account of the deeds done in the body." This is a fair sample. In no case could the sacred text be more distorted by quotation than here. Let each text prove just what it says, and nothing more.

Another fault common among us is that of reading our ideas into a text by putting them in parenthesis. This is unjust and unfair. In the HERALD'S last issue you will notice a quotation which will illustrate what I mean: "In thee shall all the nations of the (new) earth be blessed." With all due respect to the writer, I ask what right has any one to read into a text that which is not there? Even if the idea thus read in were a Bible idea, I should object from the fact that the tendency is in favor of error, and Bible ideas will not always be read in, so that the chances are against the truth. If the idea thus read in is a Bible idea, let it stand in a quotation by itself, and the reader can compare them. This patching and tinkering of the Bible we have witnessed long enough among the sects, but let us pride ourselves in the fact that we are free from it, and be content to let the Bible writer mean what he says—nothing more, nothing less. If the writer referred to can find a text which teaches that when God made this promise to Abraham, he meant the nations on the *new earth only* it would have been better to have produced it, than his parenthetical phrase.

Again, there is a tendency to leave out part of the verse, thus destroying the sense and making the Bible say what it does not. I will quote from a manuscript here before me. "The seventh angel sounded, saying, the Kingdoms of this world are become the Kingdoms of our Lord and his Christ." By this quotation the angel is represented as saying "the Kingdoms of this world," etc. But the truth of the matter is, the Angel does not say so at all. I will give the quotation as it is. "And the seventh Angel sounded; and there were great voices in heaven saying, the Kingdoms of this world are become the Kingdoms of our Lord and of his Christ." Rev. xi: 15.

Although the difference may be slight as to the real object of the quotation, yet it is easy to see how errors creep in among us by such a careless and incorrect method of quotation. Jesus said to the Lawyer: "What is *written* in the law? How *readest* thou?" God is responsible for what He has written, and man for *how he reads* and quotes.

Your Brother for the faith,

A. J. EYCHANER.

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A man who has a strong mind can bear to be insulted, can bear offences, because he is strong. The weak mind snaps and snarls at a little; the strong mind bears it like a rock, and it moveth not, though a thousand breakers dash upon it and cast their pitiful malice in the spray upon its summit.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The King of the Jews,

OR THE IMPENDING UNIVERSAL MONARCHY. A BRIEF STATEMENT OF  
"THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF  
JESUS CHRIST."

WE are too prone to think that no part of the earth is of any consequence except Europe and America. But we can very soon learn better by examining a common school Geography and Atlas. By these we can see that east of Jerusalem there are about 150,000,000 more people than west of it, if the commonly received census be correct. Though the British empire is one of the strongest west of it, yet its minister of state, D'Israeli, has been praised for his wisdom in saying that even this is no longer an European but an *Asiatic* empire. What land west of Jerusalem contains more wealth in gold, silver, precious stones, and harvest fruits, and supports a denser population than India and China?

The Lord in His works has always shown a regard for all His creatures. One of the reasons why He did not destroy Nineveh was because there were so many people in it who did not know their right hand from their left; and also much *cattle*. Jonah iv: 11. If He then is thus compassionate for the ignorant and even for cattle, will He not pity the teeming and untutored millions inhabiting the fertile and healthy continent of Asia, east of Jerusalem? And will He not select the place of His capital, to which *all* nations must for a thousand years repair to worship and receive their laws, with some regard to its being *central*? And what more conclusive proof could be required that this land is a grand central one than the fact that He has twice made this vicinity the cradle of the human race, and once the source of the irradiating "glad tidings of the Kingdom of God." Luke viii: 1; xxiv: 47. The most remote and sparsely settled countries of the west are in effect made near by the inventions which they have been providentially allowed to make of *speedy traveling*.

See also the land-marks which the Creator's hand has traced in proof of this:—and which may be called prophetic-geographical adaptation. The Mediterranean Sea, like some huge canal from the Atlantic, laving the northern coast of Africa and the southern coast of Europe, is ready to bear on its bosom the population and products of both these continents, and of North and South America, almost to the very gates of Jerusalem. The great lakes of North America piercing the continent for hundreds of miles westward and yet emptying their waters and produce not into the Pacific, but into that *front door*—the Atlantic; as if pointing out the nearest and most natural route to that land. For notice that New York across the Atlantic to Jerusalem is only about *one-third* as far as from San Francisco across the Pacific to Jerusalem.

The Rio Grande, Mississippi, and their tributaries, draining a vast extent of rich and habitable territory, also empty on the Atlantic side. And the broad Amazon with its branches in South America probably the most remarkable of all this wondrous conformation, extends nearly the entire breadth of that continent within a few miles of the Pacific shore, and yet empties into the Atlantic, pointing eastward in all its course as if toward that land. The Nile in Africa supposed by a late traveler to be about four thousand miles long is ready to lead the people and float the riches of that part of the continent to the Mediterranean, a few hours sail from the shores of Canaan. And so too the Danube, the Black Sea, etc., in Europe speak the same language.

Can these things be, and not excite our wonder at the wisdom displayed in all the works of our God? Does it not make us feel, indeed, that in Him we live and move and have our being, and that He is not very far from each one of us, inasmuch as we can so plainly trace His footsteps in the very mountains, rivers, and oceans that we traverse?

And now let us inquire whether the kingdom is to be established by the force of argument, or by the argument of force; that is, by the gentle wooings of the gospel, or by the overwhelming and righteous judgments of God, supernaturally inflicted on the nations by the personally present Christ? That it will only be by the personal presence of Christ, exercising miraculous conquering power, is evident from the declaration that He shall *break* the heathen or nations, with a *rod of iron*, and *dash them in pieces* like a potter's vessel. This is when the present age is comprehended in the exhortation following the above prophecy: "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" (or be reconciled to him. 2 Cor. v. 20) "lest he be angry and ye *perish* from the way when his *wrath* is kindled but a little." Psa. ii: 9-12; cx: 5, 6; Dan. ii: 34, 35, 44.

Every saint, even the *last* one converted under the gospel dispensation, has the promise of being associated with Him in this work; which proves that when this age has closed—when the last convert has been gathered into the church—there will yet remain nations to be conquered in this way, under another dispensation of things. Psa. cxlix: 9; Rev. ii: 26, 27; iii: 21, 22; v: 10.

The present truce with rebellious humanity will have ceased, the ambassadors of peace will have been called in, the repentant and loyal will have been rescued and rewarded, and associated with their King. Then will be gin the "battle of that great day of God Almighty," at the end of which war it will be said of *all* the Kingdoms of this world that they "are become the Kingdoms of our Lord and of his Christ." Rev. xvi: 14; xi: 15, 18.

And thus the "Kingdom of God" will not be limited to the Jews, but will subdue to itself "*all* nations;" for "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii: 29.

But perhaps you are reasoning or rather *un-reasoning* within yourself thus, "Well what if all these things concerning the Kingdom be true, what have these truths to do with the remission of sins, and the salvation of sinners? Paul preached Christ crucified, (1 Cor. i: 23,) and therefore this is all that is *essential* to be preached or believed by any one."

Ah! but must we understand Paul as saying that he went about reiterating only these two words—"Christ crucified," "Christ crucified?"

Since this can by no means be what is meant, you must admit that Paul preached a certain itemised and interlinked *system of truths*; and that the phrase "Christ crucified" is a sort of index briefly descriptive of certain leading features composing that system. And so the "Encyclopædia of Religious Knowledge," by J. Newton Brown, an eminent Baptist, says, on the phrase "Christ crucified," "It denotes the two leading features of the plan of redemption. \* \* \* For a system is never designated otherwise than by its most prominent features."

We must not dissociate this declaration of Paul from other portions of Scripture, for this would be violating one of the first principles of interpretation, and proceeding on this plan we could never arrive at the whole truth on any Scriptural subject. We must gather into one crucible all that is said on any subject; and the form which the question takes as the result of this collating process, is the truth of the matter. Our Lord when he would instruct his disciples in certain things, "Beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures,"—"leaving us an example."

Now it is written that Paul *also* preached "*the Kingdom of God*," and, indeed as the very last act recorded by Luke, of his noble and effective ministry, we behold him a prisoner at Rome, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts xx: 25; xxviii: 31. And this is the same apostle who has pronounced the severest anathema against man or angel who should preach "*any other*" than the one true Gospel. Gal. i: 6-9.

We therefore safely conclude that whatever different expressions are used in Scripture to designate what the apostles preached, all these expressions and phrases embrace and involve exactly the *same ideas and doctrines*: are in strict conformity to the terms of the Great Commission, requiring them to preach what is there briefly styled "*the Gospel*." Mark xvi: 15. A moment's consideration of Acts viii: 5, 12, ought to be enough to convince any thoughtful person that even the first word of the phrase "Christ crucified" always involves and carries along with it the doctrine of the Kingdom; for it says that Philip preached "Christ" unto the Samaritans. Now what they believed must have been exactly what Philip preached, and yet recording their conversion the penman chooses to be more elaborate and thus to give us a glorious insight not only into what is meant by preaching "Christ" but also into the whole gospel as preached and believed by the apostles and primitive church. For he says "They believed Philip preaching *the things concerning the Kingdom of God and the name of Jesus Christ*."

This, therefore, establishes the fact that to preach "Christ" or "Christ crucified" involves most essentially, the Kingdom of God and the name of Jesus Christ; even those, and *only* those things, which the Bible reveals concerning that Kingdom and name.

To bring the whole gospel before us in one view, we will now classify and sum up as follows the all-important things concerning the Kingdom and name.

I. *Concerning the Kingdom.* The land promised Abraham, etc., is to be the more immediate LOCALITY, and Jerusalem (with the rebuilt throne of David,) the CAPITAL of this Kingdom. Acts xv: 16.

The domain and dominion of this Kingdom will *increase* in power and extent until they embrace the *whole earth*. Zech. xiv: 9; Matt. xiii: 33; 1 Cor. xv: 25.

Its PRINCES and subordinate sovereigns, for a thousand years, will be the saints in a resurrected, immortal and glorified condition, having been washed from their sins in the blood of the Lamb. Dan. vii: 18, 27; Matt. xix: 28; Rom. viii: 17; 1 Cor. vi: 2, 3; 2 Tim. ii: 12; Rev. xx: 3.

The SUBJECTS of the Kingdom in a more immediate sense, will, during the thousand years, be the Jews, natural descendants of Abraham, to be gathered out of every nation for this purpose.

"THE MILLENNIUM," (signifying a thousand years) is the name usually given to this, the first form of the Kingdom. The Kingdom will not cease at the end of this period, but when, at that time, the last great rebellion of Satan takes place and is overthrown, the Kingdom will be delivered up to God the Father, that God may be all and in all." Rev. xx: 9; 1 Cor. xv: 24, 28. Then, when the Kingdom of God has triumphed, the blessed Savior will have accomplished that promise concerning Him in Gen. iii: 15—that He should bruise the Serpent's head, or "destroy the works of the Devil." 1 John iii: 18.

The EFFECT of the Kingdom will, therefore, be to cause the will of God to be "done in earth as it is in heaven," that is, *perfectly, absolutely, and by every inhabitant* thereof: a state of things for which the Christian is taught to pray. Matt. vi: 10. Then also the meek will inherit the earth according to divine promise. None have been so meek as Jesus, and yet He had not where to lay His head during His *former* presence on earth. Matt. v: 5; xi: 29; viii: 20.



Sin and sinners will all have been "rooted out of" the earth—taken out by the roots, eradicated; as the farmer would take the briars and thorns out of his garden, once for all. Prov. ii: 21; 1 Sam. xxiii: 6, 7; Mal. iv: 1; 2 Pet. iii: 13. But the rescued saints, pardoned and redeemed for the sake of Him who died on Calvary for them, will thenceforth and forever enjoy on the renewed and heaven-featured earth, all the ceaseless ecstasy of a blissful eternity.

II. *Concerning the Name.* These are the truths which the Scriptures teach in relation to the character and office of Jesus of Nazareth, the Son of God; identifying Him—

(1) As the KING in that Kingdom. 2 Sam. vii: 12-14; Isa. ix: 6, 7; Luke i: 32, 33; Acts ii: 30; Phil. ii: 9, 10.

(2) As the great PROPHET who, by his Spirit and personally, has taught us the things concerning that Kingdom, and how to prepare for it. 1 Pet. i: 11; Deut. xviii: 15, 17, 19; Acts iii: 22, 23, 26; viii: 37.

(3) As the great sacrificial HIGH-PRIEST and MEDIATOR who with His own precious blood poured out on Calvary, made the atonement by which believing and penitent sinners may be reconciled to God, and saved when that Kingdom comes. Psa. ii: 12; Isa. iii: 10, 12; John iii: 19; x: 11, 17, 18; Heb. x: 9, 14; xii: 12; 1 Cor. v: 19, 21; Rom. viii: 1.

(4) As the one in whose "name" there is salvation. By believing the Gospel, renouncing your sins, and being baptized, you may receive remission of sins, become related to this name, and take refuge in it, as in "a strong tower." Acts iv: 12; x: 43; 1 Tim. ii: 5, 6; Acts xi: 26; xvii: 10; Gal. iii: 27, 29.

And this is that ancient and true gospel of which it is said "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi: 16. The Samaritans who believed this "were baptized, men and women.

And reader if you have never yet believed this Gospel and been baptized, let me affectionately and earnestly say to you concerning these early converts what the Savior said concerning a certain other good Samaritan—"go thou and do likewise." Amen.

## Miscellaneous.

[Communicated for the Herald.]

### The Savior's Comparison.

"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." John iii: 14, 15.

In this comparison, the lifting up of the serpent in the wilderness by Moses, had the same relation to those who had been bitten of the serpent, that the lifting up of the Son of Man has to those who have sinned. The comparison includes the effect upon both classes, those who accept, and those who reject the proposed remedy.

#### I. THE OCCASION FOR LIFTING UP THE SERPENT, WAS LIKE THE OCCASION FOR LIFTING UP THE SON OF MAN.

The children of Israel had sinned against the Lord, and the Lord had sent fiery serpents among the people as a punishment for their sin, and they bit the people, and much people died. It was because of its state of things that the serpent was lifted up.

So it was in reference to the lifting up the Son of Man. By one man sin had entered into the world, and death by sin as a punishment for sin, and so death passed upon all men, for all have sinned. It was on account of this condemnation to death, that the Son of Man was lifted up. As the bite of the serpent caused the death of all who were bitten, if the serpent had not been lifted up, so sin would have caused the death of all who had sinned, if the Son of Man had not been lifted up. The necessity of both of these remedies were alike imperative. If they had not been provided, both those who were bitten, and those who have sinned, would have perished forever.

II. THE OBJECT FOR WHICH THE SERPENT WAS LIFTED UP WAS LIKE THE OBJECT FOR WHICH THE SON WAS LIFTED UP.

The serpent was not lifted up to condemn those who were bitten, for they were already condemned, but it was lifted up that they might not die of the bite, but look and live. So the Son of Man was not lifted up to condemn those who have sinned, for they are condemned already, but He was lifted up that whosoever believeth on Him might not perish, but have everlasting life.

III. THE RESULT OF LIFTING UP THE SERPENT, WAS LIKE THE RESULT OF LIFTING UP THE SON OF MAN.

As those who were bitten, who looked upon the serpent, did not die of the bite, but were healed and lived; so those who believe on the Son of Man, will not die finally on account of their sin, but will have everlasting life.

As those who refused to look at the serpent, died of the bite, just as they would have done, if no remedy had been provided; so those who refused to believe on the Son of Man, will perish just as they would have done, if no remedy had been provided.

As those who died of the bite before the serpent was lifted up, were not affected by the lifting up of the serpent; so those who die without having the Gospel, will not be affected by the lifting up of the Son of Man.

As there were *two* causes of death in the case of those who refused to look at the serpent and live; 1, the bite; 2, the refusing to look and live; so, there will be *two* causes of death, in the case of those who refuse to believe on the Son of Man; 1 the sin, on account of which death has passed upon all men; 2, the refusing to believe the Gospel.

As the remedy proposed to those who were bitten of the serpent, removed the first cause of death, in the case of those bitten; so the remedy proffered in the Gospel to those who have sinned, removes the first cause of death, in the case of the sinner.

As after the remedy was offered to those who were bitten of the serpent, they could die only of the second cause of death—the refusing to look and live; so, after the remedy in the Gospel is offered to sinners, they can perish only of the second cause of death, the refusing to believe on the Son of Man.

As the death that was caused by the bite of the serpent, before the serpent was lifted up, and the death that came by refusing to look and live, were the *same* death; so, the death that came from transgressing the law of God, and the death that comes from refusing to believe the Gospel, are the same death.

As those who died of the bite, because they refused to look and live, were not raised from the dead to be punished separately for this offense; so, those who perish because they believe not on the Son of Man, will not be raised from the dead to be punished for this particular offense separately.

As the sin that was the first cause of death, and the sin that was the second cause of death, in the case of the children of Israel, were sins against the *same* Lord, and punished with the same death; so, the sin that was the first cause of death under the law, and the sin that is the second cause of death, under the Gospel, are sins against the same Lord, and will be canceled by the same death.

As in the case of those who were first condemned to death by the bite, and in the second place by refusing the remedy, there was but one dying; so, in the case of those who were first condemned to death by transgression of the law, and in the second place by refusing the Gospel, there will be but one dying.

In this comparison we have a complete harmony between the Gospel and the law. In it, also, we have a very good illustration of the *first* and *second* death.

When Adam sinned against the law of God, he lost his life and secured death once for his race, which would have been final, if no remedy had been provided. This may very properly be called the first death. When pardon was offered to him through the Gospel, the first death, or appointment to death was removed. He was put upon trial a *second* time for *life* or *death*. If he now dies finally, it will not be because he sinned against the law of God, but because he rejects the remedy. If he had accepted the Gospel, his death would not be final. But not having received the Gospel he dies finally, this may very properly be called the *second death*, although there is but one dying.

As by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned. This first appointment to death, without any reference to a pardon, would have been final, if no provision for pardon had been made. Therefore, this must have been the *first death*.

But as the *finality* of the *first death* is removed in the case of all who *receive* the offer of pardon through the Gospel, it can be secured to all, or any of such, only by the refusal to comply with the conditions of pardon, which refusal will be the reason why death to them will be final. Therefore, this final death which has been secured the second time by rejecting the Gospel, must be the *second death*.

From these considerations, the unavoidable conclusion seems to be that no one individual can be subject to the first and second death at

the same time, but that each one must suffer the death of the class to which he belongs. He that has never heard the Gospel will suffer the first death, which is final. He that has heard the Gospel and rejected it will die the second death which is also final. Thus we see that it is not necessary for a wicked man to be raised from the dead to suffer the second death.

JOEL A. SIMONDS.

#### EDITORIAL COMMENTS.

The conclusions drawn by our correspondent relative to the second death are false. The illustration to which he refers us, of the lifting up of the serpent in the wilderness, is a good one, but he carries his comparisons too far. Our Lord, in its introduction and application to Himself, never intended to teach by it anything relative to the second death. It served simply to illustrate His mission as a Savior of all who, through Faith, should look unto Him for life. In the wilderness the children of Israel were stung by poisonous serpents, causing death. So our first parents were stung by sin, causing death, and this poisonous sting has rooted itself in all of their posterity—hence all die. In the wilderness, all who were stung could live, providing they exercised the required faith by looking upon the lifted-up serpent. So all who are stung at the present day can be saved from death by exercising the required faith towards the Son of Man who was lifted upon Calvary's cross. Further than this the comparison does not go. To undertake to show what will become of those who exercise faith in the Son of Man and afterwards trample Him under foot, we must rely upon something more than far-fetched inferences deduced by sophistical reasoning. Then again, it is useless to attempt to reach any conclusion as to the destiny of such by reference to a case like that of the serpent in the wilderness, seeing that apostates are not there even mentioned. There is a vast difference between one who is stung and dies because he has not applied the remedy, and one who accepts the offers of mercy and afterwards turns like a dog to his vomit, etc. The illustration of the serpent in the wilderness serves no purpose in determining the fate of the latter class. This must be done by other testimony.

If we understand our correspondent aright, he teaches that all who die without hearing of God's provision for deliverance, suffer the first death, and all who die after rejecting the offer of mercy, suffer the second death, although in each case the parties die but once. So that a man may die two deaths and yet actually die but once. He reaches this conclusion by claiming that when the offer of pardon reaches a man under sentence of death he dies the first death, because the appointment to death is then removed, and he is placed on trial a second time for life or death. The mistake lies here, however, in claiming that the appointment to death is removed when God offers a release. It is not then, but when men accept the offer and manifest their acceptance by obedience. Then they "pass from death (or an appointment to death) unto life," and not till then. Then it is that they become amenable to

the penalty of a second death, if unfaithful to their trust. All such will, if sleeping when the judge comes to reward every man according to his works, be aroused from their slumbers to receive their just dues. These are they whom the Lord will reserve unto the day of judgment to be punished.

Our correspondent says, "he that has never heard the Gospel will suffer the first death, which is final. He that has heard the Gospel and rejected it will die the second death, which is also final. Thus we see that it is not necessary for a wicked man to be raised from the dead to suffer the second death." We understand him to teach, therefore, that a man who wilfully tramples under foot the blood of the covenant wherewith he was cleansed, and does despite unto the spirit of grace, will die just the same death, practically, as the ignorant man who never heard the Gospel. His attempt to divide the *only* death the wicked man dies, into two, is utterly futile. If it is claimed that the *first* death is a figurative one, then we say the *second* one is also figurative, and man will thus escape death entirely. If it is claimed that the second death is a *literal* one, then we say the first one must also be literal. One cannot be figurative and the other literal.

The man who never heard the Gospel is not amenable to its penalties, never having come under its law. Consequently, he passes into the shades of death without a hope of life. The man who hears the Gospel and swears allegiance to its law, and afterwards proves a traitor is amenable to the law he has broken, and consequently, at the time appointed for the punishment of such characters, he will be brought forth to suffer the penalty due to his transgression, the final end of which will be the second death.

How plain, how simple, how reasonable and how just is this Bible plan. Every one will thus be "rewarded according to his works." But how inconsistent is the teaching of our correspondent that a wicked and wilful transgressor against God's law should escape with a punishment less severe in many instances than that borne by those who never knew the will of God. The Lord is just and equal in all His ways. Let us patiently wait then the coming of the day of God, when all the righteous shall receive the goodness stored up for them by a kind Parent, but the wicked shall experience the terrible tribulation and anguish heaped upon them by a just God. Why our correspondent should seek to teach a doctrine so contrary to the Word of God we cannot imagine. It will not stand the test of either Scripture or reason, and will therefore be swept with many kindred errors into the fires of destruction when the Lord comes, if not before.

EDITOR.

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WHOSO loveth instruction loveth knowledge; but he that hateth reproof is brutish. A good man obtaineth favor of the Lord; but a man of wicked devices will He condemn. A man shall not be established by wickedness; but the root of the righteous shall not be moved.

[Communicated for the Herald.]

## Scripture Analysis.

"The Lord knoweth how to deliver the Godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii: 9.

I am not concerned if this calls out three pages to one to stultify it, as did the former on verses twenty and twenty-one. I have no pet theory to support, only to analyze the Word the Lord has given. This text does not say the Lord will deliver the godly, or reserve the unjust to the day—only He "knoweth how" to do so; therefore we must go to other portions to find that He will, and how He will. It is evident that in this age the godly are not delivered from temptation, for Jesus instructs us to pray, "abandon us not to temptation." Matt. vi. It surely tells us they shall be delivered from it, through our Lord Jesus Christ, when He shall come to be admired in all His Saints. 2 Thess. i: 7, 10. Paul, to Timothy says, "they who live godly in Christ Jesus shall suffer persecution." "But when Christ our lifeshall appear, then shall we appear in glory." Col. iii. Therefore we shall be delivered at the resurrection of the just. By consulting Prov. xi: 8, 9, 21, 28, 31. You will learn that when a wicked man dies, his expectation perishes, and the hope of the unjust man perishes. The righteous is delivered out of trouble, and the hypocrite cometh in his stead. Then at the death of the righteous trouble ceases, still in the other verses it reads: "shall be delivered, recompensed in the earth, so shall they never be removed."

Now, brethren, let us write and talk just as though we might be mistaken about what the Bible does teach, and also just as it seems to us to be. Let us lay aside all hard words, and use soft words but hard arguments. If we take the position that the sentence "knows how to reserve the unjust to be punished," means to raise to life dead unjust, then the Antediluvians, Sodomites, the Israelites who fell in the wilderness, Tyre and Sidon, Gentile lords who have had rule over us," the Babylonians whom Medo-Persia destroyed, and all others must be raised, which surely can be for no other reason than that God had perhaps made a mistake in destroying some whom He ought not; or to have them suffer pain again. It would also contradict Prov. xxi: 16. "He that has wandered out of the way of understanding shall remain in the congregation of the dead;" not "be raised up," die again, and then remain.

And turning the cities Sodom and Gomorrha into ashes, condemning them with an overthrow, *making them an ensample* to those that after should live ungodly. This is the key showing that as He overthrew the living wicked Sodomites, and did not raise the wicked that died last night, week, year, or century, that in like manner He reserves the living wicked at His coming to be "destroyed from among the people." Acts iii: 24. On the antithesis is the same. "And delivered just Lot;" the living righteous shall in like manner be delivered. "He that lives and believes in me shall never die." John xi: 25. Just so

at the flood. No dead unjust were raised, and so at the coming of Christ. Then, says an objector, as the righteous dead at the flood, destruction of Sodom, etc., were not raised, so at the coming of the Lord they will not be raised, any more than the wicked. O, no, because Peter does not say "these were ensamples to them that live godly." If he had, I admit all to be lost who die before the Lord comes. But as it is, there is a chance for them. Now read verse four, "God spared not the Angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment." Adam, Eve, and Abel, are messengers, who, after they had sinned, had to die and remain till the judgment; but they obeyed. "I have gotten a man from the Lord, in Abel's place, whom Cain slew," said Eve. Gen. iv: 25. Why? "For God," said she, "has appointed me another seed." This proves that she feared, and served God. Abel, with her, and all that died in faith, not having received the promises, (Heb. xi. 13, 40,) but seen them afar off, shall be made perfect when we are.

Once more: we are plainly taught that it does not mean to reserve in the grave the unjust, but the living, by verse three. Those who live along in all time, "whose judgment of a long time lingers not, and their damnation slumbers not," because they die, and their damnation slumbers not, nor judgment lingers not; but if they were to be reserved in death, then raised, judged, and doomed to die a second time, it would linger and slumber.

"And as it is appointed unto men *once* to die, but after this (the appointment to men once to die—the whole phrase is the antecedent of *this*—not death; see Clark's Grammar on adjective pronouns and all others) the judgment, so Christ was once offered." Heb ix: 27, 28. Paul's argument is, that as one thing was sure once, so Christ was once offered. If men die twice, then he made a bad selection to get a comparative sentence, for none believe Christ was offered up twice! Yet if we contend for the most of men to die twice, we criminate Paul of falacy. This will not do. He did not say it was once appointed," but "is appointed to men to *die once*."

So it is still true, the *living* unjust at His appearing are the reserved; and as Balaam's condition was worse after he forsook the Lord's Word, and was rebuked by the dumb ass, in this life, so with any that forsake the right way. "Who shall utterly perish in *their own* corruption, not another corruption the Lord will give them by raising them.

In love,

WM. P. SHOCKEY.

#### EDITORIAL COMMENTS.

Although our correspondent disclaims having a pet theory to support, yet we cannot conceive why the plain Word of God should need such pettifogging to sustain it. If Peter intended us to understand that only a small part of the unjust were included in his expression, "the unjust," it is strange that he did not thus qualify it. It would then have been perfectly plain, and all these special pleadings to sus-

tain the view would have been avoided. Seeing, however, that he declares that "the unjust" are reserved, we will believe him, and not attempt to blot out a single unjust man, be he dead or alive. According to our correspondent, the text should read as follows: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the living unjust unto the day of judgement to be punished." If Peter said so we should believe it, but seeing that it is inspired by our correspondent and not by God, we reject it. God's Word we revere, but man-made scripture we despise. Again, we do not see why we may not continue the same line of reasoning, and apply it to the first part of the text, and conclude that not all the godly will be delivered, but the *living* only.

Our correspondent advises the brethren to "write and talk just as though they might be mistaken about what the Bible does teach." This is poor advise. There are too many such people at the present day—men who are indefinite—never settled—never on the Rock. Too many who have no chart or compass, and are drifting about hither and thither, not knowing how soon they may be dashed on the breakers and be lost. We need men who *know* what they believe, and who know it because the Living God has declared it. Such men can teach others with confidence. They will not talk to men as if they were not sure whether God meant this, that or the other. Such a teacher can never inspire his hearers with confidence or hope. If he is undecided, they will be. If he is not sure that God means what He says, his hearers will not be. When such characters as these set themselves up as teachers they injure the truth and bring it into disgrace. They are mere babes, and need to be fed with the milk of the Word. If men are to be always talking and writing about the Word of God in the unsettled way our correspondent recommends, they will be entitled to be classed with those who are "ever learning but never come to a knowledge of the truth." We suppose we see that God teaches that He will establish His Kingdom on the earth, but seeing that others teach that it is already established in heaven, we must write and speak as if we might be mistaken. We have understood from the Bible, that man is dependent upon Christ for immortality, and that it will be given only to the faithful at His coming; but a neighbor believes he is already in possession of an immortal soul, and he is honest, and thinks the Bible teaches that all men are immortal, consequently we must be charitable, and write as if we might be mistaken. This will have a drawing influence upon the neighbor. His feelings will not be hurt as they might be if we told him the Scriptures did not declare yea and nay. Let him understand that he *may* be right and you may be wrong, and he will soon believe the truths we teach, or we shall believe as he does; it matters not much which.

Is this the way Paul talked to his hearers? Did he suffer them to think that he might be mistaken when he quoted the testimony of the Prophets in support of his message? No. Neither should we. If God has spoken to us intelligently we can understand Him, and that



He has so spoken is certain, or men cannot be saved upon a belief of the Gospel.

Our correspondent says that if we take a position that the expression "Knows how to reserve the unjust to the day of judgment to be punished," means to raise to life the dead unjust, then the Sodomites, Antediluvians, etc., must be raised. In this he is mistaken. We read that the unjust referred to in the text are to be brought forth for punishment. It is clear, therefore, that they have never received it. The wicked Sodomites, however, were punished by God long ago. He burnt them to death with fire and brimstone, and we nowhere read that He will re-punish, or re-burn them. So with the Antedeluvians. They were drowned to death as a punishment from God for their wickedness. We do not believe He will drown them over again, or bring them forth to be burnt. God will punish those who are as yet unpunished. But according to our friend He will pass them by, and let them rest peaceably in their graves. Why should He punish the Sodomites with such a dreadful death, and allow an army of men equally wicked, or worse, to escape the fires of His anger simply because they fell asleep before the day of judgment arrived? Can we see justice in such a course? Far from it. Depend upon it Peter is right when he declares that these wretched men are *reserved* unto the day of judgment to be punished. When that dreadful day arrives they will be aroused from their slumbers and be made to realize the terrible consequences of disobeying a kind and long-suffering God. As Job truly says: "The wicked is reserved to the day of destruction; they shall be *brought forth* to the day of wrath." Job xxi: 30.

Our friend thinks that this view of the matter will contradict the wise man's assertion that he who "wandereth out of the way of understanding shall remain in the congregation of the dead." Prov. xxi: 16. Isaac Leeser renders this, "shall rest in the assembly of the departed." In reply to this objection we would ask our friend *when* will these characters rest there? Will it not be when God has placed them there? Most assuredly. It is simply a declaration of their *ultimate end*, in contrast with that of the righteous who will inherit the earth forever, and tread under foot the ashes of the wicked. Mal. iii. To urge this simple and true testimony as a barrier against the fulfillment of other testimony concerning the bringing forth of the wicked for punishment previous to their final consignment to death, is an evidence of weakness on the part of those who do it. Each class of testimony is true, and no conflict exists between them. "The wicked will be brought forth to the day of wrath" as already quoted from Job, and after the Lord's wrath has been expended upon them, then will they "rest in the congregation of the dead," as Solomon says.

Again, he claims that the cities of Sodom and Gomorrha, being held forth as an example to those who should afterwards live ungodly, they were an example to the *living* ungodly, only, because only living persons were destroyed in the example given. Our friend forgets that God

has appointed a day in the future, called a "day of wrath"—"a day of judgment"—"a day of the Lord's indignation," etc, when all the unjust rebels will receive their just dues, be they living or dead. If our friend should now render himself amenable to God's judgment we point him to Sodom and Gomorrha as an ensample of the judgment he may expect. If he is asleep in the grave when the Lord's time arrives for its execution upon him he need not flatter himself with the foolish thought that he will escape the dreadful ordeal, whilst his wicked brother who chanced to be *living* must pass through it. God will call him forth, and he will, together with all the living wicked, suffer the penalty due to his transgressions. This is right. It is just. Whereas, if God were to punish the wicked who chanced to be alive at that day, and suffered those who had fallen asleep to escape forever, He would be unjust. We would ask if Sodom and Gomorrha is an example only to those who happen to be alive at the ushering in of the day of judgment, how is it that Peter says that the example is for *those who should AFTER live ungodly*? "After" means from *that time* forward, consequently it stretches over every moment of time since the fires of Sodom and Gomorrha were extinguished. All the ungodly since then have the terrible judgment of those cities as an example of the judgment in store for *each one* of them in the coming day. The ensample then is not for a few living wicked at the close of the dispensation, but for all the ungodly since the overthrow of the cities of the plain. Do not let any one delude themselves, then, with the idea that they will escape because asleep. It is a great mistake.

How many millions of ungodly men have lived *after* those cities were burnt? Was this fiery judgment a sample of the judgment in store for these men or not? If it was (and Peter declares emphatically that it was) then we ask, have they yet experienced the judgment? Have they not rather gone to their graves in peace after filling the world with wretchedness and misery? As Job says they have died in their full strength, being wholly at ease and quiet, their breasts full of milk and their bones moistened with marrow. Job xxi: 23, 24. While alive they "spread themselves like a green bay tree," and brought terror and death to the righteous. According to our correspondent the judgment of Sodom and Gomorrha was not a sample of the judgment which these villains should experience, but he consigns them to a quiet and undisturbed repose, whilst he reserves the Sodom like judgment for their unfortunate companions in crime who happen to have the breath of life in them when the time comes for the judgment to be inflicted. O, consistency, thou art truly a jewel, but we find not a trace of it here. Depend upon it that the breath of life will be given to all who lack it in that day, and they will, together with all the unjust who are then living, pass through the terrible ordeal prepared of God for all such, ere they go to their long, long home.

Once more, our correspondent argues from 2 Pet. ii: 3, that the unjust are punished when they fall asleep, because Peter says concerning them "that their judgment now of a long time lingereth not, and

their damnation slumbereth not." If they are not punished until the judgment day arrives, he claims that their judgment will have lingered, and their damnation slumbered. But if they are judged and damned when they go to the grave then their judgment and damnation neither lingers nor slumbers. This kind of reasoning is specious as we shall show by a simple illustration. Suppose my friend agrees to meet me to-morrow at my office, exactly at twelve o'clock. To-morrow comes and the clock indicates twelve, and my friend is there. Could I say my friend lingers somewhere, or, he is slumbering? Certainly not. He arrived exactly at the time appointed. Just so in relation to the judgment and damnation of the wicked. God has appointed a time for this work. When that time arrives, depend upon it all the wicked will realize the truth of Peter's words, that their judgment lingereth not, and their damnation slumbereth not. They will find God *exactly on time*. Our friend had better wait until the time has arrived before he charges God with allowing His threatened judgments to linger and the damnation of the wicked to slumber.

Our friend and others often urge Heb. ix : 27 as a serious objection to the doctrine that men die twice. It reads thus : "and as it is appointed unto men once to die, and after this the judgment." It is argued that this refers to all men, and that it is appointed by God that they shall die but once. This is a perversion of the text. It was never intended to teach any such doctrine. We cannot, in a short space, give an exposition of it, but we will call attention to the fact that the original precedes the word "men" with the definite article, hence it reads "*the men*." "It is appointed unto *the men* once to die," etc. We would ask our friend if "the men" refers to all men, or *any* men? If so then the Gospel may refer to any Gospel. From the context we learn that the men referred to are the High Priests who were appointed to do the work of the Lord in His Holy Temple. These men were appointed once to die; that is, in their official duties. Not that they died literally, but sacrificially. The victim died literally as their substitute. Nevertheless they are said to die. After this death they entered into the Holy of Holies, with the blood of the victim, after which the judgment followed. The people of Israel patiently waited the return of the Priest with the blessing of God,—His judgment in their favor—a manifest token of His acceptance of the offering made. "So, (or in like manner) Christ was once offered (or died once) to bear the sins of many; and unto them that look for Him (the waiting people outside) shall He appear the second time without sin unto salvation." He will, like the High Priest under the law, come back with a blessing for the waiting people. The first time He appeared He died once, and the second time He appears He will die no more, but will come as the life-giver to His people. Thus we see that this text refers to a certain class of men under the law, and not to all men under every dispensation, as our friend would have us believe.

One more objection and then we believe we shall have met all that have been brought. Our correspondent claims that the wicked shall

perish in their own corruption, and not another corruption given to them by the Lord on raising them. If this argument is worth anything it teaches that when a man is raised from the dead he will not be the man who existed before death, but another man, physically speaking. It argues that God cannot reproduce a wicked man as he was before he died, but he must provide new material for the component parts of his body. We believe God can raise the identical body that sleeps, and thus they can and will perish in their own corruption. Objections like this afford unmistakable evidence of the weakness of any cause they are brought to support.

Our friend seems to be concerned because our replies to his articles occupy more space than the articles themselves. We would quiet his fears on this score however, by simply reminding him that it is an easy matter to ask a question, or urge an objection, but that time and space are essential for a reply. An ignorant man may ask what to do to be saved, which is a question occupying but a line of space, but could our friend answer the question fully in another line? When he can, then may we be limited in our replies to the amount of space occupied by the articles replied to.

In conclusion, we would recommend our friend to compare Scripture with Scripture, and thus seek to produce a harmony of the whole. This idea of spiritualizing away the obvious meaning of plain testimony, in order to sustain a man-made crotchet is far from commendable, and ought to meet with no support from Gospel believers. EDITOR.

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[Communicated for the Herald.]

### As Light so is Responsibility.

THIS is a theory which is fast obtaining in our land—a principle which is being taught and believed by many as the great standard of Christian character. It is believed that those who are honest and live up to the light they possess, will insure to themselves life eternal in the world to come. Where, let me ask, do we find such a doctrine taught in the word of God? In what book, chapter and verse is it to be found? Acts x: 1-4, is sometimes quoted in support of the theory. It is said that Cornelius was a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God always. And God said "thy prayers and thine alms are come up for a memorial." Therefore it is claimed that he must have been in a saved state. True, we read that he was a devout man, but where does it say he was in a saved condition? His prayers and alms came up before God, and because of this, he said unto him, send men to Joppa, and call for Peter, he shall tell thee what thou oughtest to do. If in a justified state he yet had a work to perform. Why, if in a saved condition, did God command him to send for Peter, who was to tell him words whereby he and his house might be saved?

Paul was a very devout man, so much so, that he thought he ought to do many things contrary to the name of Jesus. Acts xxvi: 8. He even consented to the death of the martyr Stephen, but did God

justify him for so doing? Can such a theory be correct? If true, then let us at once cease to contend for the faith once delivered to the saints. Let us cease to distress the poor, and to open the coffers of the rich in order to build other churches. Let us cease to organise different bodies, which are only formed by the ruin and dismemberment of others. Cease to proclaim the blessed truths of the Gospel to enlighten those who are walking in darkness and in the shadow of death, but which are walking up to the light they possess. Let the Hindoo mothers continue to cast their helpless infants into the dark waters of the rolling Ganges; let the car of Jugernaut roll on, crushing its blind, ignorant worshippers in the dust, beneath its mighty wheels; let the funeral pile be kept brightly burning; let all those forms of worship, and many others go on, if the doctrine be correct that as light is, so is responsibility.

Are not these heathen acting according to their understanding of worship or religion? Who will dare to say they are not? But say you, we do not believe they will be saved in this life or age, but will have a chance in the next to form characters according to God's plan. But if the above theory be correct, why not save them in this age? They have acted up to their standard of religion. Why take them over to the next, and lessen the chances of their salvation there, by perhaps rejecting the plan which might then be presented to them for salvation? Down here in the nineteenth century it will not do to present a definite Gospel and a definite Faith, lest we shall be esteemed as bigots or uncharitable by others. Be charitable, yes, be charitable. But reader, which of two individuals shows the greatest amount of charity to a fellow being, and is the most acceptable in the sight of God, he who says to a sinner, "come, repent, and be good, and if you cannot go with us join some other church, identify yourself with some organization. For God's sake join some church; it makes no particular difference what one, only help to support some theory; *be good* and all will be well." Or he who presents to him the truth of God, showing him that there is but one Gospel; but one plan of salvation; but one Bible Faith, and but one Hope? But one way of becoming a child of God, and that way is by believing the One Gospel, not *any* Gospel or theory? Which, let me ask again, has the greatest charity for his fellow being, he who thus warns him of his danger, by showing him God's plan of salvation, or he who tells him there is no particular danger, only he must be honest and good?

Friends, charity is to be admired, and is commendable in all, but in exercising charity for others, and wishing and trying to have them repent and be saved, we should not lose sight of, nor forget to present to them the plan by which God proposes to save mankind. We read that God is the same yesterday, to-day, and *forever*. If it was necessary over eighteen hundred years ago to understand, believe and obey the Gospel in order to salvation, it is equally necessary for us to-day. We may question its propriety, as did Naaman, when he was commanded to dip in the river Jordan in order that he might be healed. But, like

him we must obey if we expect to receive the promised blessing from the hand of God. There is but one plan by which God proposes to save man. "There is no other name under heaven given among men whereby we must be saved." Acts iv: 12. But one true Faith, but one Bible Hope, and but One Baptism. But one door through which we can enter, and that is through Christ. John x: 7. "He that climbeth up some other way, the same is a thief and a robber." John x: 1.

This may look to some as uncharitable, but it is nevertheless the plan that has been given to us to follow. The road to God's Kingdom is not as broad as many would like to have it, but Christ says that it is a *narrow* way, and but few will find it.

May we see to it that we acquaint ourselves with God's plan of salvation, obey the same, and not be found at the last great day aliens from the Commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. But may we build upon the rock, that when the soon coming storm of the last great day shall burst in all its fury upon a sinful world, we may stand, having on the wedding garment.

LEROY S. BRONSON.

## Poetry.

[Communicated for the Herald.]

### "HOW LONG."

"How long, O Lord?" the waiting bride,  
Through all the martyr ages cried,  
Though plodding centuries suns have set,  
The earnest prayer is echoed yet,  
By the world-hated few who yearn,  
For the ascended Lord's return;  
By those who hold no modern scheme  
World-converting, Whitbyan dream,  
But dearly love and still revere,  
The scroll of Hebrew bard and seer.

"How long, O Lord?" This cry has rung  
From many a christian heart and tongue  
From rack and wheel—devouring flood,  
And flames that lapped the martyr's blood  
It rose, in song, and sigh, and moan,  
In piercing walls, and tortured groan.  
Ah! He, who marks the sparrow's fall,  
Has kept a record of it all!  
And will avenge the blood which pour'd,  
As witness of the Living Word;  
The blood which drenched as summer rain,  
Roman hill and Chaldean plain.

"How long?" From shades of olden time,  
From lovely far-off Orient clime,  
From bless'd Judea's hallowed sod,  
Where once the feet of angels trod,

From rocky Patmos' sea-girt isle,  
Comes this response; "*a little while,*"  
A little while, and He will come,  
Who trod life's dreary desert gloom,  
He, of kings the lowliest born,  
He who toiled till tired and worn;  
That dear meek man of Galilee,  
Who still'd by word the surging sea.

He comes, but not the cross to bear,  
Nor mockery's purple robe to wear,  
Nor in the humble form as when  
He bore the scoff and scorn of men,  
Comes, with an escort—angel hosts,  
That mocks the pride of monarch's boast.  
At His command the dead come forth,  
From graveyards of our winter North;  
From barren wastes that never smile,  
From mountain peak and ocean isle,  
And Southern land of bloom and song—  
Out of every tribe and tongue.

He comes to take the fallen throne,  
And rule the kingdom as His own;  
To tread earth's haughty tyrants down,  
And break proud errors' triple crown;  
To introduce His reign of peace,  
And bid oppression's rule to cease.

JOHN L. WINOE.

THE HERALD  
OF  
The Coming Kingdom.

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No. 12.

JUNE 15, 1870.

VOL. III.

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Editorial.

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**“Do This, and ye Shall Live.”**

THE Israelites, after they had placed themselves into covenant relationship with God, were enjoined to keep the law that had been given to them. “Do this, and ye shall live,” said God. A lamentable failure on their part, brought about almost a complete destruction of the entire adult population. We are told that out of an army of over six hundred thousand, only two of that mighty host ever saw the Promised Land. What was the cause of their failure? Paul tells us it was unbelief. Hence he warns us to profit by their example. “Let us therefore fear,” says he, “lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, *not being mixed with faith* in them that heard it.” Heb iv: 1, 2. Brethren, how is it with us? Have we that firm, unshaken, and abiding faith in the Gospel of our salvation, that will carry us on, over every obstacle, into the Kingdom of God? Do we manifest our faith by our works? A correct faith will produce correct works. The works of a person are a true index of the faith that inspires him. If the works are correct, the faith will be correct, and *vice versa*. A faith that is well pleasing unto God, will produce works in harmony with His law.

Jesus said, “if a man love me, he will keep my words.” “If ye keep my commandments, ye shall abide in my love.” “This is my commandment, that *ye shall love one another*, as I have loved you.” John xiv: 23; xv: 7, 10, 12. There can be no mistaking the point, brethren. Jesus has *commanded* us to love one another. If we have

that faith which will secure us the promised rest, we shall manifest it by keeping this commandment of our Lord and Savior. He has not left us to decide how much we shall love. The quantity or quality of the love that is required is stated. It is "as I have loved you." Do not let us become weary in well doing—in loving our brethren—for in due season we shall reap if we faint not. Let us earnestly contemplate the great love that Jesus has manifested towards each one of us, and then let our love towards the brethren burn brighter and brighter until the coming of the perfect day.

Paul, in writing to his brethren at Rome, enjoined upon them the duties they owed to each other. Let your love, he says "be without dissimulation." Rom. xii: 9. This word dissimulation, signifies "unfeigned," "without hypocrisy." It comes from the Greek word *ὑποκρίσις* *hypokrisis*, which Lexicographers define as follows: "Playing a part on the stage, action, delivery, declamation. 2, metaphor; playing a part, hypocrisy, outward show." We can readily gather from this what the Apostle means when he says, "let your love be without dissimulation." It is, let it be without hypocrisy. Let it be true and honest. Let it be that open-hearted, childlike love that knows no deceit. Let it be frank, and all that it appears to be. Do not play an outward part of love to obtain praise of men, and at heart be a hypocrite. God can read the heart. We cannot deceive Him. What folly then to play a false part. We only deceive ourselves by so doing. Failure and destruction will overtake us at last if we pursue such a course. Like the Israelites, we shall perish in the wilderness. Let us learn to love each other with a *pure heart* fervently.

Not only this, but the Apostle says, "abhor that which is evil; cleave to that which is good." The original word here translated "abhor," signifies "to hate violently, utterly reject." No affinity whatever is to exist between us and evil. As a vile monster we are to shrink from it, and to hate it violently. It is our worst enemy. It comes in the garb of friendship and seeks to allure us from the path of life. It presents charms of every description, and offers rewards that the flesh can scarcely resist. Nevertheless, ruin and death are all the rewards that we shall reap. Do not let us be deceived, brethren. Evil has fought the good ever since the foundation of the earth. The war still goes on. We have chosen our part. We have enlisted on the side of good. We have undertaken to fight for it. As the Apostle says, then, let us "cleave to that which is good."

The word "cleave" is a word of great force, when rightly understood. It signifies "to glue, cement, join fast together, unite." It implies the closest union that is possible to exist. To glue together, and thus become one piece. We cannot become too familiar with the good. We are to court its company always. Draw very near to it, and fasten ourselves as it were by ties that are indissoluble. Jesus is good. We must draw near to Him. We must think of Him often, and study the beauties of His noble character. The reflex influence of such a course will be apparent in our own characters. We shall grow up into His likeness.



God is good. He has given His Son for us, and this too, while we were yet sinners. We must draw near to God, then. We must love Him. We must become firmly united to Him, so that we can say as Jesus said, "I and my Father are one."

The promises of God are good. We must become firmly united to these promises. Then we shall reap all the good wrapped up in them. They will be ours.

The Word of God is good. We must love it, and draw near to it very often. We must fill up our minds with its wealth, and thus be filled with good.

In short, let us find the good everywhere we go, and having found it, "cleave to it." It is of God. In this way we shall become noble men and women. We shall be loved of God, chosen of Christ, and united with the good characters of all ages for an eternity.

Evil must come to an end. Christ and His Saints are set apart for the work of extermination. The day will come then when the earth shall be purified, and evil shall be completely swept out of it. All that are related to evil at that day will be swept off with it. Not a breath of anything but that which is pure, lovely, good and beautiful will be permitted to exist. We have every incentive held out to induce us to "abhor that which is evil, and cleave to that which is good." How many of us will heed the exhortation? The coming day will answer.

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### Found their Level at Last.

IT will be remembered that last summer we had occasion to refer to certain parties in Indiana, who had professedly been identified with our body, but who were disposed to be so liberal in their fellowship as to admit everybody who were esteemed as good christians, no matter whether they understood the gospel or not. The lines were plainly drawn at that time, and we took our position on the Gospel as a basis of union—the only basis named in the word of God. We argued that when the Lord instructed His disciples to "go into all the world and preach the Gospel unto every creature," that He sent them with a definite message. This message we find from the preaching of the apostles, consisted of "the things concerning the Kingdom of God and the name of Jesus Christ." But Jesus not only sent His disciples to proclaim this message, but He coupled with it this declaration—"he that believeth and is baptised shall be saved, but he that believeth not shall be damned." Here we see a definite message presented to men as a basis for faith, and unless their faith rests upon it as a foundation there is no salvation promised. This faith in the Gospel is the One Faith upon which our body stands. It is a link that binds us together and develops that Christian love which the Scriptures enjoin. It is this faith that is well pleasing to God. In short it is essential faith.

The parties already referred to do not view it so, consequently they could not refuse to fellowship those of every denomination who are ac-

knowledged as good people by the world at large, and the professed churches in particular. No matter though they are as ignorant as the heathen concerning the Gospel, yet they are good brethren.

We could not coalesce with such men in christian fellowship, and so stated. We declared that they were nothing more nor less than Adventists. The sequel has proved the truth of our words. We find in "The Advent Christian Times" of May 31, the report of a conference held at Jeffersonville, Ind., where Dr. N. Field, Mr. and Mrs. Mansfield, J. V. Himes, W. L. Himes, and others all joined hand in hand in the work of preaching, organization, etc. E. C. Andrus, another of those who claimed fellowship at one time, has shown his true colors by addressing this Advent Conference, as "The Brethren in Christ," and assures them that "although absent in body yet he is present in spirit." This is right. We are glad that these men have at least found their level, and shown to the world what they really are. Undertaking to ride on two trains at once is poor business. Take one or the other. They have finally taken the Advent train, leaving us on the Gospel train, for which we are thankful. If at any time they become satisfied, however, that there is no safety in the train they have chosen, we shall be glad to direct them how to reach a train that will conduct them into the Kingdom of God without a shadow of doubt. In the meantime, we hope that the passengers who are on the Gospel train will not be deceived by the sophistry, nice speeches, or any other method of deception that may be employed by those who are not on the right track. Keep close to the Gospel as a means of salvation and all will be right. Let us not deviate a hair's breadth from this, though others may tread in the broad road of liberality, and false charity that leads to death.

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#### Our Business Department---Serious Charges.

In justice to those who have experienced trouble in connection with our business department, as well as in justice to ourselves, it has become necessary to give a word of explanation

The many duties devolving upon us for some time past compelled us to procure the services of an assistant to whom we could entrust the business part of our office. We accordingly secured the services of Sister Stephenson, who was every way qualified for the position, and who discharged the duties pertaining to it exceedingly well. Just as she had become fairly initiated, however, a union was formed between the "Banner" and HERALD, and the health of Sister S. being unequal to the task imposed upon her, Bro. B. Wilson undertook the duties. Up to about a month ago he has had sole charge of this department, when he was compelled to leave for the Pacific coast, where he now is, endeavoring to restore health to a son, who was threatened with speedy dissolution. This sudden and unexpected affliction, following so closely in the wake of the one with which he was visited a

short time since—the death of his oldest son—has told upon his own health. His mind has been sorely depressed in consequence, for some time, and if, under the changes that have taken place, and the state of mind our brother has been placed in, mistakes have occurred, what wonder is it? The wonder is, that more have not occurred than have been reported. In addition to the afflictions named, there is one more that our brother has been called upon to suffer, and that is, the illness of his wife. For sometime past she has been laboring under a sort of paralysis, which has prevented her walking. Being of an active temperament, this, to her, is a sore affliction. Seeing that Bro. W. was compelled to leave her in this sad condition, carrying the anxieties of home with him, and a charge on his hands in the shape of a son—a young man—whom everybody predicted would die—we may imagine somewhat of the burden that presses his mind at present. This weight has been upon him for some time past, and our brethren will be kind enough to overlook any errors that may have occurred during his administration.

Since his departure, Bro. Eychaner has been attending to the duties, but as it takes all new beginners a certain length of time to become thoroughly acquainted with the routine of duties pertaining to the department, it will not be surprising, if more mistakes occur. The most careful of men, under such circumstances, are liable to errors. We have made these explanations in order to acquaint our brethren with the facts, and we ask of them an indulgence of Christian patience and forbearance until we reach a settled state of things again.

We blush to speak of it, but there are a few impatient, thoughtless brethren, who evidently do not possess the Spirit of Christ, who have written us some very unchristian letters. We should not feel at ease if we thought such letters were on record in heaven as written by us to any of the brethren. We should not rest until they had been blotted out of existence. For instance, an error having occurred, a brother impatiently writes that there is evidently an attempt to cheat him. We are charged with black crime—crime that ought to send us to prison if true. We could easily bear such talk if it came from the world, but when those calling us “brother” so far forget their duty as to indulge in such violent and unchristian charges, we blush for them. What kind of estimate do such men place upon our Christian character? Do they esteem us as hypocritical—as wearing the cloak of religion for sinister purposes? Are we so poor that we must resort to cheating the members of our Heavenly Father’s family—our own brothers and sisters—in order to gain a livelihood? Or are we so rich that we have become miserly and seek to add in this way to our coffers? All we have to say to such brethren is, do not, we pray you, for your own sakes, so far forget your duty in the future, as to be guilty of such conduct again. You do not hurt us, but our Father will not forget such conduct. Jesus our advocate will ask for forgiveness for you if you repent and seek for it. Otherwise the charge will remain until the Judge settles all our accounts.

EDITOR.

P. S. Since writing the foregoing, a letter has been received from Bro. Benj. Wilson, by his wife, from which we extract the following:

"My heart is full of anguish while my pen writes that Albert, our son, is dead. Oh the loneliness that I feel! Neither care, nor attention, nor prayers, nor sighs, nor tears, have availed anything. Why is it that another boy, just verging into manhood is so soon snatched away? The bereavement was anticipated in some measure, for I have feared and dreaded it from the first, but I hoped against hope. Nor did I expect when I wrote yesterday that he would so soon be a lifeless corpse, although I told you that I feared the worst. But he is gone—his life-troubles are ended even before he had fairly entered upon them. How uncertain is life! How sure is death! May we all be prepared for it."

We deeply sympathize with our brother and sister in their great bereavement, and are certain that the sympathies of the brotherhood generally will go out toward them in this their hour of trial. We trust that the cloud may pass away and that days of sunshine may yet illumine their pathway, ere life's career shall end.

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#### Two Numbers in One.

For a few numbers past we have been compelled to issue the HERALD behind time. Various causes have conspired to produce this delay, the last of which was the sickness and death of a child—the only son of our brother Wm. H. Wilson. This sad affliction called him away from his duties in the printing office, and coupled with previous delays, has doubtless caused our brethren to wonder what was the matter. This explanation will be sufficient to relieve any further suspense.

In order to bring our periodical out on its proper time again, we have concluded to issue a double number, under one cover. This we have done, as will be seen in the present issue. The truth is, brethren, every number of the HERALD ought to be as large as the present one. Then we should have a periodical worthy of the glorious cause it represents. Why cannot we have it? What is it that hinders? We candidly believe that nothing but selfishness and covetousness prevents. There is wealth enough in our ranks to sustain such a periodical, without depriving any one of a single necessary of life. Yes, there is more money spent for tobacco every year by those who claim to have the Master's cause at heart, than would support in a princely manner two such periodicals, issued weekly. Just think of the good that might be done by such a liberal and constant out-pouring of Divine instruction. Who is responsible?

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#### The Child's Paper.

We have urged upon our brethren the necessity of publishing a paper for the benefit of our children. Many have responded liberally, and feel very anxious for the work to go on. A good, healthy, Scriptural paper ought to be published. The children need it. But our

experience with the HERALD, financially, warned us against publishing such a paper before sufficient encouragement had been given to insure its success. Responses have come in from all quarters, and the total number of subscriptions received, and promises made, up to the date of our present writing, reaches the number of two hundred and fifty three copies. The smallest list that we would undertake to begin with would be eight hundred copies. Seeing that there is a deficiency of five hundred and forty seven after waiting and talking for six months, we have come to the conclusion that the brethren as a body, do not desire the paper. We have therefore abandoned the enterprise. All who have sent money for this purpose can have it refunded at once, or applied in any other direction they may name. Please inform us. When there is a real earnest desire for the enterprise to go on, and sufficient encouragement given, we may undertake the work.

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## Words for the Household of Faith.

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[Communicated for the Herald.]  
Conference Report.

THOMAS WILSON, *Dear Bro*: Presuming that a few notes of the Conference at Antioch will be interesting to the brethren, I submit a short report of the same for the HERALD. According to previous notice, the meeting commenced on Friday evening. Brethren Booth, Sneath, and Ganns, spoke to the people who came together to hear. Interest in the truths of the Bible is not dead at Antioch, as we were assured by the presence of many of the neighbors and friends. On Saturday morning intense interest prevailed on the question, "What shall be believed in order to constitute the basis of Christian character, and union among the brethren?" The investigation was continued until noon. That this was not labor thrown away, was plainly seen. Many expressed their approval, and felt that the time was not spent in vain. To use the words of the chairman, "gray-headed men learned new things, and universal satisfaction prevailed." Those who were there will long remember the lesson of that forenoon. We took dinner in the little grove at the Meeting House. The generosity and kindness of the brethren there deserve more than a passing remark, and they will not soon be forgotten. At two o'clock we met again to consider the subject entitled "The Fruits of the Spirit." Many good things were said by different brethren, and the afternoon passed off pleasantly. Truly a tree is known by its fruit, and Jesus in speaking of *men*, said, "by their fruits shall ye know them." If we have not the spirit of Christ we are none of His, and cannot exhibit the peaceable fruit of righteousness. In the evening the writer spoke to a large congregation on "the means employed to carry out God's plan."

Sunday morning a report from different localities and from the Evangelist were given. Next the question "is it consistent with

Christian character, and right to insure in the Life Insurance Companies of the day?" This brought out much discussion on both sides, but all in the kindest feelings toward one another. I do not know that I ever attended a Conference where such unity prevailed and such a Christian spirit was manifested as at this meeting, from first to last. Preaching by Bro. Stephenson at half-past ten o'clock on "God's plan greater than the means employed to carry out the plan." Took dinner again in the grove. After dinner we repaired to the river side where we witnessed the immersion of an intelligent young lady into Jesus Christ for the remission of sins. May she be faithful to the duties now devolving upon her as a member of the body of Christ.

In the afternoon, at half-past two, the writer spoke again, holding out the "Saints inheritance" as a motive to induce men to obey the Gospel. In the evening brethren Shannon and Stephenson spoke on the things which relate to the Kingdom. The meetings were well attended and a lively interest manifested. We sung the hymn

"When shall we meet again,"

Then took the parting hand and the Conference at Antioch was an event of the past. May the record of that meeting be a bright page in the history of our lives. May we all meet again in the Kingdom of God and share with Jesus the glory of the Coming Ages.

Yours, in hope,

A. J. EYCHNER, Secretary,  
RICHARD APPELBY, President.

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[Communicated for the Herald.]

### Report

*Of the semi-annual Conference of the Church of God in the State of Iowa, convened at McGuire's School House, near Colo.*

ON Thursday evening, May 19th, 1870, preaching by Bro. Wm. Brayton. Friday morning, ten o'clock, A. M., preaching by Bro. Craton, on the subject of prayer, after which the meeting organized by appointing Bro. Geo. Craton, chairman, *pro tem.* On motion, a committee of arrangements was appointed consisting of Brethren J. Griffith, D. Prime, and A. Hipsher. Three o'clock, P. M., preaching by Geo. Moyer and J. M. Stephenson.

On Saturday morning, at ten o'clock, A. M., we had a very able and interesting discourse by Bro. Stephenson on the subject of Christian duty. Met again at one o'clock, P. M., to attend to Conference business. Three o'clock, P. M., preaching by Bro. Brayton.

On Sunday morning preaching by Bro. J. M. Stephenson on the subject of Baptism. After refreshment, Bro. Craton called the meeting to order for the purpose of making arrangements in reference to the next Conference, and the following resolution was adopted.

*Resolved,* that our Evangelist, Bro. J. T. Prime, and the committee, appoint the time and place of the Conference. We then adjourned to meet at candle-lighting on the same evening for the preaching of the Word.

GEO. CRATON, President, *pro tem.*  
A. HIPSHER, Secretary.

[SELECTED.]

## Weights.

THE Apostle Paul, in writing to the Hebrews, warns them in a special manner. If there ever was a time when men should watch over themselves it is now; for the weights that are loading us down seem to be on the increase. It is a well-known fact that we are living in fast times. The world is going with a rush. Its progress is with the speed of lightning seemingly, and they heed not the exhortation of the servant of God; for, says the Apostle, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. xii: 1.

We take it for granted that if the Apostle had not been convinced that these things would hinder us in our progress, he would have said nothing in regard to them; but so far as I have opportunity to judge, these things will hinder us in our march to the Kingdom. When a man gets the world into his heart, or upon his shoulders, he is in no situation to run a race. In the first place, he cannot leave home; second, he has no interest in anything but that which pertains to that he is interested in. If there is a call for assistance in the cause of God—"O, I can't do anything. I am in debt. I have got to make out five hundred dollars by the first of next month, and I don't know where the first dollar is coming from. I should be glad to do something, but you see just how it is. A mighty load to carry. The five hundred dollars must come, you know. I built that new house over there, and it put me into debt so much, I can't do anything now. When I get that settled up, then I will do something."

Poor man! he has got but three houses in the village to rent, and a small farm out about a mile. What a terrible load to carry. There are any quantities of such cases in the world, and at the same time they profess to be looking for the Lord to come soon. I think that such weights as these are the ones the Lord would be pleased to have thrown off. I think such come under the head of loving the world, and John tells us, "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii: 15.

I am well convinced that that man or woman who loves this world is making a sad mistake. They will lose the Kingdom. The weights are so heavy, they cannot rise when Jesus comes. Such had better be looking about themselves, and get rid of all such weights.

The love of this world leads to all kinds of sin and vice, which things are to be laid aside. The love of the world makes men covetous, and covetousness is idolatry, as we read: "Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry."

It is enough to startle any one to see what a grasp some have upon this world. Man will go through almost everything to gain this world's goods. He will expose his health for twenty cents. So sick all day Sunday he cannot sit up, much less go to meeting; perhaps Monday morning up at four o'clock, all ready for the woods; never felt better in his life. Women the same; out to their neighbors, or to the village, or city, to get something to do. Now it is all right for people to be diligent in business; they should also be fervent in spirit, serving the Lord.

One of the greatest sins in the world is unbelief. It will prove the destruction of more souls than any other one sin; and when I see those who profess to be looking for the Lord soon to come, all swallowed up in this world, I stand in doubt of their sincerity. Still I mean to have charity; but charity must have something to stand upon. Consistency is a jewel, and faith and works must go together, or it will not appear well in the coming day.

Brethren, let us watch and pray, lest we enter into temptation, and we come short of entering the Kingdom.

## Correspondence.

### They Spake often One to Another.

MESSRS. WILSON AND ST. CLAIR:

*Gentlemen:* By the kindness of one of your readers (O. Bruce) I have been favored with the perusal of several copies of the HERALD OF THE COMING KINGDOM of our Lord Jesus the Deliverer, who shall restore His ancient people, and turn away ungodliness from Jacob, and whose personal reign shall be over the nations of the earth. All this I believe, and have heard expounded forty years ago; but in regard to the doctrine of the immortality of the soul, I had never heard it disputed, and of course was prejudiced against the opposite doctrine as advocated in the HERALD and other of your publications; but having searched the Scriptures more fully in regard to that subject, I have come to the conclusion that the immortality of the soul has rather been inferred from certain texts, than plainly revealed in the Book, and here the question occurs to my mind, how long will people, who, like myself, are ignorant of the original language, be kept in uncertainty by the variety of opinions expressed by Greek scholars on certain texts of Scripture. I have lived over three score years in the world, and am only now informed that the words soul and body are both translated from the same Greek word, and simply denote a living creature. A heavy responsibility must rest on those who know this to be so, and yet by their teaching and preaching do all in their power to establish a false idea in the minds of those over whom (unfortunately) they have too much controlling influence.



Wishing to continue the investigation of these and kindred subjects, I have concluded to become a reader of the HERALD, and enclose two dollars for one year, wishing you God speed in spreading the truth.

J. W.

Our friend is mistaken in supposing that the words soul and body are both translated from the same word in the original. The word used in the original is *ψυχη psukee*, and signifies life, breath, etc.; whereas the word body in the original is *σωμα soma*, and relates to the body. The two words are found together in Matt. x: 28. "Fear not them which kill the body (*soma*) but are not able to kill the soul, (*psukee*) but rather fear Him which is able to destroy both soul (*psukee*) and body (*soma*) in hell." Also in verse thirty-nine of the same chapter: "He that findeth his life (*psukee*) shall lose it, and He that loseth his life (*psukee*) for my sake, shall find it. The word soul is often translated life in the New Testament, as in the verse last quoted. In Mark xiii: 35, we read that "whosoever shall lose his life (*psukee*) for my sake and the Gospel's shall save it." If the translators had given the word soul here in place of life, then a query would have arisen as to how a man could lose his soul for Christ's sake and the Gospel's. Again, in Matt. ii: 20, we read as follows: "They are dead which sought the young child's life (*psukee*). If *psukee* had here been translated soul, as in many other places, then we should have been compelled to admit that Herod sought the soul of Jesus, when he killed the children. Many other instances might be given showing that *psukee* translated soul cannot mean an immortal soul as many suppose, but relates primarily to the life of individuals and animals.

EDITOR.

DEAR BRO. WILSON:—In reading Joel A. Simond's objections to a resurrection of the wicked, and the Scripture Analysis of Wm. P. Shockey, in the HERALD of February 15th, I was led to reflect how often we find the truth lying between two extremes. I believe there will be a resurrection of the righteous, and also of the wicked; but still I believe that a great majority of the human family will be found only fit to remain in the dust, without a resurrection of any kind. This has been my view of the subject for the last twenty-five years, and I think it is both *reasonable, philosophical and Scriptural*.

First, it would be unreasonable to raise a man who never had the offer of salvation, to eternal life, who died in heathenism, without ever hearing of the true God, or His Son, Jesus Christ, and life by Him. No one could say it would be right to raise him for destruction. But says one they are to be judged by what light they have. Just so, but they have no light of a resurrection, therefore, they are not judged by God's revealed word, but are judged righteously, and are not disturbed in their last long sleep.

We are told that the Gospel is a savor of *life unto life*, or of *death unto death*, that is, those who have the Gospel have either two

lives or two deaths according as they improve their opportunities? \* *What is plainer?* for if the heathen are saved what folly it is to preach to them, for not one in fifty perhaps, will ever find life, who have had what is called the Gospel. Therefore I conclude that there is only "one name given under heaven whereby man can be saved," and it may be the case that the *Antediluvians, Sodomites, etc.*, have had their punishment in full, but God "knoweth how to reserve the wicked unto the day of judgment, to be punished," and when God speaks of wicked I suppose He no more speaks of those who have not heard of Him, than He speaks of a man in the moon, but He speaks to those who have the Word and are responsible for it.

I have said nothing, on this subject, compared with what might be said, but have spoken for the purpose of stirring up the pure mind of some one with more capacity, cultivation and facilities than I possess, to give the subject a thorough overhauling. With patience, I remain, waiting as ever for the Kingdom. N. L. THAYER.

DEAR BRO. WILSON:—I have, for some time back, been writing to my parents, (who used to live here but have moved to Missouri,) since I embraced the precious promises that are offered to all that are obedient to the Gospel of Christ. I wrote my mother a letter insisting on the necessity of baptism, and that there was nothing that would fill the place of baptism for the remission of sins, and she writes back as follows. "I know that baptism is very necessary, and oh how I have neglected that one great duty. Now I am where I am deprived of all such privileges as the holy ordinance of baptism. If there was one more believer besides myself we could do as I read of in my HERALDS. There were two sisters full of the faith and hope of the Gospel, and no brother to baptize them, and they both went into the water, and baptized each the other. I have thought of that a great many times, but there is not even one here that believes the Gospel besides myself. Must I be lost? I see no other way to get around it, for it plainly says "believe and be baptized for the remission of sins," and I have not done so; though I have been baptized once, but not into the One Faith, One Hope, and One Baptism, as we plainly read. I was blind then, but now I can see, and feel it a duty to be baptized again into the Abrahamic Faith. Then if we are faithful, we can enter into the Kingdom of our Lord. Is it not so? May the Lord forgive me for my negligence, and may there be a way opened for baptism before it is too late. I want your prayers and those of the brethren and sisters of the Lord."

\* The passage referred to here reads as follows in the Daglott: "we are a sweet odor of Christ to God, among those who are being saved, and among those who are perishing; to these indeed an odor of death or death, and to those an odor of life to life, and for these things who is qualified?" 2 Cor. ii: 15, 16. We cannot gather the meaning out of it that our brother does, viz., "that those who have the Gospel have either two lives or two deaths." If that view be correct in what sense is the Gospel an odor of the present life, or of the first death? The present life we had before we heard of the Gospel, and the mortal nature producing death we also had from Adam before the Gospel reached us. We think the true meaning is that Paul as a preacher of the Gospel would prove to be a life giving odor to some, and death to others. The odor spoken of is in comparison to a perfume which contains in it either the elements of life or of death. To some who inhale it, it proves a source of life, but to others a source of death. It is called an "odor of life," because it produces life, and an "odor of death" because it produces death. EDITOR.

You can see Bro. Wilson how the matter is as well as I can. I want her to be baptized as soon as convenient. We met together to-day to break the loaf, to exhort one another, and to build up one another in the most holy faith, and while there I introduced the subject to the brethren and sisters, and we talked the matter over, and concluded that we would have the circumstances of the case published in the HERALD, and if there are any brethren that live near my parents, I wish they would be so kind as to stop and assist my mother in obeying the will of our Lord and Master. You can see by the way she writes that she is anxious to obey, and I don't think that it is a very good idea to delay any longer than possible. We read in the HERALD dated April 1st, 1870, of a brother by the name of R. J. Hill living in Dade Co., Missouri, and mother lives in Christian Co., Missouri, nearly joining Dade, and it is twenty eight miles from Springfield, Missouri, from where she lives. If Bro. Hill will be so kind as to go and see her it would remove a great burden from my mind, and it would please her so well to have some brother of the Abrahamic Faith call on her, and baptize her into the One Faith. I will give her address so that it may be published in the HERALD. It is Mrs. Maria L. Nelson, Kenton P. O., Christian Co., Mo.

Bro. R. J. Hill's address is Greenfield, Missouri.—ED.

**BRO. WILSON** :—In these last days much is said concerning the doctrine of the non-resurrection of the wicked dead. Many have fallen in with this idea, and firmly believe it to be one of the great truths of revelation. Numerous passages of Scripture are quoted to sustain it, and its advocates strive hard to overcome the difficulties which oppose its establishment. It is claimed by some that the passage of Scripture found in Acts xxiv: 15, is incorrectly rendered; that the phrase "of just and unjust," is an "interpolation." If this be true we should know it. If it is but a last resort to which the opposers of truth are driven in order to sustain a cherished theory, some one who is able should expose the weakness and falsity of such an argument.

Yours for the Truth,

J. BRONSON.

We are aware of the efforts that are made to sustain the theory of the non-resurrection of the wicked, and are also acquainted with the arguments used to prove it. In relation to the text above referred to we may say that the words quoted are not interpolated. We have heard it claimed that Paul did not set forth the resurrection of both classes as an expectation of his own, but of the Pharisees, but we never heard the claim set up that the words were interpolated. If it is done, the claim is false. We might add however, that the words "of the dead" are omitted by the Sinaitic, Vatican and Alexandrian Manuscripts; but the words "both of the just and unjust," are found in all of them.

EDITOR.

**BRO. WILSON.** Allow me to say to the brethren in Illinois that I contemplate moving to your State, and throwing myself into the work of evangelization.

Nine months constant travel, through different parts of the State, have convinced me that more can be done for the cause in Illinois than in any other State in which I have labored, or traveled, at the present time. If any brethren wish to communicate with me, they will direct to Winneconne, Wis., for the present.

J. F. WILCOX.

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## Miscellaneous.

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[Communicated for the Herald.]

### Judgment.

*The substance of a lecture delivered at Colo, Iowa, May 20th, being a reply to a lecture delivered by Geo. Moyer, the same afternoon.*

That I may avoid all personalities I will notice the positions taken by the leading Christadelphians, noting some points wherein Bro. M. differs from those of that party with whose views I am acquainted. We as a people profess to have no creed except the Bible. We hold no doctrine as being essential to salvation, which we cannot read out of the Bible in so many words, without note or comment. All Bible ideas may be read in Bible language. Any sentiment, or doctrine, which has not at least "one thus saith the Lord" to sustain it, is not a Bible sentiment or doctrine; and therefore should not be made a test of fellowship. No Bible doctrine is dependent upon symbols, parables, or inferential testimony. One "thus saith the Lord" will weigh more in the scale of evidence than a thousand inferences. The whole superstructure of mortal resurrection and judgment rests upon the sandy foundation of INFERENCE; and these inferences too, are in direct contradiction of many of the plainest statements of Holy Writ. John v: 22, is the sheet anchor of Christadelphianism. "For the Father judgeth no man, but hath committed all judgment unto the Son." The Greek word *κρισιμ* *krisim* rendered judge, occurs five times in this chapter, and must have substantially the same meaning in each occurrence. That the words judge and judgment are used in a limited sense is evident, first, from the fact that Christ has only authority to EXECUTE one function of judgment, viz., the executive. The legal right of no agent exceeds his title or authority. Christ's authority is not legislative, nor judicial, but executive. In proof of which please read his own testimony, "For as the Father hath life in himself; so hath he given 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. Enoch the seventh from Adam corroborates this testimony of the faithful witness, saying, "Behold, the Lord cometh with ten thousand of His Saints, to EXECUTE judgment upon all, and convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

Enoch saw the Lord exercising only this one function of judgment, and the saints, so far from being the subjects of judgment, are the associate judges of the world. As joint heirs, with Christ, they are entitled to this exalted position. Hence Paul says, "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart; and then shall every man have praise of God." 1 Cor. iv: 5. Paul only condemned the Corinthians for being premature in their judgment of others. Why should he say "judge nothing before the time," if they shall not be judges, instead of criminals, when the appointed time shall have come? Why use the adverbial phrase "till the Lord come," if they shall not have the right to judge at that time? Hence, when the Lord comes, the saints, instead of being judged themselves, will be clothed with authority to judge others. Instead of being criminals, they will judge criminals. Instead of being parts of the world, to judge whom Christ is appointed, they will be the associated judges of the world. This sentiment is clearly expressed in the sixth chapter. Paul says, "Dare any of you, having a matter against another go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world, and if the world shall be judged by you, are ye unworthy to judge the smallest matters." 1 Cor. vi: 1, 2.

Christ, in His inimitable prayer for His disciples, affirmed that they were not of the world. Hence they will not be included in the world to be judged by them. If Christ shall have judgment given to Him, so also shall the Saints have judgment given to them. See Rev. xx: 4. Christ and His royal Cabinet will be the joint judges, or the chief justices of the world, having been joint heirs to this lofty position. Hence He authorized His Angel to say to John, in the isle of Patmos, "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Rev. ii: 26, 27. Hence, the Father constitutes Christ the Supreme Judge of the world, and clothes Him with authority to execute the judgment upon the rebellious nations, and Christ shares this honor with all the members of His royal body. That the Father appoints each his position is evident from the language, "even as I have received of my Father." The same power which appoints the Chief Judge appoints His associate judges also.

That the judicial power of appointment does not belong to Christ is evident from His reply to the mother of Zebedee's children. "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, what wilt thou? She saith unto Him, grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy Kingdom. But Jesus answered, and said, ye know not what ye ask, are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto

Him, we are able. And He saith unto them, ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matt. xx: 20-23. Hence the Saints do not stand before the judgment seat of Christ, to be tried by Him, and to have Him assign each His position on His right hand and left, in His Kingdom. He only administers His Father's decision, or executes His Father's appointment. His function, therefore, will be EXECUTIVE, and not JUDICIAL.

Christ comes to reveal the righteous judgment of God, or render to every man according to his deeds. Rom. ii: 6. This language demonstrates that the trial and decision must precede His coming to reveal them, and to administer the awards. A thing must exist antecedent to its revelation. The case must be tried, and the awards be adjudicated before they can be rendered. Hence the Father tries, and decides, and the Son executes.

And that all the Saints will share this honor, is further evident from the language of David, the sweet Psalmist of Israel. He exclaims, "let the Saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their Kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honor have all the Saints. Praise ye the Lord." Psa. cxlix: 5-9. They go to meet their descending Lord as He comes with His royal escort down the pathway of heaven, and return with Him to execute all the judgments written, upon the assembled nations. Compare Jude 14, 15, with Zech. xiv: 1-4. The title, therefore, of all the joint heirs with Christ to the judgment seat of the world is just as good as that of their Lord and Master. They receive their appointment by the same authority, and have just as good a right as their royal brother, to the positions assigned them by their common Father.

That the word judgment is not spoken of in the sense of a judicial assize is evident from the declaration of Christ, two verses below, that the believer shall not come into judgment. The Diaglott renders this verse thus: "Indeed I truly say unto you He who hears my word, and believes Him who sent me, has *aionian* life, and comes not into judgment, but has passed out of death into life." John v: 24. The same word is rendered judgment in the twenty-fourth which is rendered judgment in the twenty-second verse. The righteous will not come into the executive judgment. Their lives will not again be placed in jeopardy; because they will have passed from death unto life. Paul says, "For if we would judge ourselves, we should not be judged." 1 Cor. ii: 31. Whatever function of judgment, therefore, Christ shall exercise, the righteous shall not come into it; for the very good reason that they will have passed from death unto life, but the wicked will come into judgment. "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." (Diaglott.) John v : 29. It is the same word rendered judgment in reference to Christ as the judge, to whom all judgment is given; also His having been clothed with authority to execute judgment. If, therefore, it is judgment in these cases, it is judgment in the others also. The righteous are raised to the life of promise, (i.e. eternal life) but the wicked are raised to the judgment threatened. Why this marked difference if both classes shall come into the same judgment?

The same discrimination is made between the righteous and the wicked, in Romans second chapter. At the sixth and seventh verses Christ is represented as rendering eternal life to those who by patient continuance in well-doing, seek for glory, honor and immortality. At the twelfth and sixteenth verses he says, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.

According to the foregoing, the righteous receive eternal life when Christ comes. They are not carried forward into the day of the Lord to be judged. Christ does not come to judge but to reward them. But they that sin in the law, they are judged by the law in the day when God shall judge the secrets of men by Jesus Christ. At the twelfth verse, Paul contrasts two classes of sinners, one sins and perishes without law; the other sins in and are judged in the law. Bro. M. carried both the righteous and the wicked forward into the day of the Lord to be judged, whereas, Paul only affirms that sinners are the subjects of judgment. We should be very careful how we tamper with the two edged-sword.

That the judicial right to try and to decide the cases of the Saints belongs exclusively to the Father is clearly evident from the testimony of the beloved disciple. "My little children, these things write I unto you, that ye sin not. And if any man sin we have an Advocate with the Father, Jesus Christ, the righteous." 1 John ii : 1. According to this verse the Father is the Judge, and Christ the Advocate. Will the Father grant pardon to those for whom His Son intercedes? He will, according to the ninth verse of the previous chapter. "If we confess our sins He (the Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What will such a man be judged for? To see whether the first decision was just or not? After the case of a sinner has been tried before the Father, and he has been pardoned, and cleansed from all his unrighteousness, will the Supreme Court of the Universe, grant his attorney the right to try him over again, and clothe an inferior court with power to reverse the decision of the Supreme Court? No, never. The armies of heaven and earth, backed up by the omnipotence of the Supreme Judge of all worlds, are pledged for the faithful execution of the Father's decisions. An inferior officer always executes the behest of the judge before whom the case is tried, and who condemns or acquits. And who is better qualified to administer the

glorious awards of judgment than our own High Priest and Advocate?

That the cases of all the people of God will have been decided, and that Christ comes, not to judge, but to bring rewards, is evident from His blessed promise, "and behold I come quickly, and my reward is with me, to give to every man according as his works shall be." Rev. xxii: 12. How can Christ bring every man's reward with Him when He comes, unless the trial of the last Saint shall be past, and his awards decided previously to His leaving the court of His Father? There is no chance work in this matter. Christ brings every Saint's (whether living or dead) reward with Him.

The requisite number of crowns will have been laid up in heaven before Christ shall leave His Father's throne. Paul could exclaim in the language of triumphant faith, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them also that love His appearing." 2 Tim. iv: 7, 8. Will a mistake have been made in the preparation of a single crown? Can one crown thus laid up be forfeited or jeopardized by a future trial? There is but one condition affixed to the following glorious promise made by the Son of God Himself, and that is this side of death. "Be thou faithful unto death and I will give thee a crown of life." Rev. ii: 10. The Father must have decided who is worthy to receive a crown of life before Christ comes, or the dead be raised.

J. M. STEPHENSON.

[Communicated for the Herald.]

#### The Thief on the Cross.

Not long since, some one wrote an article for the HERALD advocating the strange idea, that in place of Christ making a *promise* to the thief, He merely asked him another question. He made it read, "verily I say unto you, shalt thou be with me in Paradise?" It does not look reasonable that the Lord would evade answering a simple question by asking another.

Various ways have been tried to punctuate this Scripture to suit the present want. The difficulty is obvious to all. It seems incredible to us that the record is true, or that Luke wrote it. Where is the proof that he wrote it? Read Matt. xxvii: 44, which reads: "The thieves also, which were crucified with Him cast the same in His teeth." Now what are done with witnesses that positively contradict each other? In the first place the testimony has come to us in the shape of depositions, and from creditable witnesses, but when it arrives we find it so garbled that the one positively contradicts the other. What shall be done in such cases? Examine the testimony, call on the most original witnesses. We are not to swallow as inspiration everything that is in the present version of Scripture. What Scripture is first called in to prove the immortality of the soul and kindred doctrines? Is it not the "thief on the cross" as we find it in Luke



xxiii : 43, which reads : " And Jesus said unto him, verily I say unto thee, to-day shalt thou be with me in Paradise." Matthew's testimony is never called up, nor is it respected when referred to ; yet each one refers to the same circumstance. This is sufficient of itself to prove that one or the other have been interpolated, which we will now proceed to prove by referring to a foot note in the Emphatic Diaglott, referring to this passage. " This verse was wanting in the copies of Marcion and other reputed heretics, and in none of the older copies in the time of Origen, nor is it cited by Justin, Irenæus or Tertulian, though the two former have quoted every text in Luke which relates to the crucifixion, and Tertulian wrote concerning the intermediate state."

Is this creditable to a theory that constantly leans to it as though it were all the witnesses they had to prove their point. The copies referred to are old, and prove that either an interpolation or omission has been committed. Which shall we impeach? Of course the one that stands separate and alone, both against Bible and honest men. A little inquiry into the acts of the Fathers will show a state of things, even in the first century, that startles us. Doctrines new and unknown in the Bible. Men the most unscrupulous. They were addicted to fabricate the most notorious falsehoods, forge, interpolate, and reject what others regarded as inspiration. And in reference to the thief on the cross, we wish to refer to a specimen prediction of the early ages. We refer to Nicodemus' Gospel, which we quote to show the recklessness of some of the leaders of the early sects. And we have another object in view, that is, to show that the punctuation, in all late versions, is correct. We quote from Nicodemus' Gospel, xx : 9. " And I believed him to be the Creator of all things, and the Almighty King ; and I prayed to Him saying, Lord remember me when thou comest into thy Kingdom." Next, verses ten and eleven. " He presently regarded my supplication, and said to me, this day thou shalt be with me in Paradise. And He gave me this sign of the cross, saying, carry this, and go to Paradise, and if the Angel who is the guard of Paradise will not admit thee show him the sign of the cross, and say unto him, Jesus Christ who is now crucified, hath sent me hither to thee." But strange enough, the thief went to hell, and not to Paradise. From what we can gather the author missed his aim and put all the Saints and Patriarchs in hell until Christ should release them. He names the following persons as being in hell : " Adam, Sarah, Simeon, John the Baptist, Seth and Enoch, who was in the act of relating a circumstance, when suddenly, to the surprise of all, there appeared a person burdened, carrying a cross. And when all the Saints saw him, they said to him, who art thou? for thy countenance is like a thief's, and why dost thou carry a cross upon thy shoulders? To which he answered and said : Ye are right, for I was a thief, and committed all sorts of wickedness upon the earth." xx : 6, 7. Then we turn to chapter vii : 12, 13, which reads : " After this, groaning, he said to Jesus, Lord remember me when thou comest into thy Kingdom ;

Jesus answering, said to him, verily I say unto thee, that this day thou shalt be with me in Paradise."

The idea of this cannot be mistaken, punctuate as you will, yet it is clear that the fabricator made the thief land first in hell, then in Paradise.

And since there were men whom no one doubts would have had no scruples in adding that sentence in Luke, and that many manuscripts were destitute of it, and since also if we admit it to be genuine, we admit that it conflicts with the whole tenor of the Bible, and then the credibility of Matthew, all opposite it, we have the irresistible proof that it is an interpolation.

Indeed if a single creditable proof could be found in the Bible, then it would commend a serious research to find the truth. But in all cases we are to reject the testimony of a single witness that has many creditable witnesses opposed to it. And why was it not found in so many ancient manuscripts? Who was so much interested as to leave it out? Similar stories were taught by some the Rabbins about souls, spirits, devils, and angels; so that men in the first centuries had but little difficulty in hearing and teaching fables, of which Paul warns us as a dangerous evil. "Quench fables and traditions of men who turn from the truth."

For the sake of truth,

B. SWEET.

#### EDITORIAL COMMENTS.

We cannot agree with our correspondent, neither do we see any reason for concluding that Luke's account of the thief is an interpolation. Because Luke testifies that one of thieves repented and prayed the Lord to save him in His Kingdom, and Matthew testifies that both the thieves railed on Jesus, we need not therefore conclude that one of the accounts must be false. Rather let us try to produce a harmony of the Scriptures. We believe both accounts are true. Let us not forget that the thieves, together with Jesus, hung on their crosses for many hours, and that the thieves outlived Jesus. John xix: 31-33. Is it impossible that when these men were first hung on their crosses that they should, together with the soldiers and priests rail on Jesus, and ask Him to give proof of His claims to the Messiahship and Sonship of God? And is it impossible that one of them some hours afterward should repent, and beseech Jesus for salvation? Remember the stupendous wonders that were transpiring before their eyes—such as the darkening of the entire land, by the blackening of the sun from mid-day until three o'clock in the afternoon, and the terrible earthquake, the rending of the vail of the temple, etc. The effect of these mighty scenes was such as to convince the Centurion, of the truth of Jesus' claims, hence he "glorified God, saying, certainly this was a righteous man. And all the *people that came together* to that sight, beholding the things which were done *smote their breasts* and returned." Luke xxiii: 47, 48. Mark testifies that the Centurion declared "this man was truly the Son of God." Mark xv: 39; Matt. xxvii: 54. If the events that then and

there transpired were of such a character as to convert the Centurion and others who were watching Jesus, is it impossible to suppose that the same effect would be produced on the mind of one the thieves, and he who at the onset had reviled Jesus, should now, near the close of life, sincerely repent, and rebuke his companion who still railed on Jesus. Not only so, but being truly convinced that He was the Son of God and the Messiah, that he should pray for admission into His Kingdom? This seems to us to be the true way of harmonizing the testimony.

[Communicated for the Herald.]

### An Exposition.

"In my Father's house are many mansions." John xiv: 2.

I would observe, first, that the *mansions* spoken of as being in God's *house*, are to be understood of the *place* which Jesus affirmed he was going away to prepare. Therefore, they are to be regarded as the future abode of Christ and His saints.

Second, that future abode will be on earth, for "blessed are the meek for they shall inherit the earth;" but it is not the earth itself of which He speaks for it cannot be said that He has gone away to prepare it. The work of preparing the earth for the final abode of the righteous begins at the *coming* of the Messiah, for the birth of the "new heavens and the new earth wherein dwelleth righteousness," date from what epoch. See 2 Peter iii; Isa. lxvi: 15-23.

But the righteous have a *home, house, mansion*, or dwelling-place, on the earth, before its complete purification, and share in the labor of subduing it: for "He" and they rule the "nations," among their "enemies." Rev. ii: 25, 27; Psa. cx: 2. There, the "mansions" spoken of refer to the particular abode of the saints on the earth; and not to the earth itself. For the same reason "God's house" is not the earth: and further it is not the heavens, for it is the home of Christ and His saints, and we have before proved that to be upon the earth. Now "God's house" is God's Tabernacle," and John saw it in vision descending from heaven, and called it the "Holy City, the new Jerusalem."

Paul calls it "Jerusalem which is above," of which Sarah was the allegorical representative, as was Hagar of the "Jerusalem that now is." Gal. iv: 25, 26. The same Apostle says concerning Abraham that "he looked for a city which hath foundations, whose builder and maker is God;" and adds, concerning all the righteous, that "God is not ashamed to be called their God, for He had prepared for them a city." Heb. xi: 10, 16.

Ezekiel mentioning the same city, calls it the "Tabernacle" of God, (Ezek. xxxvii: 27,) and names it "Jehovah-Shammah" or "the Lord is there." Ezek. xlvi: 35. But the last mentioned Prophet, in his direction concerning the division of the land among the returned twelve tribes, places this city about twenty miles west of the temple which he describes, and which a careful reading of the Prophets shows is to be erected on Mount Zion, in the midst of Jerusalem that now is rebuilt by the sons of strangers. Ezek. xl; Isa. lx: 10.

In demonstration of this latter point I submit the following propositions:

I. Jerusalem is to be rebuilt on its old foundation, or ancient site. Proof, Jer. xxx: 18; xxxi. 38-40; Zech. xiv: 10, 11.

II. A fountain is to rise in Jerusalem and flow in opposite directions, emptying into the Mediterranean and Dead Seas respectively. Proof, Zech. xiv: 8.

III. But the same fountain also is to issue from the temple. Proof, Joel iii: 18; Ezek. xlvii: 1; xlvii: 9, margin.

IV. It proceeds from under the throne of God and the Lamb. Proof, Rev. xxii; 1, but

V. The throne of God is to be in the house. Ezek. xliii: 7.

Therefore, the City, "Jehovah-Shammah," cannot be Jerusalem rebuilt; but is none other than "my Father's House," the "Holy City," the "New Jerusalem," the "Tabernacle of God," now being prepared in the heavens, but ere long to descend to the hills of Palestine, and constitute the eternal home, mansion, or residence of the redeemed.

I am aware that I am considered an "old foggy" for entertaining the idea that a *literal City* is to descend from heaven: but I have yet to learn that any man is justified in rejecting revealed truth because he cannot understand *how* it is to be accomplished.

There is no believer in Christ who does not believe in His miraculous conception. Yet will any one answer the question, how? None will deny the restoration to life, and the ascension of Jesus-Messiah to heaven. But He was as material after His resurrection as before, and does any one think it a more difficult matter for God to move a large body of matter through space than a small one? Is He not constantly moving millions of stupendous bodies through space with inconceivable rapidity? What should stand in the way then of any one's faith in *this* matter? O but John saw it in *vision*. Well what of that? what he saw in vision will surely come to pass. It seems that John saw the most of his visions in a sort of panorama as it were, as if painted on the vaulted sky: but in this vision of the City he saw it (not stationary) but *coming down*: and as if to fix the matter beyond dispute, Jesus had said to him *before* he was favored with the glorious sight, "I will write upon him (that overcometh) the name of the City of my God which is New Jerusalem, which cometh down out of heaven from my God." Rev. iii: 12.

J. F. WILLCOX.

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[Communicated for the Herald.]

### A Curious Fulfillment.

THE "Advent Christian Times" of April 12, has some remarks by Dr. F., in continuation of his subject entitled "Judaism Revived," he says, "every prophecy in Jeremiah respecting the gathering or restoration of Israel and Judah to the Holy Land was fulfilled in the return from Babylon. Alas! for the poor souls (if any there be) who are misled by such talk as this. What folly to claim that a subject people, for the Jews were such after their return from Babylon, a people much of time under the iron yoke of Rome, a people at one time tyrannized over by Antiochus, Epiphanes, and whose priests and elders at another time cried out, "we have no King but Cæsar." I say what folly it is to claim that in such a people have been fulfilled those glorious prophecies which predict that "Judah shall be saved, and Israel shall dwell safely," that their King shall be high and mighty. The most exalted condition from Ezra to Christ was low compared with Israel in the days of some of the Judges and Kings *before* the captivity. Talk of this season of humiliation a few centuries before Christ, as the era of the fulfillment of glowing predictions whose accomplishment should far excel the glories of Solomon. Oh! shame, shame on such an outrage on the Divine Word!

H. H.

[Communicated for the Herald.]

## A Definite Gospel.

DEAR BROTHER WILSON: I am well pleased with the HERALD. It is a periodical of certain sound. I rejoice to see you take a decided stand for a *definite* Gospel; and that all mankind must *hear, believe, and obey the one Gospel*, or they cannot be saved in the Kingdom. This Gospel, is concerning a Kingdom that God has promised to give His Son, as well as all those who are in the covenant of His Son. The territory of this Kingdom, in its commencement, is the *land* that God swore to give unto Abraham, and his *seed* for an everlasting possession, but will in the end include all "under the whole heavens." This is good. We love it. All things concerning this Kingdom, is good news; good news, because the assurance of fulfillment, is based upon the *immutable promises* of Abraham's God. Abraham believed God's Gospel preached to him; and his faith was accounted to him for righteousness. Abraham's seed believe it also, and their faith is accounted to them for righteousness, the same as Father Abraham. All who do not believe it, are not Abraham's *seed*; neither are they heirs of the promises made to the *seed*. The *one* definite Gospel cannot be preached, and leave the Kingdom out; for the Gospel *is* the things concerning the *Kingdom*. My sentiment and feeling are to hold and teach these doctrines in love, unwilling, however, *let me modestly say*, to even seem to acknowledge anyone, however *pious*, however *conscientious and honest*, as a *Brother in Christ* who does not believe the *Gospel of the Kingdom of God*. "Go into all the world, and preach the Gospel; he that *believeth (the Gospel)* and is *baptised, shall be saved*; and he that *believeth not, (the Gospel), shall be damned*." This is the modesty the dear Savior taught. Amen.

But says one, we can preach Christ and not preach the Kingdom. We modestly deny it. "Philip went down to the City of Samaria and preached *Christ* to them." And did he preach Christ and leave the Kingdom out, as an unnecessary thing, in the conversion of the Samaritans? No. Not a bit of it. "When they believed Philip preaching the things concerning the Kingdom of *God*, and the *Name of Jesus Christ*, they were immersed, both men and women." Men who preach salvation without the knowledge of the Gospel of the Kingdom; preach a *perverted Gospel*. I heard a man say, not long since, that he believed the Gospel was a flexible Gospel; that is, something like india-rubber, it could be "*stretched*, or contracted, to suit men's notions and prejudices." But we have not so learned Christ. "The Gospel is the power of God *unto salvation*, to every one," (who is honestly ignorant of the Gospel)? No, "to every one that *believeth*" the Gospel, unto *obedience*. Brother let us be faithful for *truth*.

L. H. CHASE.

WHILE I live will I praise the Lord; I will sing praises unto my God while I have any being.

[Communicated for the Herald.]

## Troublous Times.

THE state of European nations is interesting to the student of prophecy. There is a *desire* for what they have not, and know not where to look for it. Think of Spain, a ruler long wanted, and none to suit. The British Empire is not as firm as it was a dozen years ago. England has been favored with perhaps the very best ruler on the globe. But England does not regard her Queen as formerly. Where is Victoria? Not dead indeed, but almost dead to her people, and many of her people displeased and dissatisfied. The heir to the throne lacks the respect of the nation. There is Bright, the favorite of the masses, no longer able to speak and act as he did. There is also an element, ridiculed by many a while ago, but less ridiculed now, a dangerous element, deep, designing, determined, implacable Fenianism; a sore to Britain, which we feel confident will cause trouble, more perhaps, than governments have thought of. Not that we in saying this, view the advent far in the future (we view it *near*) but we rather look at Fenianism as an element of the trouble of nations about the time of the advent. When we think of some things we have said, and the muttering in the volcano of nations, France, and of matters in Italy, we are prepared to feel no surprise should the world be speedily startled. Nay, should there be an outburst of anarchy or fearful collision in one or more of the large cities of America, reeking as they are with corruption, before long, it would be rather what we expected than otherwise. Believers, keep in mind Luke xxi: 36.

H. H.

A DISPATCH from Rome, says: "After long, earnest debate in the Ecumenical Council to-day it was decided, that the dogma of infallibility shall be proclaimed on the 27th day of the present month, in honor of the feast of St. Peter. Extensive preparations are being made to celebrate the occasion, and it is said that the display of pomp and pageantry will surpass any demonstration of the kind ever witnessed in Europe. The religious services will be of the most solemn and impressive character, and it is expected that thousands of visitors from every city in Europe will be present to witness the display or take part in the ceremonies."

THERE has been a terrible water famine in Jerusalem. Dearth of this necessary has long been the great drawback of that city, and last year Miss Burdett Coutts, with extraordinary munificence, offered to spend £30,000 in providing it. The Turkish government, from some ridiculous feeling of jealousy, it is supposed, declined the offer, and hinted its intention of taking measures to supply the want. However, nothing has been done, and latterly the distress has been terrible.

# THE HERALD

OF

# The Coming Kingdom.

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No. 19.

JULY 1, 1870.

VOL. III.

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## Editorial.

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### Resurrection Queries Answered.

WE have received a communication from a brother in Iowa which is made up of queries concerning resurrection of the wicked. It is evident that difficulties exist in his mind which he cannot remove. If we can be of any assistance to him in producing a harmony of the testimony we will gladly serve him. Assuming that the queries are propounded in the spirit of honest investigation with no disposition to resist God's Word when plainly revealed, we will present each question separately, and answer it Scripturally.

I. "Many of them (thy people) that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If this implies the literal resurrection of all the wicked, how about the Sodomites and Antediluvians? Will the Lord raise them, and thereby acknowledge that He might have killed some that ought to have lived?

The text referred to is found in Dan. xii. In reply we would remark that the prophet does not predict the resurrection of *all* the wicked that ever lived, but limits those who are raised by the words "many," and "some." These words cannot be used to designate "everyone," consequently, we do not believe or teach that *all* will be raised, but we do teach that all transgressors of law who have gone to their graves *unpunished* will come forth, to receive "every man according to his deeds." The Sodomites and Antediluvians have suffered the wrath of God already. We have no expectation of a future resurrection for them.

II. How about this positive statement? "The wicked is reserved to the day of destruction, they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he hath done? Yet shall he be brought to the grave and shall remain in the tomb."

The difficulty that evidently presents itself to the mind of our brother is, that if Job testifies that the wicked are brought to the grave, and remain in the tomb, how can this be made to harmonize with the statement that God will bring them forth again? In that case can they be said to have remained in the tomb? It will be observed that the same Job testifies in the same chapter that "the wicked is reserved to the day of destruction! They shall be *brought forth* to the day of wrath." Job xxi: 30. Surely Job cannot be said to contradict himself. How then can these two opposites be reconciled?

By a careful reading of the entire chapter it will be seen that Job introduces the present prosperous condition of the wicked, and shows that in this life they are enriched with wealth, friends, and every desirable thing, and go down to their graves in a moment of time, after having filled their days. No tedious years of sorrow and anguish await them, but up to the moment of death all is joy and happiness, and then they instantly pass away. Is this all? No. "They are reserved to the day of destruction," and "they shall be brought forth to the day of wrath, says Job." This is a convincing argument against those who teach the non-resurrection of this class, in fact it appears that a class of non-resurrectionists were arguing with him, and that this chapter is his reply to them. As it is impossible to arrive at correct conclusions by the quotation of a single text, we will introduce the context, and give the translation of Isaac Leeser, a learned Jewish translator.

"Then answered Job and said, Hear, O hear my speech, and let this be wherewith you give consolations. Bear with me that I may indeed speak, and after my speaking then canst thou mock. As for me, is against man my complaint? and if this be so, why should my spirit not be impatient? Turn yourselves unto me and be astounded, and lay your hand upon your mouth. Yea, when I think of it, I am terrified, and shuddering seizeth hold of my flesh. Wherefore do the wicked live, become old, yea, grow strong in power? Their seed is firmly established in their presence with them, and their offspring are before their eyes. Their houses are at peace without any dread, and no rod of God cometh over them. The bull of each one gendereth, and disappointeth not: the cow of each one calveth, and casteth not her young. They send forth their little ones like a flock, and their children skip about with joy. They sing to the timbrel and harp, and rejoice at the sound of the pipe. They wear out their days in happiness, and in a moment they go down to the nether world."

What a picture is here presented by the old Patriarch of the present uninterrupted prosperity of the wicked. And how true it is even to this day. Filled with everything their fleshly lusts can crave, they "wear out their days in happiness," never looking unto God, but spurning Him from their presence as one for whom they have no desire. As Job declares in the next verse:

"They say unto God, Depart from us, and the knowledge of thy ways we desire not. What is the Almighty that we should serve Him? and what profit shall we have if we entreat Him urgently?"

Job, with a firm confidence in God, could exclaim,

"Lo, not in their hand doth their happiness rest! The counsel of the wicked be still far from me."



He had no desire for their infidel counsels. He could realize the fact that although a bright and happy life might be their present lot, yet there was a future in store for them that he would fain escape.

"How often is the lamp of the wicked quenched? and how often cometh over them their calamity? and doth God distribute their lot in His anger? Are they as straw before the wind, and as chaff which the storm stealeth away?"

In the form of queries the Patriarch substantiates his former statement concerning the uninterrupted prosperity and happiness of the wicked, even to the full measure of their days. He inquires of his accusers how often the lamp of the wicked is quenched; and whether God distributes to them *their lot* in His anger; thus showing that God's anger is laid up against them. There is a day coming when His anger shall be distributed—a time when they shall be "as straw before the wind and as chaff which the storm stealeth away."

The query might arise whether God would not visit the iniquity of such men upon their children in the present life. In fact Job asks: "Should God lay up for his children his wrong doing?" In response to this question however, he says:

"It were better that he reward him, *that he might know it himself*. His own eyes ought to see his downfall, and from the wrath of the Almighty ought he to drink. For what care hath he for his household after being when the number of his months is all apportioned to him?"

How conclusive and pointed! Every man must suffer for his own iniquity. Ezek. xviii. And if he has experienced naught but a continued flow of happiness, still he cannot escape. He will be "rewarded" in due time, and instead of God's wrath being poured out on his children, it will be visited on his own head. He will, as Job testifies "know it himself. His own eyes will see his downfall" in that great and terrible day. Job does not reason as many do at the present day. Very properly he concludes that the wicked man who had filled his days, would have no care for his household after the number of his months were all apportioned to him. His life having been satisfactory to its close, with not a ripple to mar its smooth surface, he could depart in peace, without a care for anything further. A righteous man might have endured every sort of misery and oppression. His soul might have been embittered day by day until death relieved him from the dark shadows that followed him. The advocates of the non-resurrection theory teach that the wicked man, after enjoying all the comforts that wealth can command, and after stamping his iron heel on the neck of the defenceless poor and righteous of earth, may meet with no interruption in his bloody career, but ride prosperously on to the very gates of death, and then quietly pass into its portals never more to be disturbed. But what says Job?

"Is this fitting God, who teacheth knowledge? Him who judgeth those that are highest? That this one dieth in his full strength, being wholly at ease and quiet, (or as the Douay version has it, "dieth strong and hale, rich and happy) his vessels being full of healthy fluid, and the marrow of his bones being well moistened; while the other dieth with an embittered soul,

and hath never partaken of any happiness, and yet together they must lie down in the dust, and the worms will cover them."

Here are the two extremes of the present life presented to us, both parties lying down together in the dust, but is it right that such inequalities should exist throughout life: that the wicked man should die in the fullness of health, prosperity and happiness, and never experience the calamity that God has sworn shall overtake such? It would seem to worldly eyes as if this was the case. But to those who are enlightened by the Prophetic Word a far different result is presented. Those who have consulted the wayfarers have learned that a day of calamity and wrath is yet to come.

"Have ye not asked the wayfarers?" says Job, "Surely their token ye cannot disregard, that the bad man is reserved for the day of calamity, that the wicked are carried forward to the day of wrath!"

Here then is the end that awaits these characters. No matter though their lifetime may be filled with sunshine, and wealth may strew their path with all the flowers and beauties that heart can desire, yet God, in His justice, has appointed a day—a gloomy day—when all the clouds of His dark and terrific judgments shall sweep over their heads in fury. Then will they realize the folly of despising the God of Job, and all the faithful of earth. Then will they tremble, and "become as the chaff which the storm stealeth away."

From this chapter, one verse of which is often quoted to prove that the wicked will never rise, we learn,

I. That in the present life the wicked become old, and strong in power. Their offspring grow up around them; their houses are at peace and have no fear. Their cattle multiply. Their children are contented, and dance and sing. Happiness fills their days up to the moment of death. They despise the Almighty God, and can see no profit in Him. They die in full strength, perfectly at ease and quiet, are hale, rich and happy, and the marrow of their bones is well moistened.

II. It is God's purpose to put out forever the lamp of these men, to cause their calamity to come over them, to distribute their lot to them in His anger. He will make them as straw before the wind and as chaff before the storm.

III. That this judgment is not inflicted while they are in the grave (and it is certain it was not experienced in their lifetime) is evident from the fact that they are to know it themselves. Their own eyes are to witness their own downfall. Of the wrath of the Almighty they are to drink.

IV. In order that this may be literally fulfilled it will be necessary for them to be raised from the dead. If it will be necessary to raise Job in order that his eyes may behold the Redeemer standing on the earth in the latter day, will it not be equally necessary to raise these wicked men in order that *their own eyes* may witness their own downfall in the day of their calamity? For this end then we learn that God is reserving them and carrying them forward to the day of wrath.

When that day comes He will reserve them no longer, but will bring them forth to be punished. Such is the plain and indisputable testimony of God's word.

But how do we explain the statement that they shall be brought to the grave and *remain* in the tomb? We would direct the readers' attention to the marginal reading. In place of "remain in the tomb" it reads "watch in the heap." The Douay version reads "watch in the heap of the dead." This conveys a very different meaning to that of remaining in the tomb, and does not in any way conflict with the testimony concerning their resurrection to judgment.

Our correspondent has introduced several other queries which we must omit until the next number, for want of space. In the meantime let the testimony already adduced be carefully weighed in the light of reason and justice.

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### Which is the Correct Rendering?

AN inquiry has been received relative to Luke ii: 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed." Our correspondent wishes to know whether the Diaglott rendering—"to register all the habitable" be correct? A friend of his contends for King James' rendering, and urges in proof that one of the Apostles was a tax-gatherer. The question is, did Joseph, in compliance with the requirements of this decree, (verses four and five) go up to be taxed or registered?

That he went up to be registered, or enrolled, is beyond doubt the correct idea. In support we will refer first to the Greek word *απογραφεσθαι* *apographesithai*, which is rendered "taxed" in King James' version. Liddell and Scott's Lexicon gives the following meaning of the word: "To write off, copy, especially to enter in a list, register. To give in one's name, enlist one's self. To give in a list or inventory of property." It is plain that the primary idea of the word is to enroll or register. It will be observed also, that the margin of King James' version is "enrolled," thus supporting the statement we have made.

Secondly, we find the Bible Union Translation reads as follows: "that all the world should be registered." Campbell renders it, "that all the inhabitants of the Empire should be registered." The Rheim's Translation (A. D. 1582) reads thus, "that the whole world should be enrolled."

As to the nature of this enrollment, we will quote a passage from Dyonysius of Halicarnassus. Speaking of Servius Tullius, the sixth King of Rome, who ordered the first enrollment, he says: "He ordered all the citizens of Rome to register their estates according to their value in money, taking an oath, in a form he prescribed, to deliver a faithful account according to the best of their knowledge, speci-

fyng the names of their parents, their own age the names of their wives and children, adding also what quarter of the city, or what town in the country, they lived in."

We have an instance where the same word occurs in Heb. xii: 23, and is translated "written," and in the margin "enrolled," referring to the names of those who are enrolled in heaven.

The only conclusion we can come to, therefore, is that the Diaglott rendering is correct, and that all the Roman habitable were registered or enrolled, in compliance with the Emperor's decree.

## Words for the Household of Faith.

[Communicated for the Herald.]

### A Short Exhortation.

DEAR BRETHREN:—The question of the unity of those who are the called out ones, is a question of great importance and deep interest to me, and many others of the like precious faith. We see from our Scribes (whom we love, and by whose aid we have learned many truths, and still expect to be aided by them) a disposition to sharply rebuke each other in place of kindly exhorting one another "with all long-suffering and doctrine." Brethren, if we consider our brother in error, how should we approach him in order to convince and reclaim him? Would it be reasonable and kind in us to speak unkind words, and accuse him of Judahism, or Wilsonism, or Storrism, or some other ism? Surely not, this would be more likely to drive him to fanaticism and madness, than to convince, and set him right. When I say brethren, I mean those who have been immersed into the Christ with an intelligent belief of the "Gospel of the Kingdom" and the "things concerning the name of Jesus."

Now, brethren, do we dare deny that such characters as those above named are not members of the Abrahamic Covenant of promise? Though they may believe that the wicked will or will *not* rise from the dead, or that the Saints will be raised mortal or immortal, shall we make these things a test of fellowship? Shall we refuse to call them brethren and commence to *Mr.* them because we differ on these points? Or shall we not love the person who has the faith that brought him into Christ? I must answer in the affirmative. For if they are Christ's then are they Abraham's seed, and heirs according to the promise. I say, brethren, I can love and fellowship such persons though we may hold different views on certain subjects. Have we forgotten, brethren, the vindictiveness and proscription of those from whom we have "come out?" Such unfruitful works of darkness many of us have refused to fellowship. Let us give glory to God for the light we have been brought to see. Yes, let us continue in the light, and in searching the Scriptures that we may obtain knowledge and get entirely out of Papal darkness, and *religious tyranny.*

I desire to see more toleration among those of *the faith* in regard to their different views. Why is there so much unkindness manifested toward each other? Why should one writer reply to another of the same faith as though he was a heretic? If we continue in that faith that brought us into Christ by our obedience, surely we are "all one in Christ."

There is evidently an unpleasant spirit manifested among us. Indeed, there is so much sharp rebuking and hard *rejoinders*, that I am unwilling to hand out the HERALD to the world, to have them read the great truths advocated by it, because of disrespect shown toward each other. I really think some good men have been made to abandon the truth in consequence of too much censure. No doubt such persons were in error, but might have been made to see the right way by a manifestation of kindness, in speaking to him the truth.

Surely it is not impossible for us to investigate those points of difference in a kind way. Oh no. Let me exhort our beloved preachers and Editors to talk about these things with kind words and brotherly love. Let us not censure each other so sharply. If some are in error, let us meet them with truth and love, by so doing the light may shine in their hearts. Brethren, let us love one another and pray for each other, and for the return of our Lord. So may it be.

A. G. SHOCKEY.

#### EDITORIAL COMMENTS.

We heartily concur in the word of advice given by our brother. A similar exhortation was given by Brother Halstead, at a recent conference where we were present, and we were glad to hear it. Without this spirit of forbearance and love toward each other, it will be impossible to reach the jewels which still lie buried in the mine of truth. Having all united on the common platform of the Gospel, we are now prepared to hear from each other the result of further investigations, and if one brother sees the truth in a more comprehensive light than another, let him not become dictatorial, or repulsive, but let him reason clearly, scripturally, and with a child-like spirit of love towards all.

EDITOR.

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[Communicated for the Herald.]

#### Conference Report.

THE Michigan Church Conference held its thirteenth annual meeting with the Church in Buchanan, from June second to June fifth.

Although not as centrally located as desirable that our Annual Conference should be, still there was a fair representation of the brethren from different parts of this State, Indiana and Illinois.

Our social meetings of one half hour each, were held on Friday and Sunday mornings, when, each who wished spoke what was in his heart. These meetings were of interest, the time being well occupied with testimonies for the truth, and with exhortations.

Brother J. M. Stephenson, J. A. Simonds, L. H. Chase, E. Hoyt, and F. H. Berrick, instructed us in things new and old from the treasury of God's Word.

Officers for the coming year are E. Chesebrough, President; E. Miller, Secretary; J. A. Simonds, Treasurer; W. H. Knapp, A. A. Babcock, S. Rice, A. Graves, A. F. Servis, A. Chase, M. Daniels, and M. Meade, Executive Committee.

Evangelists appointed are, L. H. Chase, and A. Chase, Adrian; J. A. Simonds and E. Hoyt, Grand Rapids; A. F. Servis, Benton Harbor; J. R. Lister, St Joseph; E. Chesebrough, Pine Creek; and E. Miller, Mendon.

These Evangelists live in different parts of the field. Any one of them can be applied to, and he will either respond to the call in person or arrange with some one else to do so.

Our visits one with the other, in the intervals of meetings, were pleasant, and harmony of feeling was not interrupted by discordance of views, which were freely canvassed.

As a whole we had a good time, and expect good results.

E. MILLER, Sec'y.

## Miscellaneous.

[Communicated for the Herald.]

### Remarks on the Coming of Christ, His being Revealed in Judgment.

MUCH of the difference of opinion that exists in the minds of the brethren professing the One Faith, concerning the events that are to be fulfilled at the coming of the Lord, I think arises from a misunderstanding of the terms so frequently used in Scripture, such as "at the coming of Christ," "at His appearing," "the day of the Lord," "and in that day," "and the day of judgment," "the great and dreadful day of the Lord," and many other similar expressions that are so frequently found in the Scriptures.

It is a very common idea that at the coming of Christ, the resurrection of the dead, the judgment of both the living and dead, and many other events are all to take place in one day, which they call the day of judgment, and for that purpose a great assize court must be held in order to determine the fate of all, that every one may receive according to their works, etc. Now I shall not stop to show the utter impossibility of fulfilling even a tithe of the events foretold in the Scripture as being fulfilled in "that day," and "at the coming of Christ." To all that study the sure Word of Prophecy it must be evident that these things cannot be fulfilled in one day. But by comparing Scripture with Scripture, I shall endeavor to show how these expressions ought to be understood, so as to harmonize.

I. In regard to the coming of Christ, in Matt. xxiv : 37, Jesus says, "As the days of Noe were, so shall also the coming of the Son of Man be," and in Luke xvii : 26, "As it was in the days of Noe, so shall it be also in the days of the Son of Man," verse twenty-nine, "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all, even thus shall it be in the day when the Son of Man is revealed." Here then we find our Lord referring to the history of the past, as a type of the future, which plainly teaches us that after the same mode that God judged in times past, even so will He judge in the times to come. Now we will look at the history of the days of Noe, remembering that they are a type of the days of the coming of the Son of Man, (*i. e.*, Jesus.) Gen vi : 3, "And the Lord said, My Spirit shall not always strive with man, for that he is also flesh, yet his days shall be one hundred and twenty years," verse five, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, And it repented the Lord that he had made man on the earth, And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast," verse eight, "But Noah found grace in the eyes of the Lord." Thus of old did God judge the world according to His own knowledge and observation. God did not summon the inhabitants before an assize court, neither will He in the times to come for "As it was in the days of Noe so shall it be in the coming of the Son of Man."

Now let us compare the items, "God saw that the wickedness of man was great," etc., see 1 Tim. iv : 1, "Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy," etc., etc. And in 2 Tim. iii : 1-5, "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof." What a picture is here given? And is it not a veritable photograph of the present state of the so-called Christian world? Truly the wickedness of man is even now great in the earth, and the sentence of the Judge is recorded against it. But the long suffering of God is yet waiting, as it did in the days of Noe, but the time is limited, as it was then. See Heb. iii : 7, 13, 15, and iv : 7, "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," verse thirteen, "Neither is there any creature that is not manifest in his (God's) sight, but all things are naked and opened unto the eyes of Him with whom we have to do." So then there is no need for any person to be called up to give an account of himself as Dr. Thomas says they must, before men and angels. God never did hold such a court in any of the judgments that

are past, but He always gave the people warning, and time to repent, and when the time limited for repentance was past, then judgment was executed. So it was in the days of Noe, those to whom he preached repented not, and the flood came and destroyed them all; so also will it be in the days of the coming of the Son of Man. The present time is limited for men to repent and believe the Gospel of the Kingdom. It is the day of God's long-suffering. If any will now hear His voice, then they will be accounted worthy to enter into that rest that remaineth for the people of God; He will give them rest with us, (that is, with Paul, and all the Saints who are now sleeping in the dust.) See 1 Thess. i: 7, "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," etc. And in 1 Thess. ii: 1, 2, he tells them not to be troubled as though that day is at hand for "That day shall not come except there be a falling away first, and that Man of Sin be revealed, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." Here Paul refers to one of the days of Christ's coming; that day when Christ is revealed taking vengeance on the Son of Perdition, which is the same person as the little horn in Dan. vii: 11, "I beheld, then, because of the voice of the great words which the horn spake, I beheld till even the beast was slain, and his body destroyed, and given to the burning flame." In Rev. xix: 20 we read, "The beast was taken, and with him, the false prophet, that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image, these both were cast alive into the lake of fire, burning with brimstone." Now, by comparing these texts we find that Paul refers to one particular day in the epistle to the Thessalonians, and in Luke xvii: 9, Jesus says "But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all, even thus shall it be in the day when the Son of Man is revealed.

Now from these two types we learn two things from the history of Noe; we learn that many things had to be done after that God had pronounced the sentence of destruction on that world, which occupied many days before the flood came that destroyed all that were not shut in the ark, so also it is evident both from the type and from many prophecies that there is much to be done in the days of the coming of the Son of Man, between the time, as we read in Daniel, that He is brought before the Ancient of Days, and to Him was given the dominion, etc., which is the same event which John saw in vision in Rev. iv: and v: for in both visions a *throne* is seen and *one sits on it* which we cannot doubt is God the Father who is represented as holding a solemn council in order to confer upon the Rightful Heir the dominion, the whole earth, for the great day of redemption is come, and a proclamation is made, "Who is worthy to open the Book, and to loose the



seals thereof," inasmuch as that in Dan. ix : 10, we read he saw "the judgment set and the books were opened," and in Rev. v : 4 John says that "he wept much because," as it is said in verse three, "No man was found worthy to open and to read the book, neither to look thereon." In verse five, he is told to weep not, "Behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" Here, I think, that in order rightly to undersand what is meant by the sealed Book, and the proclamation concerning it, we should refer to the law of inheritance made by God Himself, for Paul says, "tho law was our schoolmaster to bring us unto Christ;" again, "the law having a shadow of good things to come." In Lev. xxv. we have the law of inheritance given, and Jesus said, I come not to destroy the law, but to fulfill. And the Jubilee in Leviticus is but a shadow or type of the great Jubilee of the whole earth to the dominion over which, Christ, our near kinsman, is the true and lawful heir, for God hath appointed Him heir of all things. Heb. i : 2. To make manifest the justice of God in this appointment seems to be the intent of the proclamation and the opening of the books, the investigation being fully made in the presence of this high court held in the heaven, that is the firmament that surrounds the earth, which corresponds to the gate or entrance into the cities where these cases were tried in Israel.

In Lev. xxv : 23, we read, "*The land shall not be sold forever for the land is mine, for ye are strangers and sojourners with me, and in all the land of your possession: ye shall grant redemption for the land, if thy brother be waxen poor and hath sold away some of his possession and if any of his kin come to redeem it, then shall he redeem that which his brother sold,*" verse twenty-eight, "But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of Jubilee, and in the year of the Jubilee it shall go out, and he shall return unto his possession." Such was the law, and in Ruth iv : 9, we have an example of action taken thereon, "And Boaz said unto the elders, and unto all the people, ye are witnesses this day, that I have bought all that was Elimelech's and all that was Chilions, and Mahlons, of the hand of Naomi, moreover Ruth the Moabitess, the wife of Mahlons, have I purchased to be my wife to raise up the name of the dead, upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of this place, ye are witnesses this day." This is typical of Christ, who, when He redeems the lost inheritance of Adam, takes the church to be His bride, her first husband, the law, being dead. See Rom. vii : 1-5.

In Jer. xxxii. we have another example of the customs in the laws of inheritance. Verse nine, "And I bought the field of Hanamel, my uncle's son, that was in Anathoth, and weighed him the money," etc., "And I subscribed the evidence (margin wrote in a book) and sealed it, and took witnesses, so I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which

was open, and I gave the evidence of the purchase unto Baruch, and charged Baruch before them saying, thus saith the Lord of Hosts, the God of Israel, take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open, and put them in an earthen vessel, that they may continue many days." These things are not recorded in vain, but like all other Scriptures, are profitable for our instruction. From them we may learn that the sealed book which no man was found worthy to open but Jesus, who is "the Lion of the tribe of Judah, and the Root of David," is the evidence that He is the rightful heir to Adam's lost inheritance, Adam having forfeited his right to the dominion, by his transgression, and Jesus having long since paid the ransom price, (even his own blood). As the Son of Man, our near kinsman, He now (in the great Jubilee) comes and claims His right to the dominion of the earth, which Satan hath so long usurped. His claim is approved in the high court of heaven, and the book is delivered to Him and He opens the seals. On the opening of the first seal a scenic view is seen by John which represents the power given to Jesus, as God's king, to take the Kingdom and put down all usurping powers. Compare Dan. vii : 14, with Rev. vi : 2 ; xix : 11-16. The opening of the second, third, and fourth seals represents commission and power given to certain mighty angels to execute judgments under Jesus, who is Lord of lords and King of kings. In the three first verses of chapter vii. the execution of their powers are restrained until the servants of God are sealed. On the opening of the fifth seal all those that were slain for the Word of God, and for the testimony which they held, are represented as crying for vengeance on them that dwell on the earth. This represents the resurrection of those that are Christ's, at His coming, and are caught up to meet Him. Compare Rev. vii : 9, and 2 Thess. i : 7, and Isa. xxvi : 19-21 with Rev. vi : 11. These texts show that those who are resurrected at this time are told that they must rest for "a little season until their fellow servants also, and their brethren, that should be killed as they were, should be fulfilled." On comparison with Rev. xii : 5, we find these resurrected ones are represented under the figure of a man child, *who was to rule all nations with a rod of iron*, and her child is caught up unto God and His throne." *What the child is to do*, explains what *the child represents* ; that is, *the Saints*, who as Daniel says, "shall take the Kingdom," together with the Son of Man, who is head of the Body, the Church. See Eph. i : 21-23 ; Col. i : 18, and Heb. xii : 23. This child then represents the Church of the First-born by a resurrection from the dead, it is caught up unto God's throne. John saw them standing before the throne and before the Lamb clothed with white robes, etc.

In chapter xii : 12, we read that when the dragon (*i. e.*, the devil,) is cast down to the earth, that he persecutes the woman, etc., and in verse seventeen, he makes war with the remnant of her seed. This remnant of the woman's seed, then, are the brethren of the church of the First-born, for whose death they are told that they must *wait and rest*

before their blood is avenged, and it is evident from Rev. xx : 4-6, that they who are beheaded during the reign of the beast, are resurrected before the commencement of the thousand years, for John says in verse four, "I saw thrones and they that sat upon them (that is those first raised who had to wait for their brethren that should be killed as they were) and judgment was given *unto them*, and I saw the souls (persons) 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 on their hands, and they lived and reigned with Christ a thousand years." In verse six, we read, "Blessed and holy is he that hath part in the first resurrection." Now, by comparing all these texts together, and allowing to each a literal signification, it is evident that all those that have part in the first resurrection do not all rise at the same time, for it appears from chapter xi. that the two witnesses rise in the *same hour* that the *Son of Man is revealed* in flaming fire, accompanied with a great earthquake, the same that is foretold in Zech. xiv : 4, 5, when "the Lord my God shall come and the Saints with him," etc., (that is those previously resurrected) and in Rev. xi : 18, we read, "the nations were angry and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward to thy servants, the Prophets, and to the Saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth. We may therefore conclude that although all that have part in the first resurrection are not raised in one day, yet they are all raised at the coming of Christ, for the days of the coming of the Son of Man extend from the time that he receives the book and opens the seals thereof until He descends and destroys the beast and his army. Then indeed, He is come, and He is then revealed in flaming fire avenging the blood of His Saints on the beast, when His feet stand on the Mount of Olives.

But there are other events to be fulfilled during the days of the coming of Christ. As we read in Dan. vii : 25, "And he (the little horn) shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and a dividing of time." This little horn is the same person that is called in Rev. xiii. "the beast." See verses 5-7. And it is evident from the reading of chapters xii. and xiii. that it is after the devil is cast down to the earth, that he and the beast to whom "he gives his power, and his seat and great authority," persecutes and makes war against the woman's seed, that is the *remnant that is left after the First-born is caught up to God's throne*, and he is to continue forty-two months. And in Rev. xi. we learn that at the same time that the devil gives his power to the beast, God "gives power to the two witnesses, and they shall prophesy a thousand two hundred and threescore days," (which is the same length of time as the forty-two months that the beast continues) verse six, "these have power to shut heaven that it rained not

in the days of their prophecy, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will." All these things are to be fulfilled, including the sounding of the trumpets, and pouring out of the vials of the wrath of God upon the Kingdom of the beast. See Rev. xvi: 2, 10. During his reign of three years and six months, while this great tribulation is being fulfilled on the earth, the Saints that have been resurrected and caught up are resting in safety as Noah did in the ark while the flood was on the earth. In Luke xxi: 36, Jesus says, "watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Now in order to have some idea how these two witnesses will exercise the wonderful powers given to them, we may turn to the record of the judgments that fell on Egypt by the hands of Moses, by the command of the Lord, and I think that we will find that Moses and Aaron are types of the two witnesses, and Pharaoh and his magicians are types of the beast and his false prophet that is to work miracles before him. In order to show this clearly I shall quote some of the plagues of Egypt in one column, and some of the plagues of Revelations is an opposite one; then we shall see the resemblance, for I think that the two witnesses will first foretell the plagues that are coming, and then call to heaven for their fulfillment, as Moses did; and then the angels who have received commission and power in the opening of the seals over these things, will send down the plagues set forth in the sounding of the trumpets and the pouring out of the vials.

#### The Plagues of Egypt.

Exod. vii: 19, "And the Lord spake unto Moses, say unto Aaron, take thy rod and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood, that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so—he lifted up the rod, and smote the waters in the river, in the sight of Pharaoh and in the sight of his servants, and all the waters that were in the river were turned to blood, and the fish that was in the river died, and the river stank, and the Egyptians could not drink of the water of the river, and there was blood throughout all the land of Egypt."

"And Moses and Aaron took ashes of the furnace, and stood before Pharaoh, and Moses sprinkled it up toward heaven, and it became a boil

#### The Plagues of Revelation.

"And the second Angel sounded, and as it were a great mountain burning with fire was cast into the sea, and a third part of the sea became blood, and a third part of the creatures which were in the sea, and had life, died, etc., and the second Angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea; and the third Angel poured out his vial upon the rivers, and fountains of waters, and they became blood, and the third Angel sounded, and there fell a great star from heaven burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters, etc., and many men died of the waters because they were made bitter."

"And the first Angel went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the

breaking forth with blains upon man and upon beast and upon all the Egyptians."

"And Moses stretched forth his rod toward heaven, and the Lord sent thunder and hail, and the fire ran along upon the ground," etc.

Exod. x: 14, "And Moses stretched forth his rod, over the land of Egypt, and the Lord brought an east wind upon the land, all that day and all that night, and when it was morning, the east wind brought locusts and the locusts went up over all the land of Egypt—they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees which the hail had left and there remained not any green thing in the trees, or in the herbs of the field.

Verse 22, "And Moses stretched forth his hand toward heaven, and there was a thick darkness, in all the land of Egypt three days, they saw not one another, neither rose any from his place for three days, but all the children of Israel had light in their dwellings."

From these quotations we may see that there is a great resemblance between the plagues of Egypt and those foretold in the Revelations, and I have no doubt but that those that are future will be as literally fulfilled, as those in Egypt were, and truly the tribulation of those days will be very great. As Jesus said, Matt. xxiv: 21, 22, "And except these days should be shortened, there should no flesh be saved but for the elects sake those days shall be shortened," that is all these things will be fulfilled. In twelve hundred and sixty literal days, ending at that great battle of the Lord and his Saints against the beast, when he and the false prophet shall both be cast alive in the lake of fire, and that old serpent the devil shall be bound and shut up in the pit, then the days of His coming are ended, when the Lord Jesus is "revealed in flaming fire taking vengeance on them that know not God." etc., "Then every eye shall see Him," "And all kindreds

mark of the beast, and upon them which worshipped his image.

"And the first Angel sounded and there followed hail and fire mingled with blood, and they were cast upon the earth, and the third part of the trees were burnt up, and all the green grass was burnt up." Chapter xvi: 21, "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."

Rev. ix: 2, "And the fifth Angel sounded, And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and there came out of the smoke locusts upon the earth and unto them was given power, as the scorpions of the earth have power, and it was commanded them, that they should not hurt the grass of the earth, etc., but only those men which have not the seal of God in their foreheads, and to them it is given that they should not kill them but they should be tormented for five months," etc.

"And the fifth Angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain, and they blasphemed the God of heaven because of their pains and their sores, and they repented not of their deeds."

of the earth shall wail because of Him." Rev. i: 7; "for the great day of His wrath is come and who shall be able to stand," Rev. vi: 17, see also Isa. xiii: 4-11. Thus the Lord Jesus commences His reign by executing judgment on the beast, and those who worship him. This is indeed a day of judgment, a great and dreadful day, but judgment is not finished in one day, but as the days of His coming extend over many days, so also His reign of judgment will extend for a thousand years, although it is often spoken of in Scripture as a day, and the great day of the Lord, yet we must remember what Peter says (1 Pet. iii: 8,) "But beloved be not ignorant of *this one thing* that one day is with the Lord as a thousand years, and a thousand years as one day." The word day is often used in Scripture for a long period, as this present age which hath already through the long-suffering of God been extended over eighteen hundred years is called a day. Heb. iv: 7. And Paul says, in 1 Cor. xv: 25, "For He (Jesus) must reign till He hath put all enemies under His feet, the last enemy to be destroyed is death." Also, "He that had the power of death." Heb. ii: 14. And from Rev. xx: 7, we learn that when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations. Verse 9, "And fire came down from God out of heaven and devoured them," and in verse 10, the devil (the last enemy) that deceived them is cast into the lake of fire. Thus is he destroyed.

Now, by comparing these and many other Scriptures together we find that the thousand years' reign of Christ and His Saints on the earth is an age of *executive judgment*. Isa. xxxii: 1, "Behold a king shall reign in righteousness, and princes shall rule in *judgment*." Jer. xxiii: 5, "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 day Judah shall be saved, and Israel shall dwell safely." It is evident from the prophecy of Jeremiah against all nations (see Jer. xxv: 15 to the end of the chapter,) that the judgments are progressive, beginning at Jerusalem and extending throughout all the earth. Verse 31, "A noise shall come even to the ends of earth, for the Lord hath a controversy with the nations, He will plead with all flesh, He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of Hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord, shall be at that *day from one end of the earth*, even unto the other *end of the earth*, they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground." And in Jer. xxx: 7, we read, "Alas, for *that day is great*, so that none is like it, it is even the time of Jacob's trouble, but he shall be saved out of it, for it shall come to pass in that day, saith the Lord, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him, but they shall serve the Lord their God, and David their king whom I will raise up unto

them, therefore fear thou not, O my servant, Jacob, saith the Lord, neither be dismayed, O Israel, for lo, I will save thee from afar, and thy seed, from the land of thy captivity, and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. . . . . Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." Verse twenty-three, "Behold the whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked, the fierce anger of the Lord shall not return until he have done it, until he have performed the intents of his heart in the latter days ye shall consider it." In Isaiah forty-second chapter and thirteenth verse we read that "the Lord shall go forth as a mighty man; He shall stir up jealousy like a man of war, He shall cry, yea roar, He shall prevail against His enemies, I have long time holden my peace, I have been still and refrained myself, now will I cry like a travailing woman, I will destroy and devour at once, I will make waste mountains and hills, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools, and I will bring the blind by a way that they know not, I will lead them in paths that they have not known. . . . These things will I do unto them, and not forsake them." Paul says in Rom. xi: 25, that "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Isa. xliii: 1, "But now, thus saith the Lord, that created thee, O Jacob, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine;" verse five, "Fear not, for I am with thee, I will bring thy seed from the east, and gather thee from the west, I will say to the north give up, and to the south keep not back; bring my sons from afar, and my daughters from the ends of the earth, even every one that is called by my name." Isa. xlv: 21, "Remember these, O Jacob and Israel, for thou art my servant," etc. Verse twenty-two, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me for I have redeemed thee; sing O ye heavens, for the Lord hath done it."

From these and many other prophecies, too many to quote, we learn that the work of Christ during the thousand years' reign is two-fold; first to *execute judgment* on his enemies, and secondly to *redeem Israel* and plant them in their own land, and to restore all things, even the earth itself, back to its primitive state; in short, to make all things new, and this two-fold work will, it appears, go on progressively together, judgment must precede, and restoration will follow. Judgment begins at Jerusalem, when the Lord Jesus comes down to fight against those nations that are gathered against it, and as we read in Zech. xiv: 4, 5, an earthquake divides the Mount of Olives in twain, and the Jews are to flee to the valley of the mountains for safety, as Lot did, and was safe when God judged Sodom. And in verse ten and eleven we read, "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." "And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall

be safely inhabited." See Joel iii: 16-18, and Ezek. xxix: 12-16. "Thus shall they cleanse the land." In Ezek. xl-xlvi. we have an account of the division of the land, and the laws of the house that is to be built, and of all the ordinances thereof. All these things are to be holy unto the Lord, "and the name of the city from that day shall be the Lord is there," and therefore that part of the earth must be made new, for what Israel builds in that day shall abide. See Isa. lxxv: 19-25; Ezek. xxxvi: 33-37; xxxv: 23-28.

Now to sum up, these Scriptures show the days of the coming of Christ covers a period of time in which Satan is driven down to the earth, and he gives his power to the beast, and he reigns for forty-two months, and the two witnesses prophecy and smite the earth with all the plagues which John saw in vision. The war between these two contending powers of God, and of Satan, makes the great tribulation which is finished, by the revelations of the Lord Jesus taking vengeance on the beast and those who worship him. Satan is bound and shut up for a thousand years, during which Christ and His Saints take the Kingdom. Judgment continues and restoration follows, until all enemies are put under His feet. At the end of the thousand years, the remnant of the nations that have been spared in that time, are proved, by Satan tempting them to come up in rebellion against the Saints; and they are destroyed with fire. Then Satan, the last enemy is destroyed, so far Christ reigns as a man of war, from thence His reign is continued as the Prince of Peace, and of His Kingdom there shall be no end; even so come, Lord Jesus, amen, is the prayer of your brother in Christ.

WM. M. ROSS.

[Communicated for the Herald.]

### Resurrection and Judgment.

#### CONTINUATION OF THE REPLY TO GEORGE MOYER.

TRIAL and decision must precede pardon. That the decision takes place in heaven is evident from the fact that pardon is granted in the present life, when the conditions are complied with. Hear the testimony of our attorney, "But if ye forgive men their trespasses, your Heavenly Father will also forgive you." Matt. vi: 14. According to the foregoing, the Father is the judge before whom the case is tried, and who grants pardon. When we comply with the conditions on our part, will not the Father fulfill His promise? Will the same person be put on trial a second time after having been pardoned? Will the Judge suffer the advocate for the criminal to try the case over which He had decided, or put on trial for his life a person whom He had pardoned?

Again, He says, "And whosoever speaketh a word against the Son of Man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii: 32. In the foregoing verse Christ



teaches that all manner of sins, except the sin against the Holy Ghost shall be forgiven in this age. But it is claimed that there is no pardon until after judgment in the Coming Age. Neither class mentioned in the text before us will be forgiven in the Coming Age. One will be forgiven in this age, and the other not until after the next, if at all.

So far from having to give an account in the future age for sins which have been pardoned in this, they will not even be mentioned. Hear the testimony of Ezekiel upon this point. He says, "but if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousness that he hath done he shall live." Ezek. xviii : 21, 22.

Of the same import is the language of Peter according to the Diaglott, Campbell, Whiting, Syriac and the Union versions. "Reform therefore, and turn to God, so that your sins may be blotted out, that seasons of refreshment may come from the presence of the Lord, and that He may send Jesus Christ, who was before designed for you; whom indeed heaven must retain till the times of the accomplishment of all things, which God has spoken by the mouth of all His holy Prophets from the beginning of time."—Campbell. Acts iii : 19--21. These five translations represent the blotting out of sin as being suspended upon reformation in the present life, and not upon the issues of a future judgment. Hear the infallible testimony of the faithful witness upon this important point. "And said unto them, 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 : 46, 47. The doctrine of a future trial for all our past sins, after we have complied with the conditions of pardon, ignores all these glorious promises, and sets them aside. It also renders of none effect the intercession of our High Priest, makes His advocacy a work of supererogation, and the former trial a grand farce.

That the trial and decision will precede the resurrection of the children of God, is evident from Christ's reply to the Sadducees. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the Angels; and are the children of God, being the children of the resurrection." Luke xx : 35, 36.

The trial determines who shall be accounted worthy to obtain these glorious promises, and the decision awards them to the righteous exclusively. When I pressed the point that if the unjust shall be accounted worthy to obtain that world (i. e. age) and the resurrection there promised, they will attain to the deathless nature of Angels, and be the children of God because they are the children of the resurrection; and also that the fifteenth chapter of first Corinthians, and the fourth chapter of first Thessalonians teach exclusively the resurrection

of the righteous, George denied advocating that any of these chapters teach the resurrection of the unjust at all. This is not the faith of the Christadelphians generally, unless they have changed their base. That Christ comes to execute a previous decision, is further evident from the following reasons. 1, He selects those belonging to the great harvest of which He is the first-fruits. 1 Cor. xv: 20. 2, He discriminates between those who are His, and those who are not. 1 Cor xv: 23. 3, He selects from among the miscellaneous multitudes of dead those who shall have been accounted worthy of incorruptible, glorious, honorable and spiritual bodies. 1 Cor. xv: 42-44.

The fifteenth chapter of first Corinthians reads *now* just as it did when all were united on the doctrine of resurrection and judgment. Who has changed, Paul, or those who have gone out from among us? If this chapter should read just reverse of what it does, it would be all right with this class now. If it should read that the dead shall be raised *corruptible, weak, dishonorable, and natural* bodies, they would be perfectly satisfied with it. If Paul should rise from the dead and change his words so as to read just the opposite of what they do now, these men might change their views again.

Whatever definition we give the word resurrection in reference to the just, we must give it precisely the same definition in reference to the unjust. Its etymology is the same in either case. If its etymology denotes three, or one hundred changes, when used with respect to the just, it covers just the same number of changes, when used with respect to the unjust. There is no avoiding this conclusion. No system of special pleading can cover it up. The etymology of the word resurrection does not define the nature or position of the body raised; but simply the fact of its having been raised.

It is dependent upon such terms as *incorruptible, glorious, honorable, and spiritual*, to distinguish the difference between these two classes. Such qualifying terms as these are never used with respect to the unjust, hence the Bible student need have no difficulty in discriminating between the resurrection of the just and the unjust. But that there may be no mistake in this matter, none will obtain that age except such as shall be accounted worthy. "The rest of the dead will not live again until the thousand years are finished." "Christ the first-fruits, afterward they that are Christ's at His coming." What more appropriate language could the Apostle have used to denote the body being put in the ground *corruptible, dishonorable, weak, and natural*, and coming out of the ground *incorruptible, glorious, powerful, and spiritual*?

Our opponents are not satisfied with their own versions of what Paul means, but they must add to his words. I have heard the following interpolation. "The dead are raised *for* incorruption," etc. The orthodox can prove the immortality of the soul by simply using the prefix immortal. And they have just as good a right to add to the words of inspiration as we have. Surely truth needs no such arguments to sustain it.

That the judgment and the decision will precede Christ's coming to raise His people, is still further evident from the fact that "the dead in Christ" having been selected from among all the rest of the dead, and the righteous living from among all the rest of the living, will ascend with the freedom of spirits to meet their descending Lord, never to be separated from Him. 1 Thess iv: 16, 17. Christ descends from heaven, and they must go up to meet Him. They must have been born of the Spirit, and have become spirits, to rise superior to gravitation, like Enoch and Elijah, and walk upon the wings of the wind. There can be no subsequent jeopardy; for from that time forward, they shall ever be with the Lord; and this glorious truth is given as the source of great consolation to our bereaved brethren and sisters, whose dear departed friends are sweetly sleeping in Jesus. But O, how the thought that they must again be put upon trial for their lives, would fill the heart with sorrow, and mantle the future with gloom. Listen, desponding souls to the sweet words of consolation, "wherefore comfort one another with these words." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John iii: 1, 2. When he appears far away in the heavens the eye of the Saints catch the first glimpse of His lovely form. When the bright mantle of cloud shall unfold His matchless form, His waiting Bride may know, without the shadow of a doubt, that she reflects the likeness of Him who is the image of the invisible God. When first they meet both will be alike. If one is mortal, so is the other. If one is the subject of judgment so is the other, and *vice versa*. Side by side with her royal consort shall she sit upon the judgment seat of the world, to execute all the judgment written. This was God's original plan. God created man male and female, and said, "let them have dominion." David goes one step further back and affirms that he shall awake in the likeness of the Lord. This was his hope. Thus he exclaims, "as for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness." Ps. xvii: 15.

Hence David will be reconstructed incorruptible, or in the likeness of God, before he is made alive. Thus David expected to awake in the likeness of God, when he is made alive. He expected to awake in the likeness of God, without a subsequent change. Or according to Paul the dead will be raised incorruptible, not raised corruptible, and subsequently changed to incorruption. And if the righteous dead are raised incorruptible, or awake with the likeness of God, they will certainly not be changed subsequently. What a beauty and harmony there is in the truth.

I will now close with a brief reference to the strongest text upon which our opponents stand, viz: 2 Cor. 5: 10. This is the sheet-anchor of the whole theory of mortal resurrection and judgment. I

invite special attention to Paul's conclusion in the last clause of the fourth verse, "That mortality might be swallowed up of life." Or, according to the Diaglott, "that the *mortal* may be absorbed by life." According to the context going before and following after the text, the adjective *mortal* must qualify the body: thus, that the mortal body may be absorbed by life. The ablest expositors among the Christadelphians thus translate this text. Did Paul expect to be present with Christ *with* or *without* his mortal body? The whole issue turns upon the correct answer of this question. The more rigid the analysis of Paul's reasoning, the more fatal will it be to the theory of a mortal appearance before Christ to receive immortality, "that the mortal body may be absorbed by life," or swallowed up of life. "Now He that hath wrought us for the self same thing is God." What self same thing? Answer, that the mortal body may be absorbed by life. "Who also hath given unto us the earnest of the Spirit." The earnest of what? Answer, "that the mortal body may be absorbed by life." "Therefore (for this reason) we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the (mortal) body, and to be present with the Lord. Wherefore (for this reason) we labor, that whether *present* or *absent*, we may be accepted of Him. "For (because) we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 4-10.

I. Paul declares that the body of which he speaks is *mortal*.

II. When in the mortal body he was absent from the Lord.

III. He was willing rather to be absent from the mortal body as a means of being present with the Lord. Why this, if he expected to be present with the Lord in his mortal body? According to the view of some, he would be both *absent* and *present* in the same *mortal* body. But no, whilst in his mortal body he was absent from the Lord; hence he preferred to be absent from mortality, or his mortal body, that he might be present with the Lord, because he must appear before His judgment seat. One of two positions must be taken, viz: either Paul expected to be present with the Lord without any body, or in his immortal body. That he expected the latter is evident from the declaration of his faith in his epistle to the Corinthians, that the dead shall be raised incorruptible and spiritual. Such a body, when made alive, cannot be otherwise than immortal. And if thus raised from the dead it must be absent from mortality, (the mortal body,) and must appear before Christ in its immortal body. This is what Paul expected; he was therefore no Christadelphian. But the question may be asked for what do we appear before the judgment seat of Christ? Answer, as the joint-heirs with Christ to the position of Associate Judges of the world. Please read carefully the proof texts adduced to demonstrate this point, in my first article. Some of our deeds may result in evil. Through our labors, "wood, hay and stubble" (false

professors) may have been added to the church. These will be burned. We may suffer loss, but we shall receive our reward. Those who are lost will not shine as stars in our crown of rejoicing.

The Greek word *λογον* *logon* rendered "an account," in Rom. xiv : 12, is never used to denote a judicial assize. Or if it even was, the account is not given to Christ, but to God, who is spoken of in contradistinction to Christ. Compare verses ten and twelve. A book of records is now being kept in heaven, by which all shall be justified or condemned.

J. M. STEPHENSON.

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[Communicated for the Herald.]

### Christian Duties.

BLESSED are they who hunger and thirst after righteousness, for they shall be filled; but except your righteousness exceed that of the Scribes and Pharisees, ye shall in *no* case enter into the Kingdom of God. The pure in heart shall see God; he that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, that backbiteth not with his tongue, nor doeth evil to his neighbor, in whose eyes a vile person is contemned, but honoreth them that fear the Lord, that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall not be moved; (in the presence of God) for, in His presence is fullness of joy, and at His right hand are pleasures for evermore.

Ye are blessed, when persecuted for righteousness sake; but, if ye are the salt of the earth, and the salt has lost its saltness, ye are good for nothing. If lights, be as a city, set upon a hill, giving light to the world; reflect the character of Jesus, bless your enemies; favor those who reject, pray for your persecutors, even as did the Savior, for they know not what they do. Do all this, yea more, grow into a knowledge of the truth, yield yourselves servants to righteousness, perfect holiness in the fear of God, that ye may be the children of your Father in heaven; and if ye salute your *brethren only*, what reward have ye. Be ye perfect, even as your Father which is in heaven is perfect.

If all this was necessary to secure to those who *heard*, life eternal with God and Christ, is it not to us as well who *read* it? Is there any danger of pleasing God *too* often, or *too* much? God is a jealous God; He expects our highest and best thoughts; Jesus knows whether we love to please Him better than self or the world. He knows if we love Him supremely, with a whole heart fervently. He knows if we are a part of that little flock to whom it is the Father's good pleasure to give the Kingdom; He knows too, how much of our time is given to the search after wisdom, in His revelations; He knows if we are panting for more of Him, if we thirst for God, the living God. "Why art thou cast down O my soul, and why art thou disquieted within me? hope thou in God, for I shall yet praise Him."

Fortunate are we to have heard the Gospel truth in all its beauty and holiness, fortunate to have been so highly privileged with time to read, understand and obey the call; fortunate that we can praise, serve and glorify our blessed Lord and Redeemer, under so many favorable circumstances; and fortunate will we be, if when He comes to make all things new, we may enter in through the gates into the city.

Your Sister,  
ALICE G.

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[Communicated for the Herald.]

### The Bible.

WHAT a great and precious gift, to those who choose it. By the majority of mankind, of those deemed enlightened, it is lightly esteemed. Although all are in search of happiness, it is this book that will afford them all things, and eternal life; yet they leave the things therein contained, and search for it in the things of this world. Paul said that it was able to make one wise unto salvation, and the child of God is guided by its counsels, heeds its warnings, relying on the words of Jesus; seeking *first* the Kingdom of God, and believing all things necessary will be added. It is like a medical receipt book; it contains an antidote for all the ills of life. Hear the welcomes and promises; "Come unto me all ye who labor and are heavy laden and I will give you rest." It is like the master builder's architect; there is the square and rule for constructing a noble mansion, fit for the King. "According to the grace of God which is given me as a wise master builder, I have laid the foundation and another buildeth thereon, but let every man take heed how he buildeth." It is like the seaman's chart, that if well studied, will guide us into a haven of safety. It is like the law book on which is the perfect law of liberty. Believing all things which are written in the law, and obeying the truth we shall be made citizens of the New Jerusalem. Like a map, describing every country which is to 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. Like a lamp, it will give light to all. Isaiah said, "it was a lamp at his feet and a light on his path." So like the Apostle, having such precious promises let us hold fast to our faith, and see that no one take our crown, when the Lord comes. Do we not find sufficient evidence to brighten our hope and strengthen our faith? It is written "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the good things which God hath prepared for those who love Him."

C. A. L.

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### Died,

June 19, 1870, JESSE CONAWAY, in the sixty-eighth year of his age. He died in the Faith of the Gospel, and his brethren hope for his resurrection. His son thus writes: "tell the faithful ones that a brother has fallen asleep in Christ, and that he will wake when the trumpet sounds." He was among that number whose faith was demonstrated by his life. He has long and earnestly contended for the Faith, but now his course is finished, and he peacefully awaits his reward.

Funeral services by Brother Jacobs, in a beautiful grove near Byron. We sympathise with the dear friends who mourn his death, but offer consolation in the thought that he will live again.

A. J. EYCHANNR.

# THE HERALD

OF

## The Coming Kingdom.

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No. 41.

JULY 15, 1870.

VOL. III.

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### Editorial.

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#### Resurrection Queries Answered.

IN continuing our reply to certain queries propounded by a brother in Iowa, concerning the resurrection of the wicked, we do so with a hope of removing difficulties, not only from his mind, but from the mind of every brother who has been deceived by the false reasoning of those who teach the non-resurrection of the unjust. Having at an early day been led into the snare ourself, we feel all the more anxious to rescue others. With the kindest of feelings, and true Christian love for all, we attempt the task, and pray that our efforts may not prove unavailing. That every obstacle will vanish when exposed to the rays of Divine truth, we feel confident. We beg of all who have been led into the error, a patient and careful examination of the arguments presented, as well as a frequent perusal of the Scriptures quoted.

The next question asked by our brother is as follows :

III. "If John v: 29, means literal graves, how about Ezek. xxxvii: 12? While in their graves, (the house of Israel) they say (verse 11), 'our bones are dried; our hope is lost, we are cut off from our parts.....O my people I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.' This looks as if they were conscious in their graves don't it?"

The point which our brother attempts to make in the foregoing question we suppose is as follows: that if the graves spoken of by Ezekiel are figurative, may not those of John v: be figurative also? We reply that the figurative or literal character of each text must be determined by itself. It does not follow because Ezekiel used the word graves in a figurative sense, that every other Bible writer uses it in the same sense. To illustrate: We find a statement by Matthew as

follows: "And the graves were opened, and many of the bodies of the Saints which slept arose." Matt. xxvii: 52. We might with as much propriety as our brother assume that the word graves is here used in a figurative sense, and ask "if Matthew means literal graves, how about Ezek. xxxvii?" Yet who would be so unreasonable as to argue that because the Prophet Ezekiel spoke figuratively therefore Matthew's statement must be figurative also? It is evident that no argument can be deduced in this way in favor of a figurative interpretation of John v. It is one of the plainest and most pointed literal texts there is in the Bible, and when men figure it away in order to save a cherished theory, we may certainly suspect the truthfulness of the positions advocated.

IV. "Again, how does this inference that graves in John v: 29, are literal, agree with Jeremiah li: 57. They shall sleep a perpetual sleep and not wake, saith the King, whose name is the Lord of Hosts."

We see no obstacle here. True on a superficial reading it would seem as if both texts could not be literally true; yet we believe they are. The apparent point of conflict lies here. In John we learn that "all that are in the graves shall hear his voice and shall come forth," whereas Jeremiah speaks of some who shall sleep a perpetual sleep. The error consists in giving to the text in John a meaning that is not intended. Our Lord never taught that all the human family that were in graves would be raised. There are two reasons why this text in John cannot be used as an argument for a universal resurrection. 1. It reads "all that are in THE graves." The use of the definite adjective in this connection limits the class to be raised. It is those who are in THE graves, and not all who are in graves. 2. The character of those who are occupants of the graves referred to is clearly defined in the next verse, where our Savior classifies them as "they that have done good," and "they that have done evil." A man's relation to good, or evil, is determined by his fidelity or otherwise to law. There are hundreds of thousands of human beings who have no law, and will perish without law. They cannot, strictly speaking, be reckoned either as doers of good, or doers of evil. But this is not the case with those of whom our Savior speaks—those who shall be raised out of the graves. These are amenable to law and will be rewarded every man according to his works. The doers of good will be brought forth to the "resurrection of life," and the doers of evil to the "resurrection of condemnation." But what about those of whom Jeremiah speaks, the rulers of Babylon? They will sleep a perpetual sleep. They have met their final doom. God's judgments have been meted out to them as they were to the inhabitants of the old world, and of Sodom and Gomorrah. Such characters will not be raised again for a second infliction of God's anger. But it does not follow that because God has meted out judgment to these, and they are said now to sleep a perpetual sleep, that therefore those who have gone to their graves never having suffered the judgment of God, will sleep a perpetual sleep also. By no means. God is not a respecter of per-



sons. If He saw fit to hurl His thunderbolts against the wicked men spoken of, whilst they were living, it by no means follows that He will pass by those who are dead, who have lived out their days in happiness. These, as Job clearly testifies, are "carried forward to the day of wrath," when they will be brought forth to suffer the terrible indignation of a righteous God.

V. "If Paul hoped for a resurrection of the dead, both of the just and unjust, where was the issue between him and his accusers? Did Paul hope for the resurrection of the unjust so that they could be saved?"

The text referred to reads as follows: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the Prophets, and 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.

Our brother strangely concludes that because there was an issue concerning the subject of resurrection between Paul and his accusers, and because Paul declares that his accusers believed in a resurrection of both just and unjust, therefore Paul did not. That the issue was on that point—Paul contending for a resurrection of the just only, and his accusers for a resurrection of both just and unjust. How strange it is that men can come to such conclusions. There is not the first particle of evidence to warrant of it, and no one would ever have dreamed of such an issue if it had not been found convenient as a support for a lame theory.

If Paul and his accusers believed in a resurrection of the just and unjust, and if Paul was, as he says, "called in question" by them concerning "the hope and resurrection of the dead," (Acts xxiii: 6) what was the issue between them? asks our correspondent. This is a proper question. We will show him, however, in our answer, that it was not as he intimates, a difference on the question of the resurrection of the unjust. By no means.

The key that unlocks the mystery, if we may so term it, is found in the Governor's statement of Paul's case to King Agrippa. Speaking of the former trial of Paul before himself, he says, when the "accusers stood up, they brought none accusation of such things as I supposed, but had certain questions against him of their own superstition, and of *one Jesus which was dead, whom Paul AFFIRMED TO BE ALIVE.*" Acts xxv: 18, 19. Here was the issue. Paul affirmed that Jesus of Nazareth whom they murdered, was alive—that He had arisen from the dead. It was concerning the resurrection of this dead man that he was called in question. There was the issue, and on this charge they arraigned him before Felix, Festus and Agrippa. Let this suffice, and do not try and force an issue where none exists. Paul and his accusers were agreed as to a future resurrection of both just and unjust.

VI. How does the inference that Paul hoped for the resurrection of the unjust agree with Jesus, (Luke xx: 36) "they that shall be accounted worthy of that world, and the resurrection of 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."

There is no conflict here. Jesus is speaking of one class only, viz: "those who shall be accounted *worthy*." He says nothing of the remainder. To speak of some being accounted worthy, certainly implies that there are some who will be accounted unworthy. Only the worthy ones will inherit that world or age, and the blessedness belonging to it. Only the worthy ones will participate in that resurrection—the resurrection of the just. These worthy ones are the children of God, and will be equal to the angels. But what has that to do with the unjust or unworthy ones? Because God has appointed a time for the resurrection of this class, and has limited it to them, does it follow that He has not fixed a time for the resurrection of the unjust? Not at all. God has set a time for the resurrection of the just which is termed "a resurrection of life" because of the life they reap. He has also set a subsequent time for the resurrection of the unjust, which is termed, "a resurrection of judgment," on account of the terrible judgments which this class will experience.

It is evident, therefore, that whilst our Lord in Luke xx: speaks of the first resurrection only, and of those who will participate in it, yet Paul's statement is not therefore nullified that "there shall be a resurrection of the dead, both of the just and unjust."

VII. "If Rev. xx: 14, must be made to imply dying a second time, how is it that death and hades suffer the second death when they are cast in but once?"

The text reads thus: "And death and hell were cast into the lake of fire. This is the second death." The lake of fire is here spoken of as the second death. Why? Evidently because of its being the instrument by which the second death is produced. The dead who had been raised were cast into the lake of fire, and in this way suffered the horrors of the second death. In this way they paid the penalty for their transgressions. But death and hell are said to be cast into this fire also. How can it be the second death literally seeing they perish but once, asks our brother. It is clear that death and hades are not literal personalities, although they may be so represented in the event of their destruction. Yet all know that death is an effect or a condition resulting from a cause, and when the revelator tells us that death and hades are to be cast into the lake of fire, he simply tells us that seeing sin will be blotted out of the earth, death its effect will come to a final end, and figuratively speaking, be burned out of existence in the lake of fire. The fire will literally consume every transgressor from the face of the earth, leaving the righteous only in existence, and thus will death be banished forever, and the instrument of banishment will be the lake of fire which is the second death. Be-

cause it is the second death, or the cause of second death to millions of earth's inhabitants, it does not therefore follow that it is the cause of the second death, to death itself. In its relationship to "the dead" spoken of in previous verses the lake of fire is the second death, because it causes their death a second time.

VIII. "How does the second death agree with Heb. ix: 37; 'and as it is appointed unto men once to die, but after this the judgment, so Christ was offered to bear the sins of many.' Was Christ offered twice?"

In the HERALD, June 1, page 261, will be found our reply to this. We there showed that Paul does not speak of men in general when he says "it is appointed unto men once to die," but of men in particular, and that the text should read, "it is appointed unto *the* men once to die." The men referred to were the High Priests of Israel.

We have now fairly presented and answered every question our brother has asked us. Whether we shall succeed in convincing him of his error remains to be seen. We have no object but that of the love of the truth to prompt us in our opposition, but we sincerely hope that our brother may be led to see the harmony of the Word on this subject. If there are any apparent difficulties yet remaining, we shall be pleased to remove them by the light of Scripture, no matter by whom propounded. God's truth is harmonious.

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#### A New Arrangement.

WE have often alluded to the fact that the HERALD was a non-paying institution, financially speaking. We have frequently informed our readers that we were sinking hundreds of dollars every year, besides contributing our own labor free of charge. Two or three have been stimulated to assist us by contributions of ten dollars each, for which they will reap a reward in due season. The *continued* loss, however, has not been stopped. We have received many letters of sympathy, and expressions of regret, but these do not settle the loss. In fact we have about concluded that the brotherhood, as a whole, do not care enough for an organ to guarantee its support. They perhaps have not reflected upon the condition in which the body would be placed without one. It would be equal to a death blow, in time. No Conference notices could be published; no Evangelist appointments; no news from the brotherhood; no words of comfort and consolation to the lone and weary ones; no medium for communicating instruction to each other. No means of defending the weak in faith from the subtle darts of the enemy. In fact the results would be fearful, the damage incalculable. Who is prepared to take the responsibility of such a state of things? That there are those, who would quietly witness such a consummation rather than give an extra dollar from their overloaded coffers, we verily believe. God spare us from the fate of such in the burning day. Then their riches will eat them as doth a canker. But there are others who love the truth dearly, and would willingly sacrifice even the necessaries of life rather than see it suffer.

These are in the minority, and are generally poor. What the ultimate result of our effort will be we do not know, but our hope is large—we look for the best.

Not only has the HERALD been a source of actual loss in dollars and cents, but the duties devolving on us for years past in its publication, have been a constant source of hindrance in the discharge of our business relationships. We have heavy responsibilities resting upon us, which as Christian men we are bound to meet. In providing for these we are constantly hindered by our duties on the HERALD. Were we to name the amount of loss to our regular business through this cause, as estimated by our partner, the brethren would be amazed, and almost unbelieving; yet it is certain that thousands of dollars would not meet it. We have certain obligations resting against us that are approaching maturity, which will necessitate our almost constant attention for awhile. We have therefore made an arrangement for the balance of the year that will afford us some relief so far as the HERALD is concerned. It is this:

Brother Benjamin Wilson, the former publisher of the "Gospel Banner," is engaged with us, and we have placed upon his shoulders all the responsibility of publication for the next six months. He will also be associated with us editorially during that term. In fact the selection of matter, the acceptance and publication of correspondence, the editorial, the reading of proof, and all other responsibilities pertaining to its issue will rest upon him. This will relieve us for the term named, when we hope to be so situated that we can resume our duties as heretofore. We shall probably write editorially as we get opportunity. For the sake of discrimination, and that each Editor may be responsible for his own articles, it has been agreed that every Editorial shall be signed by the one writing it. Hoping that our readers will coincide with the arrangement, and lend us all the assistance they can, we respectfully and temporarily retire from the active duties of publication.

T. WILSON.

Being somewhat acquainted with the present condition of the HERALD, and the coming liabilities and obligations of its publishers, at their request I have consented to take the management of the business and editorial affairs of the HERALD for the balance of the year. This I do to assist and relieve the Editor, so as to give him more time to attend to other matters which are more remunerative than the publishing of the HERALD.

At the commencement of the year, when I discontinued the publication of the "Gospel Banner," I intimated that its readers might hear from me through the pages of the HERALD, but circumstances of an untoward and painful character have hitherto prevented me from fulfilling my intention, nor can I promise even now to do much in the way of writing beyond the mere routine of duties which will devolve

upon me in the management of the business of the office, and the selection and arrangement of matter for the compositor. But be this as it may, I have no doubt the readers of the *HERALD* will be well supplied with good and profitable reading, though my pen should lay still for ever.

B. WILSON.

### Another Resurrection Query Answered.

**BROTHER WILSON:** Having been for years a believer in the doctrines advocated by, as well as a subscriber to the *HERALD*, I feel interested in its success. Permit me, in the first place, to congratulate you on the way it has been conducted. It is refreshing to see so many articles admitted that are not exactly in accordance with the Editor's views, when most of the publications of the day are only mediums through which their managers and particular friends can get a hearing. No paper can become the medium of communication for the whole body unless all the different views pertaining to the doctrines and practice of the Faith have a fair hearing, and fair criticism.

The doctrine of the resurrection is one of more importance at this time than any other, as it is made a test of fellowship by some, and considered of no importance by others. Permit me to make a suggestion, not that I wish to enter into the arena of discussion, but to throw in a thought, so as to enable us all to come to see alike. It is this: All that now live on the earth do so by Adamic life, that is, they are begotten by their parents, born into this life, and are taught by Jesus but one way of living again, that is, by regeneration, (being begotten and born again). Parentage and birth are the means of the present as well as the future life. Now here is one Bible fact to start from.

It is a principle of nature, as well as of revelation, that like begets like. All born from Adam are mortal, and sinful like Adam. Those begotten and born by the Spirit of Christ, will be like Him. There is no mode of attaining life only by being born into it. Jesus says "he that believeth in me, if he die, he shall live again." The negative is plain, he that does not believe in me shall not live again. Please notice the word "again," not a different, or other kind of life, but the same life. Hear it, "live again."

If I am right in my conclusions as to the mode of living again, as taught by Jesus, by what process can a wicked man ever live again? Some say Jesus raised Lazarus, can't He raise wicked men? It is true Jesus could call back breath to the brother of Martha, or the widow's son, but neither were subjects of the resurrection. Jesus was the first-fruit, and all that He raises will be like Himself, they will die no more, being children of the resurrection.

Yours,

D. S. MORROW.

If the premises of our brother were correct, his conclusions would be irresistible; but if we demonstrate his error in this his starting point, his conclusions become worthless. His first important statement is that there is but one way of living again, that is, by regeneration (being begotten and born again). His next is, that like begets like, consequently Adam has begotten children in his own mortal, sinful likeness, but all whom Christ begets will be like Himself, pure and immortal. That as it was impossible for Adam to produce children in any but his own likeness, so Christ will not produce any that do not bear His likeness. The conclusion come to by our brother is, that as a wicked man does not bear Christ's moral likeness—is not "in Him,"

therefore he can never live again. Christ will pass him by in the resurrection because there is no process by which he can obtain life only by being begotten and born again through Christ the life-giver.

Our brother is partly right and partly wrong. He is right in presenting Adam and Christ as the federal heads of the two different creations. Adam as the head of a mortal sinful race; and Christ as the head of an immortal and righteous race. He is right also in stating that like beget like. Adam by the law of begettal and birth has produced the present dying race. Christ by the law of begettal and birth will produce an everlasting race of incorruptible beings—equal to the angels, and in His own glorious likeness. But in order to partake of this perfect likeness, we must not only be engrafted into the vine, but *abide* in it. If we become dead branches we certainly shall not partake of the life of the vine. All who continue in the vine must, by a law of nature, participate in the life of the vine. If that life is an unending one, so the life of the branches will be unending also. But we must not forget that this is dependent on abiding in the vine. If we fail to produce fruit and become dead, we shall be cut off from the vine, and be gathered by the angels for burning.

We admit, then, that there are two sources of life: 1. Adam, from whom we receive a flesh and blood body, and a terminable life. 2. Christ, from whom we receive a spiritual body, and an interminable life. All in Adam possess the first, and all "in Christ" will possess the second. In both cases, like produces like. But the question arises will all who are raised from the dead during the coming ages, possess Christ's likeness? By no means. Why? Because all are not "in Him;" all do not possess His moral likeness. Consequently they cannot be moulded in His physical likeness. All who are counted worthy of that world will participate in the resurrection of the just—the first resurrection—and these cannot die any more. But there will be a multitude of unworthy ones who will be "carried forward to the day of wrath." These will come forth to judgment, and experience the fiery indignation of the living God, at the appointed time. But our brother will ask us by what process these men can be brought from the dead, seeing they are not "in Christ?" We reply, by the power of God and the word of Jesus. According to the statement of our Lord Himself, "they shall *hear His voice and come forth.*" His voice was heard in the days of His sojourn, calling for a friend to rise from the dead, and in obedience to the call, Lazarus came forth. By what process was this effected? Was it a result of spiritual connection with Christ? Was it a birth of the Spirit? It certainly was not a birth of the flesh. The truth is it was neither a birth of the flesh nor of the Spirit, but an exhibition of God's power in the making alive again a dead man. The same power, exercised in the same way, will bring from the dead for judgment, every unjust man that now sleeps. We see, then, that a man may live again without necessarily being possessed of Christ's life and likeness. If we concede that Lazarus and the widow's son both lived again from the dead, and yet

neither of them possessed eternal life, then we concede the whole ground, for if one person has been re-produced in a mortal state, a million can be re-produced by the same process that re-produced the one.

Our brother admits that Jesus could call back breath to them: That is all we claim, and all that will be necessary. Give these wicked men the power to breathe again, and they will be living mortal men, just as they were before death. But in the case of Lazarus, and the widow's son, brother M. says "they were not subjects of the resurrection." Neither do we claim that the unjust will be subjects of *the* resurrection—that is, the resurrection of the just of which our Lord speaks. But this does not militate against the argument that they will be subjects of *A* resurrection. The testimony is not only abundant, but very explicit, going to show that there will be a resurrection of both just and unjust: those who have done good and those who have done evil; some to everlasting life, and some to shame and everlasting contempt. Let us accept the testimony in its plain and obvious sense, therefore, and thus harmonize the Word.

Brother M. quotes as follows: "he that believeth in me if he die, he shall live again." He says the negative is plain, that he that does not believe in me shall not live again. He also presses upon our attention the word "again." "Not a different or other kind of life," says he, "but the *same* life. Hear it, *live again*." In reply to this apparently strong point, we will remark that if the quotation was correctly made the case would be stronger. The entire strength of his argument rests upon the word he presses so closely upon our attention—the little word "*again*." The argument is overthrown, however, when we state that the word is not in the text; at least we cannot find it. We presume he quoted from memory, and intended to give us the following text: "he that believeth in me, though he were dead, yet shall he live." John xi: 25. Now if the word again occurred here, it would form a sort of connecting link with the life that was formerly enjoyed. But as it stands, it is independent, and we are shut up to the text for our conclusions as to the character of the life referred to. That it is not mortal life is certain, seeing that our Lord declares that the living believer "shall *never* die." v: 26. That is, they will be instantly changed, as Paul says. This change will render them deathless. We may certainly conclude, then, that the dead believer who shall live, will like his companion live forever. This is the life our Lord was treating of in His discourse with Martha, and not mortal life. None but believers in Him will thus live.

In conclusion, then, we believe,

I. That as like begets like, so Adam has produced a posterity like himself, mortal and sinful.

II. That by the same rule, Christ will perfect into His own spiritual likeness all who continue in Him.

III. That a resurrection from the dead does not necessarily depend upon our being Christ's; but the possession of eternal life and Christ's physical likeness does.

IV. That our Lord, when He comes again, will possess all power in heaven and in earth, and will therefore have the power of calling from their sleep any son of Adam whose presence He may require, seeing that He possessed the same power in the days of His flesh.

V. That as a result of the exercise of this power, every unjust man whose judgment has not already been meted out, will "come forth," and suffer the penalty due to his transgressions. EDITOR.

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### Are we Agreed?

FROM the June number of the "Marturion" (Canada) we extract the following:

"In conclusion, we beg to assure our friend of the HERALD that we heartily endorse his remarks on the subject of 'the line of demarcation.' A few steps further in this direction, and he will have crossed the line that has separated us. Seeing that we are at perfect agreement on all other essential points, we assure him that nothing would give us greater pleasure than to see that 'line of demarcation' obliterated by his acceptance of the important truth of the accountability of the whole Household of Faith at the judgment seat. That point being admitted, resurrection from the dead in mortal flesh follows as an acknowledged sequence. See HERALD OF THE COMING KINGDOM for October 1, 1869, where that sequence is admitted."

According to the foregoing acknowledgment there is but one point that separates us, and that is our non-acceptance of "the important truth of the accountability of the whole Household of Faith at the judgment seat." The Editor of the "Marturion" may rest assured, however, that no such point of difference exists. We never denied the important truth alluded to, but have always believed and taught it. Hence our statement as noticed by him in the same article that "he who eats the Lord's supper with unwashed or unbaptized professors, does that for which he must give account. That he is a sinner, and as such is accountable to God." How could we teach thus if we denied the accountability of the Household at the judgment seat? If the Editor means what he says that this is the only line of demarcation that separates us, then we reply that no such line exists. We believe and teach that every member of the Household, just and unjust, are accountable to God for their actions, and will be judged and rewarded accordingly. Or, if it is any plainer, we accept the statement exactly as made by the "Marturion," and say that we believe "the important truth of the accountability of the whole Household of Faith at the judgment seat." But we cannot see that "resurrection from the dead in mortal flesh follows as an acknowledged sequence." Neither do we find in the HERALD of October 1, any such admission. We there introduced a dialogue representing the inconsistent position of the "Marturion" in claiming salvation for themselves upon obedience to a faith that incorporated immortal emergence as one of its items, and yet denying salvation to those who believed the same thing now. We contend that whatever was essential to be



believed *now* was equally essential twenty years ago. This point we still maintain, and the Editors of the "Marturion" have never met it. Remember, we are not finding fault with the faith they held when baptized. We believe it was nearer the truth than that they now teach. But we do not see where they get their warrant for requiring of others a belief in things they themselves did not believe. This is the point. They have erected a standard of acceptance that the Scriptures do not warrant, and which they never submitted to themselves. This is both unjust and inconsistent. When they tear down this foolish and man-made barrier, then we can see no reason why we cannot work together. The line of demarcation will be removed.

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## Correspondence.

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### Liberalism, Etc.

**BROTHER WILSON:**—I see my time for the **HERALD** has nearly run out, and I cannot think of doing without it, for it seems to me like a light in a dark place, not that we have no professors here—and some of them have much of Scripture at their tongues-end, but spiritualize it all, or nearly all away. I don't know as you would hardly acknowledge me as a sister, for I am one of the Liberalists the **HERALD** speaks of. I acknowledge all to be brothers and sisters who are trying to do the will of our Father which is in heaven. I believe this is the only point we differ on; but I shall take the **HERALD** as long as I can find money enough, and it suits me as well as it does now.

MARY A. BOICE.

In response to the foregoing we must say a few words. Our affections go out toward all, who, like yourself, desire the salvation of the race; but so far as our information goes we cannot, conscientiously, call you a sister in the Lord. We wish we could. Before a relationship can truly exist, there must be some means of creating it, and the requirements made must be complied with. You cannot become a member of my family, and an heir to my estates unless I adopt you. I have the privilege of dictating the terms on which the adoption shall take place. If I should make known the terms or acquaint you with my will in the matter, then it would be your privilege to accept or reject. If you accepted, then you would become a member of my family and a sister to all who composed it. If you did not accept you would not be a sister although you might call yourself such. Why? Because you had not complied with or "done my will" relative to the terms of adoption. Is not this plain?

Our Heavenly Father has a family. It is made up of children of faith. He will admit all who, first, *learn* His will, and secondly, *do* His will. It is impossible for any one to do His will if they are ignorant of it. Consequently if you "acknowledge all to be brothers and sisters who are trying to do the will of Our Father which is in

heaven," you must first be sure that they *know what Our Father's will is*. Perhaps you mean that all who are *ignorantly* trying will be accepted and saved. In that case, a Mahomedan worships One God, and tries to do His will according to Mahomet's interpretation of it. So a Catholic tries to serve God according to the Pope's diction. Both are honest and sincere. Saul of Tarsus honestly tried to do His Father's will according to the interpretation of the Priests and Elders, and in so doing killed the Lord's servant, Stephen. Thousands of others are trying to do His will to-day in the same ignorant and false way; but is such service acceptable to God? If it is, then the *Gospel* is no longer the *power* of God unto salvation to all those who *believe*. Rom. i: 16. They can be saved *without believing* it. If you are prepared to so declare, we shall ask a reason. If not, harmonize Paul's plain and positive statement with your position.

When you become a child of faith by believing and obeying God's glorious Gospel of the Kingdom, then you will be not only my sister, but a sister to our Lord and Savior Jesus Christ, and all the roll of worthies that have sealed their testimony by the shedding of blood. An honorable and exalted relationship, truly. God grant that your eyes may yet be divested of the thick vail of false charity, and that a flood of light may pour in, enabling you to see clearly His will concerning you. And then that you may be ultimately saved in His everlasting Kingdom is the humble prayer of the

EDITOR.

DEAR BROTHER WILSON:—I have received the two numbers of the HERALD in one. I can truly say that it affords us a sumptuous feast to read the wholesome words of comfort contained therein, which are according to truth, or (as the Apostle says) "according to godliness." I must say that I am well pleased with the course you take in conducting the paper. You could not do more honor in any other way to our Heavenly Father, as I understand it, than to preserve the Master's cause from the gross inroads of error that make their appearance on every hand. This I conceive to be labor enough for one man, to say nothing of the other duties required in the department of an editor. How unreasonable it is then for a patron or correspondent to burden you in any way that could be avoided by taking a second thought, and maintaining a Christian spirit. We should remember that we are brethren, and members of the body of Christ, and should promote those things that go to produce harmony and peace.

Now it is most evident that we, as a people, are seeking after knowledge. This, perhaps, is all right, but we should not forget to carry the *edifying* principle along with it, lest we become puffed up in our own minds. This principle is *charity*, or love, and we read (Rom. xiii: 10,) "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." And in 1 Cor. xiii: 4, the same writer says, "Charity suffereth long and is kind, charity envieth not, charity 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, charity never faileth," etc., and sums up in verse thirteen thus, "And now abideth faith, hope, charity, these three, but the greatest of these is charity." See brethren, what an estimate the Apostle places upon this principle above all the rest, yet it seems sometimes as if it was practiced the least.

Again 1 Peter i; 15, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." It appears as if this was always the crowning grace, "For if these things (says the Apostle) be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins." If these things were continually borne in mind, and practiced in our lives, the results would be quite different from what they are in many instances. May our Heavenly Father enable us to take more earnest heed of these things in the future. The Lord is at hand.

Yours for a qualification that will admit of an abundant entrance into the everlasting Kingdom.

U. S. ALGIRE.

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## Words for the Household of Faith.

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[Communicated for the Herald.]  
Evangelist's Report.

I ATTENDED the Conference at Antioch, Illinois. It was an excellent meeting. There was a good attendance of brethren and sisters from different parts. The people turned out well in the community in which the meeting was held, and gave good attention to the preaching of the Word.

The subjects selected for investigation were highly practical; and although some differences of opinion were expressed, yet the best of feeling prevailed from first to last. All were united upon the Gospel as the unit base upon which all the members of the body of Christ can stand. I have never witnessed more perfect harmony in faith and love in the Abrahamic family, in this State. There was a commendable zeal manifested in the cause of truth. All seemed to realize that each member in the body has something to do in contributing to the advancement of truth. I do not believe that the cause of Christ ever stood higher in that community. All realized that it was good to be there, and that such meetings are salutary in exciting a lively interest in the cause of truth. One was added to the Church of Christ by immersion. About ninety partook of the Lord's supper. This meeting will long be remembered as one of the best meetings which has ever convened in this State.

I also attended the annual meeting of the State of Michigan, which convened in Buchanan. This was one of the very best Conferences I have attended in the State of Michigan. There was a fair representation of the brethren of the Abrahamic Faith in that State. The meetings were well attended from first to last. The singing, the speaking, and all the exercises were interesting, and good attention was given to the preaching of the Word. All from whom I have heard were of the opinion that Buchanan is the most suitable place to hold the annual meetings. It is quite a distance for most of the brethren to travel; but there is a commodious house in which to hold the meeting, and good accommodations for all who may attend. It is also convenient to the railroad. Unlike some of the Conferences I have attended in that State there was a good turn-out from the community in which the Conference was held. All moved forward harmoniously without one jarring note of discord. The brethren and sisters from other parts of the State were much pleased with their visit and their acquaintance with these brethren. Good must result from these general meetings. Brethren who had been strangers to each other personally, became acquainted, and thus interest in one another, as well as in the cause of truth, grow out of these meetings.

I also attended a general meeting at Antioch, Indiana, the week subsequently to the meeting at Buchanan. Brother and sister Wilson accompanied me from Chicago. We were rejoiced to meet brethren Halstead, Wagoner, and Clark, from whom we had not heard for some time, and to know that their interest in the glorious Gospel of the Kingdom of God had not in the least abated. We had an excellent meeting. The congregations on Friday and Saturday were fair, and on First Day, they were quite large. Brethren Wilson, Halstead, Wagoner and the writer preached. Good attention was given to the Word spoken, and good interest was manifested throughout the entire meeting. All were united in faith and hope. We found the *status* of these brethren's faith much higher than we expected, after the report of the Conference one year ago, under the prestige of Himes, Field and others. Their efforts to coalesce that Conference with Adventism was a signal failure. The platform upon which that Conference stands is the things concerning the Kingdom of God, and the name of Jesus Christ. An effort to vote down this platform, and substitute a more vague and indefinite one utterly failed.

The week following the meeting in Indiana, I spent with the Church near Tipppecanoe City, Ohio. There are six brethren and sisters there, brought out by the efficient labors of Brother J. F. Wagoner. I preached five times to good audiences. The congregation on Sunday was very large. The meeting was held in a Union Church, chiefly built by Mr. Curtis, who was friendly to the truth. He is not now living, but his sons believe our views, and the brethren have the use of the house when they wish. A goodly number are interested in the Word of Faith which we preach, and several have confessed faith, but have not as yet obeyed. They are anxious for Brother Wagoner to settle amongst them, and proclaim the Word of Truth.

The Sunday following, I spent with the brethren in Chicago. We had a pleasant meeting in which several brethren participated. I like the plan upon which the Church here conduct their meetings. Every brother and sister is a self-constituted advocate of the truth, and perfect liberty, and therefore, perfect union prevails.

The Saturday before the fourth of July, in company with quite a number of the brethren and sisters from Chicago, I went to Geneva. We spent First Day with the Church, in their quiet little house of worship, and had a very pleasant interview, which was enhanced by the obedience of one faithful brother, who, with his wife, came round by Geneva on his way from St. Louis to Philadelphia, for the express purpose of putting on Christ by baptism; and also, to make the acquaintance of Brother Benjamin Wilson, and the Church, as he had for some time, been a reader of the "Banner." We think his wife will soon follow his example, and we trust they will become bright and shining lights in the great city, called "Brotherly Love." Brother Work has been a *worker* in the Presbyterian Church there, and Superintendent over a Sunday school of several hundred pupils. In the evening, I spoke in the Unitarian Church, from these words: "I am not ashamed of the Gospel of Christ," etc., which was extensively advertised by hand bills, but owing to the extreme warm weather, and the indifference of the public mind to anything but popular religion, there were but few besides the brethren and sisters out.

On the morning of the fourth, we repaired to a beautiful grove about two miles from the village, where the friends from Geneva, St. Charles, Chicago, and Aurora, had prepared a bountiful repast, and where the day was spent in the enjoyment of harmless and healthful recreation, which was highly appreciated by those who had been confined in the city during the extreme warm weather of the last two weeks in June.

On Tuesday morning we returned to Chicago, and thus ends my report for this time.

J. M. STEPHENSON.

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[Communicated for the Herald.]

### The Finale.

I suppose Dr. Field's article in the "Advent Christian Times" of June 7, is his last, as we see no intimation of continuance. If both sides were heard in the "Times," the inquiring reader would have a better opportunity of judging on the question than by hearing only one. But the Adventists cannot meet the argument on the opposite side, and we opine some of them have so realized to their confusion.

The editor of the HERALD has not, I know, space in his paper to publish all communications. I will not therefore complain because all I have written in reference to Dr F's articles has not appeared. We say Dr. Field *has failed*.

*Pro. or Con.* Are the prophecies the Word of YAHVEH or not? Here is the point. As a believer, we say the prophecies are the sure Word of the living God: and thus saying we say farther: *the prophecies show that the conclusions of N. Field are wrong.*—H. H.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Philosophy and Revelation of Man.

MAN is at the head of the animal creation. He stands forth as the superior physically and mentally. Morally there is no comparison so far as we know. His nature, abilities and condition, adapt him to every clime, and inure him to every condition in life. He is found upon the ice-bound shores of the frozen North, and upon the burning plains of the sunny South. His home is found in the beautiful islands of the torrid clime, and in the fields of eternal ice and snow. No other animal has so wide a range of latitude in life; none so wonderfully constructed. In mental acumen, beauty of form and symmetrical bearing, he exceeds them all. Preeminently above them in intelligence he has the ascendancy over the living tribes of earth, and is tacitly acknowledged as "creation's lord." That he lives is evident to all, but *why* he lives and *how* is not so patent. To understand the philosophy of life as exhibited in man and the lower animals, requires study, thought and reflection—not so much the study of books however as the study of man himself, and the revelation which God has been pleased to make upon this point. To say that we must comprehend *all* the mysteries of life and death before we could be benefited by their study is self-contradictory. We shall be benefited by the study of man in proportion as we advance in truth relative to his nature and destiny.

Who that has looked at man has not wondered when he beheld the complicated machinery of the body? Its thousand nerves of motion and sensation, its muscles, fibers, joints, veins, arteries. How the blood circulates, how every joint lubricates itself, how every means points to an end! Why thus? What his nature and destiny? What great end will he subserve in the economy of nature? These are questions which concern us as embodying ourselves. They deserve philosophical consideration and Scriptural reply. May the Father of light direct us into the truth while we reason from God's great book of nature, or read from His revelation. In investigating this subject, let us make nothing a matter of faith which cannot be established by *reason predicated upon facts*, and plain teaching from the Word of God. Reason and revelation go hand in hand. God has given us the power of making deductions. We are responsible as to *how* we reason. We are at liberty to make deductions from facts, but not from revelation. When God speaks, the point is settled forever; but we reason from nature to show a concurrence of testimony. Revelation is the standard and never errs, but our reasoning may err. Facts exist in nature—no man can make facts, but we may by reasoning incorrectly come out in error though we have facts for premises. The fault is not in the facts, but in the reasoning. Nature is a vast laboratory of facts from which we

may select, and if we reason correctly, we shall come out in truth. Two things are necessary in reasoning to arrive at truth: first a fact for a premise, and next, legitimate deduction. In this as well as all other Bible investigations, we have to do only with premises, then if we reason aright, conclusions will take care of themselves. We will look at the facts as they are in reality, and man as he is. This brings us to consider

#### HIS ANATOMY.

The bones are the frame-work. These number about two hundred and eight besides the teeth. The muscles number about seven hundred, systematically arranged and attached to each other, and to the bones, in such a manner as to strike us at once with the wisdom of their arrangement, and the beauty and freedom of their action. He has also the organs of digestion, circulation and respiration:—digestion, with mouth, teeth, stomach and intestines:—circulation, with heart, arteries, veins and capillaries:—respiration, of which the lungs, trachea, bronchia and air vesicles are the principal organs, constituting the main part of man's organism, whose composition we would next consider.

#### CHEMISTRY OF THE BODY.

Man is a combination of ultimate elements in the form of fluids and solids. These are divided into metallic and non-metallic substances. The metallic are Potassium, Sodium, Calcium, Magnesium, Alluminum, Iron, Manganese and Copper. The non-metallic are oxygen, hydrogen, carbon, silicium, phosphorus, sulphur, chlorine and some others of less importance. These elements are all found in the earth, either native or in a state of combination. Thus in the outset nature points significantly to the earth as the origin of man. We can reason only from the known, and from what we know of man's composition we naturally conclude that this is his origin. Plants we know grow out of the earth. They are sustained and matured by the earth and air directly, and when they die they go back to earth. This is admitted by all to be a plain and simple truth. Man dies also, he goes to dust. We see it and know it, and very reasonably conclude that he is dust and that the earth is his origin.

That the organized dust we have been considering, and of which we have given the chemistry, is the man, and the man proper, we now appeal to the record of his origin and nature as furnished by an inspired penman. Whatever beautiful theories we may have had heretofore that are not Scriptural, we certainly will have the manliness to give up when convinced of their falsity. There is sometimes a little veil called prejudice which gets before our eyes and hides the simple majesty of truth from us; but if we will come disrobed of this, the words of the Scriptures shall be to us the voice of God, and an appeal to what they say shall forever end dispute. Let us think and speak in harmony with what is written, remembering if we do not it is because there is no light in us.

The record referred to is none other than that given by Moses. "And the Lord God formed man of the dust of the ground." This informs us of his composition as well as his origin. That which is called the man is declared to be made of dust. That which was formed is termed "man" and the material out of which he was formed "dust of the ground." "Formed" simply signifies *made* or *created*. Now whatever be included in the term *man*—if he be compound, possessing a three-fold nature, duplex or simple, it matters not, all were made of dust. It is necessary then that all the elements of man's body be found in the earth, if man was formed out of it. Whether God by His power commanded the elements to rush into combination to form man or did it in any other way matters not, the fact is before us that He made a man of dust, and the being thus formed is called "man" even before he is alive. All his organs suited to the functions they were intended to perform in the economy of life, are perfect in all their parts. Delicately formed he is capable of the most intense pains and pleasures. The beauty of the garden of God offers to him every enjoyment, but he heeds it not. Melodious music from sylvan songsters falls upon his ears, yet he does not hear it. Fragrant spices and the saluting perfume of a thousand opening flowers are wafted by the breezes of Paradise to his sensorium but he enjoys them not. Cold, motionless, and dumb as the earth from which he was taken he lays before us. Why moves he not? Why do not those eyes see, and why speaks not that tongue? What yet is lacking? Is he not a perfect man? The man is finished in every respect so far as the creation is concerned. We cannot prove by any system of philosophy the origin of man, nor yet the manner of his creation, but having the same in revelation we can show that it is philosophical. Men have heretofore made philosophy the standard and sought to explain revelation to suit it, instead of making God's Book the standard and philosophy subsidiary thereto. Here is man before us, yet not alive.

A. J. EYCHANER.

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## Miscellaneous.

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[Communicated for the Herald.]

"What is Truth?" John xviii: 38.

PILATE'S question is one of vast importance, and is of universal application, and may be adopted as a starting point for the elucidation or exposition of any Bible subject or doctrine.

What is truth, we enquire, in relation to the Holy Spirit or Spirit of God? This phraseology is of frequent occurrence in the Scriptures, and is almost universally misunderstood, and misapplied, especially by those calling themselves orthodox Christians. With this class, anything outside of the old beaten track is regarded as an innovation, and must not be received; and woe betide the man who has moral courage enough to attack the false theology of the nineteenth century, and beard the lion in his den; but to the law and the testimony.



Is the Holy Spirit a personality, or a personal being? Here we take issue with the sects and affirm that it is not. God is one. There is one God, not a trinity, not three persons in one God, or three Gods in one person—Father, Son, and Holy Ghost. The personality of God, the Eternal Father, is clearly and positively taught in the Scriptures. But God is a Spirit. True, but being a Spirit does not destroy His personality or identity. To talk of a being without body, parts or passions, is simply to talk nonsense. "Who being the brightness of His (the Father's) glory, and the express image of His (the Father's) person." Heb. i: 3. "Who is the *image* of the invisible God, the first-born of every creature." Col. i: 15. Who doubts that Christ (referred to by Paul,) was a personal being having form. What is an image? It is an exact likeness, a photograph picture, if you please. The Son, looks like the Father, but does that make Him the Father? Or can a son be as old as his father? These are problems for Trinitarians to solve.

It is not our purpose at this time to discuss the doctrine of the Trinity as taught by modern theologians, only so far as it is necessary to obtain a correct understanding of the Holy Spirit, its office and work. We will first refer to a few texts mainly relied upon to prove the personality of the Spirit.

"And Jesus when He was baptized, went up straightway out of the water, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him. And lo, a voice from Heaven saying: This is my beloved Son in whom I am well pleased." Matt. iii: 15-17. The Spirit in this instance assumes the shape or form of a dove. The reason for this is very obvious. The dispensations are in a transition state. The old is passing away, the new, or Gospel age or dispensation of the Spirit, is being ushered in, and it required more than ordinary evidence to convince the Jews of a change of the administration of God's government over His people. The proof would not be sufficiently convincing by simply being baptized in water as a fixed and stated ordinance in the Church, during the age. The Spirit was given on this extraordinary occasion, in this extraordinary manner, not to prove its personality, but for the above reason.

Acts ii: 1-4, is also confidently relied on to teach the personality of the Spirit, but we fail to see the proof. "And when the day of Pentecost was fully come, they were all with one accord, in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost (or Spirit) and began to speak with other tongues as the Spirit gave them utterance." Here, as in Matt. iii: 26, after Christ's public ministry for three years, having given the most positive and convincing proof of the Spirit's power in Him, and that He was God's Messiah, and seeing there was to be a door opened to the Gentiles, and a further

confirmation of the mission of Jesus of Nazareth, it was necessary that the Spirit should be given in an extraordinary manner. And also that the Apostles should be endowed with power from on high to do the greater things or works which Christ had said they should do.

1 John v : 7, is with many proof beyond question of the Holy Spirit being the third person in the adorable Trinity. Admitting that the text is genuine, we fail to see the proof relied on. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three agree in one." This text is believed to be an interpolation by many of the best critics, who affirm that it is not to be found in the original manuscripts from which the New Testament is compiled or translated.

"In the beginning was the Word." John i : 1. Was the Word a personal being before it was made flesh? We answer no. The Word was God's mind and purpose, that in the fullness of time He would bring His First Begotten into the world. Heb. i : 5. 6; Luke i : 34, 35. "Then said Mary unto the Angel, how shall this thing be, seeing I know not a man? And the Angel answered and said unto her, the Holy Ghost (or Spirit) shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." To affirm that Jesus, the Son of God, existed as a personal being before His miraculous conception and birth, as also we stated, is going beyond the teaching of the Word, and could only exist in the mind of some theological theorist.

He was the Lamb slain from the foundation of the world. No one will contend that He was slain, until He expired on the cross, yet it was in God's mind and purpose that it should be so. The Scriptures frequently speak in the present tense of things in God's mind and purpose, which did not have a fulfillment until long after their prediction, and many of them are not yet accomplished. See Romans iv : 17; Isa. ix : 6, 7. How plain, and easy to be understood are the Scriptures when we read them without sectarian glasses! How contradictory and disjointed when interpreted by modern theologians, who give darkness for light, and men's opinions instead of a "thus saith the Lord!"

We read that God is a Spirit. The Methodist Discipline affirms because He is a Spirit, that He is without body, parts, or passions, whose centre is nowhere, and His circumference everywhere; but the Bible uniformly represents the Deity as a personal being, and constituted as we are. We cannot conceive of any being without a form.

The Spirit is believed to be a personal being, and to make it still more inconsistent, they uniformly pray, "O, Lord, send down thy Holy Spirit," "baptize us with thy Holy Spirit," and some add, "with fire." God certainly is a very good being in withholding an answer to such unintelligent and unscriptural prayers. To cap the climax, we are told that the Lord Jesus, the Son of God, the Son of Mary, the Lamb of God that taketh away the sin of the world, is the Eternal

Father, co-equal and co-existent with the Deity. Much more might be said on the negative of this deeply interesting and important subject, showing that darkness covers the land, and gross darkness the people, and that the sects and denominations in their teaching have widely departed from the plain language of the Bible. In our next we will endeavor to give the arguments supported by sound reason, and plain Scripture testimony in confirmation of what the Spirit is, its office, and work. We pretend to only a very limited ability, and you may ask, why have we presumed to undertake the exposition of a subject so deep, so vast and so profound? The answer is two-fold, first, by a careful and critical study of the subject we shall become enlightened and better informed; this is the way we have obtained what little we know; and second, we hope by an honest effort, to enlist wiser heads and abler pens to take up the subject and do it ample justice. N. BOND.

[SELECTED.]

### The Last Twelve Verses of Mark.

HAVING shown in a former article that the claim of the passage, Mark xvi: 9-20, to be a genuine portion of the original of that Gospel, rests on authorities more ancient and more reliable than the oldest of the now existing Greek manuscripts of the New Testament, I must next proceed to show with some minuteness, what these authorities are, both that the reader may have the means of judging for himself in regard to their superior antiquity and reliableness in comparison with the oldest Greek manuscripts used by Tischendorf, in the Tauchnitz edition of the English New Testament; and that we may be able to use these authorities without further remark in reference to other passages omitted by Tischendorf. This is a subject quite new to the majority of our intelligent and well-educated readers, and the right principle of investigation should be settled at the outset of the discussion, and especially should the mind be disabused of the prejudice so natural to one who has not made this subject a special study, that the oldest existing Greek manuscript of the New Testament is, of course, to be received as the highest authority for the text.

*First authority*, the old Syrian translation of the New Testament, called Peschito, the *simple* or *common* translation.

This has been pronounced by competent scholars the very best translation of the New Testament that has ever been made in any language. The language itself is almost exactly the vernacular used by Christ and the Apostles; it was the vernacular of most of the earliest Christian churches, as of that of Antioch, where the disciples were first called Christians, and where missionaries were first ordained to be sent to barbaric regions; and the translation itself dates back to the very Apostolic period. It has been the uniform tradition of the Syrian Church that their translation was given them by the Apostle Thaddeus, and that it was made for them by Achæus, a disciple of Thaddeus, and that they had it in their churches many years before

the close of the first century. Whether we are to receive this tradition as literally true in all its details may ever be doubted; but in the absence of all proof to the contrary, and with so much of internal evidence in its favor, as to the main point of it, to wit, the Apostolic antiquity of the work, we are perfectly safe and within bounds in concluding that at least, the historical books of the New Testament were in circulation in the Syrian churches in this Peschito translation as early as the latter part of the first century. If so, then the Syrian Christians, the near neighbors and contemporaries, and relatives by language and race, of the Apostles themselves, read this passage, the last verses of Mark's Gospel, without question, as a genuine portion of the Gospel of Mark, nearly three centuries before the oldest manuscript used by Tischendorf was written. Now take this in connection with the fact that no one knows either the origin or the history of the Tischendorf manuscript, while both the origin and the history of the Syrian translations are known, and well attested as to substance, and also the fact that an accidental omission, especially of the last leaf, is much more easily accounted for than an interlined interpolation, which, at that early period and in those circumstances, would have been well nigh impossible, and any one can see that the authority of the Syrian translation must be, in this instance, altogether superior to that of the Greek manuscript.

To this add the authority on the same point of all the translations of the second and third centuries, and of more than five hundred Greek manuscripts, and the case is made out.

*Second authority, Irenæus.* He was born in Smyrna, near the beginning of the second century, was the student of Polycarp, the celebrated bishop and martyr of that city, the disciple of John the Apostle, and not unlikely the very *angel* of that church to whom John directed the epistle in Rev. ii: 8-17, dictated by the Lord Jesus. He resided at home, and early went as a missionary to Lyons, in France, where he suffered martyrdom in the year 202. In writing to a friend, Iconius, who was an elder in the Church at Rome, he says: "I saw thee when I was yet a boy in the lower class with Polycarp. I remember the events of those times much better than those of more recent occurrence. I can tell the very place where the blessed Polycarp was accustomed to sit and discourse of his familiar intercourse with John, as he was accustomed to tell, as also of his familiarity with those who had seen the Lord. How also he used to relate their discourses, and what things he had heard from them concerning the Lord; also concerning His miracles, His doctrine; all these were told by Polycarp, *in consistency with the Holy Scriptures*, as he had received from the eye-witnesses. These things I attentively heard, noting them down in my mind; and these same facts I am always in the habit of recalling faithfully to mind."

These expressions of Irenæus I have somewhat abridged for the sake of limit, but I have carefully given the full meaning.

Is not Irenæus better authority on such points as that which we are now considering, than an anonymous manuscript written nearly two

centuries after his time? Yet Irenæus, in his great work on "Heresies," III., x: 6, writes thus: "Mark says in the end of his Gospel, (Mark xvi: 19), "And indeed the Lord Jesus after He had spoken to them, was received up into heaven, and sat on the right hand of God."

The third authority, Hippolytus. Hippolytus was a scholar of Irenæus, the pastor of the church in the neighborhood of Rome, one of the most pious preachers and able writers of his time, and his works are still highly esteemed and widely read. In 1551, a statue of him with biographical inscriptions was disinterred near Rome, and in 1661 and 1832, important, long-lost writings of his were discovered, all of which excited great interest and enthusiasm. In his works on spiritual gifts there is this passage: "Jesus says to all at the same time, concerning the gifts which shall be given by Him through the Holy Spirit, and these signs shall follow them that believe," etc., quoting the whole of Mark xvi: 17, 18.

We need pursue the subject no further, nor quote the later fathers, Augustine, Jerome, and others. So far as the weight of authority is concerned, is not the genuineness of the passage in question established beyond reasonable doubt? Tischendorf has no superior in regard to New Testament *manuscript* authority; but as to the authority of translation, church writers, etc., which are more ancient than any of our New Testament Greek manuscripts, Lachmann is his superior, and Lachmann retains this passage as genuine. As to internal evidence, without these verses, how abrupt and awkward the closing words of this Gospel, "for they were afraid!" From the analogy of all the other Gospels, we could certainly expect something beyond this, and common sense would teach the same.

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[Communicated for the Herald.]

### The Unpardonable Sin.

"There is a sin unto death; I (John, an inspired man) do not say that he shall pray for it." 1 John v: 16.

THIS undoubtedly is the unpardonable sin to which John refers, and concerning which there is so much theorizing, and speculating, in the various religious papers, and pulpits of the many sects throughout Christendom. But to make the matter clear, it behooves us to take up the "Word of God," the "sword of the Spirit," and see if we cannot clearly present the true meaning of the Scriptures, upon this point. Now, *to the Word*: "Wherefore, I (Jesus) say unto you, all manner of *sin* and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy Ghost* shall not be forgiven unto men; and whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii: 31, 32. Also the testimony of Mark (iii: 28, 29), and of Luke (xii: 10), and in order to be consistent, and not to contradict

our Savior, we must conclude that John's "sin unto death," was nothing more or less, than blasphemy *against* the Holy Ghost. What is *blasphemy* against the Holy Ghost? Were we possessed of that Spirit, as were the Apostles, immediately after the ascension of our Lord, we might exclaim with Paul, that "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made *partakers* of the *Holy Ghost*, (as they were in the Apostle's days,) and have tasted the good Word of God, (as we do, or can do in this age,) and the powers of the world to come, if they shall fall away, to renew them again to repentance: seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. Whose end is to be burned." Heb. vi: 4-6, 8. Here it is evident, that Paul, in order to corroborate John's statement, and to be in harmony with Jesus alluded to the same thing—the unpardonable sin, or blasphemy against the Holy Ghost. To sum up, "the sin unto death;" "blasphemy against the Holy Ghost," and falling away from the truth, to turn back to the beggarly elements of the world, may all be condensed into one word, *i. e.*, Apostacy, for Paul says, "If we sin wilfully after that we have received the *knowledge of the truth* there remaineth *no more* sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." Heb. x: 26, 27. And I think we can see those personages, (who fall away from the truth,) in this very day.

I do not wish to be dogmatical, or to make unscriptural assertions, but I know that Paul says in harmony with all other Scriptures (on this point) on the signs of the times, or latter-day manifestations, "that perilous times should come," "some would depart," or digress "from the faith," etc., and he also tells us, that he would not have us to be ignorant, that that day should overtake us as a thief in the night. But knowing these things let us be careful and more diligent, and "watch and pray," "lest evil come." I submit the foregoing article for investigation. Let us have the truth. Who will declare it? If any one differs upon what I have written I should be pleased to hear from them.

Yours, in the Hope,

JOSEPH M. FIKE.

### Married

By the writer, at his residence, in Jessup, Iowa, May 29th, 1870, Brother GEORGE S. MOYER, to Sister MARY ANN CHOWN. GEORGE CRATON.

### Died

In Mendon, Michigan, June 10, Sister AMA S. BOWEN, in her seventy-fifth year, after a severe illness of four days.

In her death the little church at Mendon, the family and the neighborhood have lost one of their best members. E. MILLER.

# THE HERALD

OF

## The Coming Kingdom.

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No. 15.

AUGUST 1, 1870.

VOL. II.

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### Editorial.

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#### Christadelphianism.

WE copy from the "Christadelphian" of May 1, the following definition of Christadelphianism, as given by one who signs himself "the writer," but who is nevertheless the one who has named and founded the new sect. The reader will find, however, that their peculiar and distinguishing traits are not mentioned, but reference is made to certain "standard works" in which they are "amply developed." These works of "the writer" are the "Herald," "Elpis Israel," "Anatolia," "Eureka" in three volumes, "Anastasis," and "Phanerosis;" and all these must be read and digested in order to be a Christadelphian of full stature, or according to the measure of "the writer." The "initiated" are well acquainted with this "elaboration of the Divine scheme," on which "the labor of nearly forty years" has been bestowed, and therefore "they know the truth, and need not any longer to vex themselves in discussing the vagaries of mere novices, who like silly women, are ever learning and never able to come to a knowledge of the truth." In these works of *the writer* "the scheme of human redemption has been brought out in all its particulars and Scriptural proportions. It is not *now* a matter of search or discussion." This is the *modest* claim of this *humble* exponent of Christadelphianism, the man who has developed "the great light, which shines upon the dark peoples of Britain and America!" Periodicals of an investigating character are denominated as "nuisances," and as only calculated to confuse the readers' minds upon "eternal punishment, the nature of Christ, the offering for sin, resurrection, judgment, and so forth," and therefore *one* periodical of the right kind is all that is required for the wants of the brotherhood."

But we refer the reader to the article itself, in order to know what Dr. Thomas' definition of Christadelphianism really is. And though he claims it to be "the system of truth taught by the written Word," yet he also emphatically claims that his "standard works" are the *sole exponents* of that truth, and without which we are in darkness. Hence the Scriptures *alone* are not able at the present time "to make us wise unto salvation," nor can they make "perfect the man of God, and thoroughly furnish him for all good works," as in Apostolic times, but it is necessary now, according to this oracle, also to read and study his "standard works," which contain the elaboration of the truth from the Word. If this be correct, then truly indeed there are few who will be saved.

We wish the reader to understand, however, that there are two Christadelphian bodies, and that this issues from the head of the original one—the true, the real, and the only infallible exponent of the truth. The other body is denounced as in error, and their periodical as a "nuisance." Talk of the Pope and the dogma of infallibility! Pius IX. never assumed half so much as we read in the following definition. He called a Council of his brethren around him to consult with, and to discuss the question of infallibility, and then submitted it to vote. But not so in this case. This man's "standard works" are a finality as to the faith, and are necessary to be read and studied in order to be a Christadelphian. No one can dissent therefrom under pain of separation from that body, or being denounced by its leaders. God be thanked, we have not so learned Christ. But we submit the article itself for the inspection of the reader. B. W.

Christadelphianism is a term representative of the *system of truth taught by the written Word concerning the Christ and His brethren*. It represents the truth disinterred from the rubbish of clerical and denominational tradition; and sufficiently developed for all practical purposes connected with remission of sins and eternal life. This is the great spiritual feature of "the time of the end"—the great light, which shines upon the dark peoples of Britain and America, who sit in the region of the shadow of death. The truth exists as a *system* in the written Word, as a scheme divinely contrived in harmony with the attributes of Deity, and the constitution and necessities of man; of whose race, however, very few have the least conception of its nature, its relations, or details. These we rejoice to know, have been amply developed in the standard works which have instrumentally generated the Christadelphian body. This would not have existed in the time of the end without the previous oral and literary elaboration of the system, or scheme, of truth indicated. No system of doctrine peculiar to any denomination of so-called "Christendom" could have developed such a body: no, not even an individual of it. It is the workmanship of the Deity through the system of truth He has in His wisdom devised, and exclusively and amply exhibited in its standard works.

The elaboration of the divine scheme is not a desideratum, or thing to be desired. The thing, after the labor of nearly forty years, has been effected; and remains, therefore, no longer to be done. The scheme of human redemption has been brought out in all its particulars and Scriptural proportions. It is not now a matter of search or discussion. What it is, is known to the initiated, who need not now to waste their energies in vain speculations and bootless investigation. They know what the truth is, and need not to vex themselves in discussing the vagaries of mere novices, who like silly women



are ever learning and never able to come to the knowledgo of the truth. Tho initiated having comprehended this, are knit together in the love of it. They need not to disparte with outsiders, or babes within, to find out what the truth is in whole or part. They have "full assurance of understanding, to the acknowledgment of the mystery of the Deity, and of the Father, and of Christ." This they are prepared to teach to all who seek instruction in the spirit of little children; and to contend for against all high things and imaginations, exalting themselves against what they are thoroughly satisfied is the knowledge of the Deity. They repudiate everlasting investigation, which implies search after the unknown. Periodicals are always investigating are nusiances, and not worth the postage. The Apostacy abounds with these. They discuss everything and settle nothing. They can confuse their readers' minds upon eternal punishment, the nature of Christ, the offering for sin, resurrection, judgment and so forth; but leave them where they found them, in all the mazes of "philosophy and vain deceit." Such investigating periodicals are of no use to genuine Christadelphians. These wisely seek to digest thoroughly what they already have, that they may not remain babes and weaklings all their lives. One periodical is enough for their requirements, if it be good; and one too many, if it be bad. This they want as a vehicle of denominational intelligence of passing events in their relation to Scriptural signs of the times, and as a missionary to teach the ignorant what Christadelphians of acknowledged intelligence in the Word, know to be the truth of God. It should be no trumpet of uncertain sound; but demonstrative of the Divine testimony, that the faith of the reader may stand not in the wisdom of men, but in the power of God.

That the "Christadelphian" may establish for itself this character, and be acknowledged as a faithful steward of the Divine mysteries by the only infallible Judge of the living and dead at His apocalypse, is the earnest hope of its well wisher,

THE WRITER.

### A Dispute Settled.

THOMAS WILSON, *Dear Brother*: I would like to ask you a question, and if you have time I wish you would answer through the HERALD. I have heard it asserted by some holding to the non-resurrection of the wicked, that the original word from which graves is translated, in John v: 28, is not the same as that used elsewhere, where it has reference to the literal receptacle of the dead. I think the above statement is wrong. How say you?

I firmly believe that there will be a resurrection both of the just and unjust, and I expect to ever believe this as long as I am interested in the Bible, and I am very sorry that any of the friends ever went into the error of non-resurrection. I believe the preaching of it does injury instead of good. It appears there are always some ready to believe anything that may be preached, let it be ever so erroneous. We are living in perilous times. Dear Brethren, don't forget to watch and pray. Farewell. I. H. BOUK.

The word rendered "graves" in the text referred to is a translation of the Greek word *μνημεῖος μνημεῖος*. It signifies, according to the definition of Liddell and Scott, any memorial, remembrance or record of a thing." It is the same as *μνημα μνημα*, which signifies "a memorial of one dead, tribute of respect, etc., a mound or building in honor of the dead, a monument, a tomb, sepulchre."

It comes from the word *μνηστω μινυερσκο*, which signifies "to remind, to remember, recollect, call to mind."

The custom which now prevails of heaping up a mound over the

dead is for the purpose of reminding the friends of the locality of those they have buried. In the days of our Lord it was customary to build sepulchres. They were not dug down into the earth as now, but were built on the top of the earth, or in the side of a hill or hewn out of the solid rock. The sepulchre in which our Lord was laid, was one of this sort. Joseph is said to have "laid the body of Jesus in his own new tomb, (*μνημεῖον νεοκείμεον*) which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre, and departed." Matt. xxvii: 60. These sepulchres, tombs or graves, served as records or remembrancers of the dead that were deposited there.

As to the statement that the original word translated "graves" in John v: 28, is not the same as that used elsewhere where it has reference to the literal receptacle of the dead, we will quote a few texts where the same word occurs.

We have already quoted one instance (Matt. xxvii: 60) where our Lord is said to have lain in the tomb. It was a receptacle in this instance, for his dead body, and was so constructed that the women entered it. Mark xvi: 5. Peter also went into it and saw the linen clothes lie, and the napkin that was about our Savior's head. John xx: 6, 7. Another instance is found in Matt. xxvii: 51, 53. The same original word is here translated "graves," and they are said to have been opened, and the bodies of the Saints that slept there arose and came out of the graves, tombs or sepulchres.

Again, John, the same writer who wrote the text in dispute, uses the same original word in the eleventh chapter and seventeenth verse. He says: "Then when Jesus came, He found that he (Lazarus) had lain in the grave (*μνημεῖον*) four days already." In verse thirty-one of the same chapter, Mary is said to have gone to the grave, (*μνημεῖον* the same word) to weep. Verse thirty-eight we read, "Jesus therefore again groaning in Himself cometh to the grave." (Same in original). Again, xii: 17. "The people therefore that were with Him when He called Lazarus out of his grave" (*μνημεῖον*). In all these instances we find the word used to signify a tomb, sepulchre or grave where the dead bodies of men were deposited, and from whence they emerged. Who will dare to say, then, that the same word used by our Lord in John v: 28, does not mean a literal receptacle of the dead? Those who do so affirm, must do it ignorantly, or wilfully. If ignorantly, we can pity their ignorance, and seek to enlighten them. If wilfully and dishonestly, in order to sustain a false theory, we would not spend a moment in argument with such, but leave them in the hands of God who is jealous of His Word.

In conclusion, we would remark that the same original word that occurs in John v: 28, and the text in dispute, is found in the New Testament forty-nine times. In thirty-three instances it is translated sepulchre; nine times grave, or graves; and seven times tomb, or tombs; and in every instance refers directly to the receptacles of the dead. In fact there is no other word used in the New Testament to represent the place where dead bodies are buried. It is an evidence

of great weakness, therefore, on the part of those who seek to overthrow the doctrine of the resurrection of the unjust by attacking the original word rendered graves in John v : 28. It stands as strong as ever, and will remain until the day of the Lord shall prove its truthfulness.

T. W.

### False Teaching.

A CERTAIN correspondent of the "Marturion," whose mental vision has been darkened by false teaching, seeks to turn others from the right path, by an appeal to the "valiant and strong." He asks, "who is on the Lord's side, and who is willing to gird on the armor, and go forth to the battle? The meaning of this is, "who is on Dr. Thomas' side, and who is willing to gird on the Christadelphian armor and go forth to the battle of mortal resurrection?" The answer is, *none*. The fact is, numbers of those who have put on this armor in times past are now casting it off. They find that those who called them out and supplied the armor, have turned upon one another. They find that the Spirit of Christ did not dwell with them, and that man-worship was a poor substitute for God-worship.

This appeal of our old friend comes too late. The novelty of the dogma of mortal resurrection has worn off. Its newness is gone. Its deformity is apparent. It is a noticeable fact, also, that in the article referred to, occupying twelve pages of the "Marturion," not one of the texts teaching an incorruptible resurrection is referred to. Why is this? The least said on them the better. The more these false teachers handle them, the more they attempt to corrupt their simplicity, and the clearer and brighter they appear. There is a simplicity and beauty in Paul's plain declaration that "the dead are raised incorruptible," that carries conviction at once to our minds. The poor, humiliated Saint of God, who is sown a natural body, Paul plainly says, shall be raised a spiritual body. Is this a mortal body? Far from it. Yet this correspondent declares that "mortal resurrection is the only resurrection possible, and the only one taught in the book of God." So completely wedded has he become to this false theory, that he says: "This proposition is self-evident, and needs no argument to prove it." But we take nothing for granted. It is far from self-evident. That which is *self-evident* does not admit of controversy. But when our friend asserts that the dead are raised mortal, and Paul asserts that they are raised incorruptible, we ask which shall we believe? Answer. Believe the inspired servant of God, and not the mere echoings of a false theorist.

As a sample of the specious reasoning indulged in by this class of men, we give the following: "Immortal surrection or creation then might be, but immortal resurrection, never. How can you re-surrect something that never fell down?" The point of this is, that if a man dies mortal, he must be the same when raised, or it will not be a re

resurrection. The etymology of the word re-surrection is simply as follows: *re*, again; *surrect*, to rise. It means nothing more than a "rising again." Abraham has "fallen down." He fell a mortal man. He is to rise again. Suppose the voice of Jesus calls him forth, he appears in His presence not with the perishing form of mortality, but with the incorruptible likeness of his Master, will he be Abraham or not? According to our friend's reasoning, Abraham cannot be resurrected, or rise again, unless he rises mortal. Yet we think he would hardly dare to assert that the Abraham that died was not raised again, even though the particles of his body were re-arranged so as to render them incorruptible. This kind of reasoning only demonstrates to our mind the extremity to which its propounders are driven. Their theory is weak and rotten, and cannot be sustained from the Word of God, hence they seize upon the shadows that flit before their obscure vision, and press them before us as weighty reasons.

Thank God we are free from the vain philosophy of such men. We are sorry, heartily sorry for those who honestly believe it, and hope that the day may come when they will be delivered from the bondage in which they are placed.

T. W.

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### Baptism of the Holy Spirit.

THERE are some at the present day who claim to have the baptism of the Holy Spirit, and we have frequently heard others pray for it. Now it is clear to our mind that these persons do not understand the subject. This baptism was spoken of by John the forerunner of Jesus, (Matt. iii: 11) and by Jesus Himself, after His resurrection. Acts i: 5. John said that Jesus would baptize *with* or rather more correctly *in* Holy Spirit; and Jesus quoted John's language, and applied it to Himself. The fulfillment of this took place on the day of Pentecost, when the disciples were gathered together, and were waiting for the promise of the Father, in accordance with the command of Jesus. We read, that "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Acts ii: 2-4. This was the fulfillment of the promise. The subjects of this baptism were the disciples: the administrator was Jesus; the effects of it were *visible*.

There is only another similar instance recorded, and that occurred a few years after, at the call of the Gentiles. See Acts x: 44-46. Peter speaks of it to his brethren at Jerusalem, as follows; "and as I began to speak, the Holy Spirit fell on them *as on us at the beginning*. Then remembered I the word of the Lord, how he said, John indeed baptized with (in) water; but ye shall be baptized with the Holy Spirit. Forasmuch then as God gave them *the like gift as he*

*did unto us, who believed on the Lord Jesus Christ, what was I, that I could withstand God?"* Acts xi: 15-17. As in the first case, the effects were visible—those thus baptized were heard to speak with tongues.

These are the only baptisms of Holy Spirit recorded. True, there were others who received the Spirit, but they received it through the imposition of Apostles' hands. See Acts viii: 14-17: xix: 6; yet the same visible effects followed. Hence then, we conclude on the acknowledged principle that like causes produce like effects, whoever, in these modern days, pretends to have been a subject of the baptism of the Holy Spirit, must produce the same credentials the Apostles did, and speak in unknown tongues or work miracles, or else receive the stigma of a deluded fanatic. B. W.

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### Our New Hymn Book.

IN the present number of the HERALD we give our readers a sample page of the new Hymn Book. The printers are now fairly at work upon it, and will produce it complete as early as possible.

It will be observed that the size is larger than the "Millennial Harp." We could not produce it smaller and do justice to the work. In fact a majority of the hymn and tune books now in use among the churches are larger even than this. Instead of the two parts in the music as in the "Harp," we give four. The whole are placed on two lines, however, for the purpose of saving space, as well as rendering it more convenient for those who have instruments, and wish to play the pieces.

The book will be divided into three general departments, as follows: 1, Psalms; 2, Hymns; 3, Spiritual Songs. The first department will contain every Psalm in the Bible, arranged in metre. In most instances the music will appear at the top of the left hand page, leaving the balance of that, and the right hand page for Psalms Hymns and Songs. The measure of these will correspond with the music on the same page. It will contain over two hundred pages. The price cannot at present be determined. We can ascertain this when nearer completion, and will duly announce the same to our readers. T. W.

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CHRISTIANITY is to be learned from the Scriptures only. "You interpret the Scriptures in one way," said Queen Mary to John Knox, "and the Catholics in another; whom shall I believe, and who shall judge?" "*You shall believe God, who plainly speaketh in His Word,*" replied the sturdy old reformer, "and further than that Word teacheth you, you shall believe neither one nor the other."

## Words for the Household of Faith.

[Communicated for the Herald.]  
Love Essential to Salvation.

WE often hear and read of essentials with regard to faith, which is proper, as it is important that we have a *correct* faith in the Gospel. But the query arises in my mind, is *this* the only means by which eternal redemption is gained? is *this* the alpha and omega? We might infer that it was if we were to judge from our experience during the past few years. But by reading the sacred Word of God we find other and equal essentials that are scarcely ever thought of in comparison to the doctrines which compose the One Faith.

The important item I wish to bring to notice, is *love*. With reference to this important trait of character, which all *must* possess in order to gain the eternal rest, please read the thirteenth chapter of first Corinthians. Here we find the estimate and emphasis the inspired Apostle places upon love. It matters little how intelligent we may be, or how extensive our learning, if this one item is wanting all is vain. He says: "If I could speak in every tongue of men, and in that of Angels, and there should be no love in me, I should be like brass that resoundeth, or the cymbal that maketh a noise. And if there should be in me the gift of prophecy, and I should understand all mysteries, and every science, and if there should be in me all faith, so that I could move mountains, and love should not be in me, I am nothing." Yes, absolutely nothing. Our lives will have been spent in vain with regard to the least prospect of obtaining an endless existence in that glorious time when God will make all things new. Let us not neglect to attain that noble trait of character upon which the Word of God places so much importance,—a trait that will prove to be a valuable jewel to those who are fortunate enough to possess it in the Coming Day.

Let us reflect upon the results that would flow from its exercise. Would it retard the spread of truth? No, brethren, it would be a powerful auxiliary to its propagation. If in our every day walk the world should discover that discord, strife and contention, were prevalent among us, would it not check its progress? Would it not be said you cannot be the true people of God, because you neglect to exhibit the beautiful traits of character of Him you profess to follow? Most certainly it would, and with truth. But on the contrary, if it should be observed that the fruits of the Spirit—love, gentleness, kindness and peace, were predominant, it would be said they *are* the true Church, for they have love one towards another, and the Savior says, "by *this* shall all men know that ye are my disciples." The world is very careful to observe whether or not we perform that which we profess. Not only this, but how happy we should be while traveling through this vale of tears; how anxiously we should look for each other's society,

that we might hear words of sweet consolation which would cheer us onward to the time when sorrow, crying, pain and death, will be trials of the past. The order of things which now obtains, is but momentary and fleeting; even the few pleasures we enjoy are mixed, and cannot be better expressed than by the term "bitter sweet." Therefore, let us use every endeavor to obtain a part in that good time coming when unmingled good will prevail. *Can we? do we realize it?* I sometimes fear we do not. If we love one another with truth and sincerity, envy, pride, and evil thinking would find no place in our hearts, for the Word of God says: "love is longsuffering and is kind, love is not envious, love is not boisterous and is not easily inflated, and doth nothing that causeth shame, and seeketh not her own, is not passionate, and thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all. Love will never cease." Therefore, brethren, let us seek that which is enduring in preference to that which is fleeting; let us continue faithful to the trust imposed upon us, and endeavor to build up that pure and lovely character which will merit the admiration of Him we profess to follow. And when our time comes to depart this life, we can do so with joy, knowing that there is a time coming when death will lose its power, and the grave will yield its captives. No more shall we be called upon to mourn the loss of those we love. Oh happy time, soon may it come. That we may all be prepared to meet our coming Lord, is the prayer of your brother in the One Faith.

WILLIAM HENRY.

[SELECTED.]

### Looking for His Return.

PASSING the corner of Sixth and Plum streets, Cincinnati, a short time ago, our attention was called to a neatly dressed, respectable looking woman, who was standing a little distance outside the curbstone, anxiously looking down the street. We were informed that during the late war, her husband entered the army, and she parted with him on that spot. He, like thousands of others, never returned. The disappointment to his wife was more than she could bear. Reason gave way, and the idea of her husband's return took entire possession of her mind, and for years, almost every day, and till late in the night, through sunshine and storm, heat and cold, she had stood on the spot where her husband left her, looking for his return. But, alas, she looks in vain. He sleeps his last sleep, and the sound of his returning footsteps will never greet her ears. Hope deferred has made her heart sick, and yet she clings to that hope with unyielding tenacity, and it is the all-absorbing ruling passion of her life. What an evidence of sincere devotion, of undying affection! And yet the longing desire of that smitten heart will never be realized.

Such are the hopes and expectations of the world, which are often doomed to disappointment. But the Christian's hope, unlike these, resting on a sure foundation, shall never be cut off. The Savior, be-

fore His crucifixion, surrounded with His sorrowing disciples, informed them of His departure from them; but He assured them that He would come again and receive them to Himself, that where He was, they might be also. And when, from the Mount of Olives, He ascended in triumph to His Father, the angels assured His disciples that He would come again in like manner as they had seen Him go into heaven. Ever since that hour such has been the expectation and hope of His people. The glorious appearing of Christ—His coming to be glorified in His Saints, is a theme on which the Apostles dwell with peculiar emphasis. Paul assures us, that to them that look for Him He will appear the second time, not as a suffering Savior, to offer Himself a sacrifice for sin, but as a glorious conquering deliverer, to exalt and save His people. John declares that when He shall appear, we shall be like Him, for we shall see Him as He is. The great incentive offered by Peter to faithfulness in the ministry is, that when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.

The unbelieving and unfaithful may say, "My Lord delayeth His coming;" the foolish virgins may slumber and sleep; and scoffers may inquire in derision, "where is the sign of His coming?" Notwithstanding this. His footsteps are approaching, and in "the times and seasons which the Father hath put in His own power," the "sign of the Son of Man," shall appear in the heavens, and the cry shall be heard, "Behold, the Bridegroom cometh, go ye forth to meet Him." Then the expectant ones shall greet His appearing with joy, and enter into the marriage supper of the Lamb.

Are we daily and hourly watching for our Lord's return? Are we constantly looking for His appearing and Kingdom? The Savior Himself exhorts us to be "always ready; for in such an hour as we think not, the Son of Man cometh." "What I say unto you, I say unto all, watch." Happy will that servant be, who, when His Lord cometh, He will find so doing.

So I am watching quietly  
 Every day.  
 Whenever the sun shines brightly,  
 I rise and say:  
 Surely it is the shining of His face!  
 And look unto the gates of His High place  
 Beyond the sea;  
 For I know He is coming shortly  
 To summon me.  
 And when a shadow falls across the window  
 Of my room,  
 When I am working my appointed task,  
 I lift my head to watch the door and ask  
 If He is come;  
 And the Angel answers sweetly  
 In my home;  
 Only a few more shadows,  
 And He will come.



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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Philosophy and Revelation of Man.

AFTER man was created or formed it was necessary to make him live; but what is life? Life is not an entity, a real personality which enters man and causes him to move, or which leaves him at death. Life is an effect, and we regard it commonly as simply a state or condition of being, subject to the causes which regulate its continuance. Upon this broad basis all can agree. We say of a tree or plant in certain conditions that it is dead. Once it was green and vigorous, now it is dry and withered. Its functions have ceased, its power is gone, and its life ended, but who will contend that an entity has left it? Such an affirmation would meet the reproof of philosophy, and the calumny of good sense.

That which immediately precedes any effect with which it is connected we term its cause. Life being a compound effect, the cause must be compound, for it is an axiom in reasoning, that "like causes, like effects." As to the ultimate causes of life we may or may not agree, but we shall attack no opinion or demolish no theory without offering instead something better. We should approach the citadel of men's faith with care, wishing to do as we would have others do unto us in like circumstances. We should vie with each other in adorning the temple of truth. A wrong explanation of the causes of life have led to many mischievous errors. Eternal torment, Pluto's regions, and Purgatory for the reception of men at death, the dark caverns of the Mohammedan on the one hand, with the fanciful Elysium of the Pagans, and the imaginary heaven of the modern world, on the other, are but the fruits of a wrong apprehension of the real causes of life. The basis of all these doctrines, so inconsistent in themselves, and so very unreasonable in the extreme, is the Pagan notion that the cause of life is a superadded, intelligent, immaterial, and immortal entity, capable of imparting animation and intelligence by its mere presence, which acts upon the body and uses it as a machine, and through which it makes known its thoughts to the material world. This supposed entity they are pleased to call the soul. They tell us that the body is merely a lump of clay without the power of thought, feeling or volition, and that all motion and intelligence are but so many proofs of its presence; that every member of the body moves in obedience to its will; that it sits enthroned within the secret chambers of the brain, the monitor of our actions, and the cause of all our thoughts. It is further claimed that for some reason or other, it becomes dissatisfied with the body after a time, and leaves it, but it would be thenceforward a wanderer unless there was some place to receive it, hence the wits of men were set to work to seek it a dwelling place. The result is before us. Some have fixed up the Elysian fields, some Paradise, others the Seven Spheres, and yet others, the imma-

terial Heaven of the so-called orthodox world. The theory is here fairly stated, and we wish, dear reader, to examine into the philosophy of the doctrine in the following pages. In order to do this, we will take an affirmative position, and invite criticism.

We have said that life is due to certain electrical causes. These causes obtain through the affinity of the elements composing man's body, and the air which he breathes; hence the more air breathed, the more vitality and animation, and these effects are always in direct proportion, to the amount of air entering the lungs. Remove the cause and the effect ceases—take away the breath of life and life is gone. This is in perfect harmony with the statement of Moses. When the creation was finished, all that was necessary was to breathe "into his nostrils the breath of life," and the result is that "man became a living soul." The only reason assigned why man lived is, that the breath was put into him; hence breath or air is the cause of life. A thousand immaterial souls put into man could never have made him live independent of air. There was something real needed to start the machinery of the body, and what so potent as the oxygen contained in the air? If air is not the cause of life, why the spacious air cells in the lungs? Why should man breathe at all? How beautifully the Scriptures accord with the philosophy and facts in the case. Prof. Youman, the great chemist and philosopher says, "The relation of animals to the atmosphere is of the most direct and vital nature. All the peculiar processes which take place in the animal structure, and which we call life, are set in motion by atmospheric oxygen. Its effect is exerted upon the body through the medium of the respiratory organs. The action of oxygen is *exactly of the same nature in all animals*. . . . . Air enters the lungs, fills and distends the numberless little air-cells. The enclosing membrane is overspread with the finest net-work of capillary blood vessels. Penetrating the membrane, oxygen enters the blood and passes through the arteries to all the portions of the body . . . . From the foregoing considerations it will be seen that the influence of air is all-controlling over the human constitution; it is the first condition of vitality, the immediate impelling power of life. Any one of its elements breathed alone would be fatal; any other proportions would be dangerous, but mingled as they are, how bland, how balmy, how salutary they become! It presses upon us with the weight of tons, bathes the sensitive passages, distends the filmy membranes of the air cells, and flashing through into the blood, it sweeps forward into the inmost depths of the system, corroding and consuming in its progress the living parts, and yet with such marvellous delicacy are all these things accomplished that we remain profoundly unconscious of them. Science has shown that there is a deep life-import in the never-ceasing rhythmic movement of inspiration and expiration, but it can add nothing to the simple grandeur of the primeval statement that the Creator 'breathed into his nostrils the breath of life and man became a living soul.'"

Force is never lost although it be convertible. Heat is a force. All chemical change is attended by heat which may readily be changed to galvanism or electricity as Groves' experiment clearly demonstrates. Vital force is produced by chemical change in two ways, first by the food, second by the air and blood, thus furnishing the electrical conditions to which life is due. The oxygen of the air readily unites by chemical affinity with the carbon of the blood in the lungs and various tissues of the body, thus exciting heat and electricity consequently life. Let the air be shut off from man or the other animals, and what is the result? Life ceases; and why? For no other reason than that the cause of life has been removed. If man possesses a superadded intelligent, immaterial, indestructible and immortal soul which is the cause of life, could not the body live on, even though respiration had ceased? Facts are against that hypothesis as well as the Bible. To believe that nugatory proposition requires too much assumption. Truth is simple, and facts are eloquent. Revelation requires no such inordinate credulity. Philosophy speaks of the phenomena and relations of real substances. It assumes nothing but presents facts from which to reason, while the theory of the soul does not, nor can it furnish us with a single fact. Could such fact be furnished, even then propriety would suggest that proof is needed to show that it is the cause of life. There is no difference in the life possessed by the different animals. Do not all animals *live*? If it is necessary for man to have a soul in order to live, is it not just as necessary for all other living things to have a soul? That man is superior to the rest of creation is true, but his superiority over the rest of the animal creation is to be found, not in the fact that he has a soul, but in the lofty position the Creator assigned him in the scale of existence. Had God *made* any other animal superior to man, surely it would have been above him, but man was made superior to the rest, and to inquire why God thus created him is to question this wisdom in the arrangement of the scale of life. From the smallest and most insignificant infusoria to intelligent man we see a gradual ascending scale, and if we suppose man to possess an immortal and invisible soul because he is the highest in the great chain of animal life, the horse would have possessed one had God finished the creation with him. In this system we have but to suppose that creation ended with the monkey, he being highest, therefore, would possess a soul. In like manner we could stop with any one as we ascend and thus furnish a soul to the highest, no matter where it ends. However significant and important the air may be as the primary cause of life, it is not the only cause. Air would be inadequate to produce life unless it could act upon or through some agent. The blood is that agent. The intimate relation in which the blood and air are placed in the lungs, afford abundant opportunity for osmotic action, and together with the wide range of affinity possessed by oxygen for the constituents of the blood demonstrates the wisdom of the assertion that man became a living soul when God "breathed into his nostrils the breath of life." The

blood possesses all elements necessary for chemical action, hence no life without blood, for "the life of all flesh is the blood thereof." Seeing that life is due to material causes, and not to an immaterial soul, we shall be prepared in our next to inquire after the soul.

A. J. EYCHANER.

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[Communicated for the Herald.]

### A Change of Heart.

How often we are told that we as a people do not believe in a change of heart, and that vital piety is not a part of our religion. Nothing can be further from the truth. We are radicals on this point, and claim that before man can be saved, he must experience three changes, each of which brings him one step nearer the final rest. The mind is by nature clouded by sin and immoral deeds, and needs the light of the Gospel to illuminate the understanding, and to turn man away from darkness to light, and from the power of Satan unto God. When this is done he has met with a moral change, which at once calls out all the resources of his being for a new and holy life. Here then we have one change.

But the affections may thus be placed upon objects of purity and love, and the feelings be wrought upon by most holy impulses, yet the law demands obedience to its requirements, and he must become a citizen by loyalty. This brings another change, which constitutes him a legal heir to the inheritance.

Paul tells us of the third and final change. "Behold I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Thus we see from this brief outline, that before a man can enter the Kingdom of God he must experience,

I. A moral change by the Gospel.

II. A legal change by becoming loyal.

III. He must have a physical change at the resurrection of the dead. We see, therefore, the injustice of saying, that we do not believe in a change of heart, when the truth is, we believe not only in the change of heart, but in a complete change of the whole man. Then he will be pure and incorruptible, and fitted for the far more and exceeding and eternal weight of glory. May we all share in that glory through Christ Jesus.

H. V. REED.

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THE English Bishop of Colombo, Ceylon, writes that Bishop Colenso's writings are being used vigorously against the religious work of the missionaries by the Buddhists there. They have printed tracts made up of Bishop Natal's objections to the Pentateuch, and use them in attack of the Bishop of Colombo. They have excited some considerable feeling of alarm among the Christian converts.

## Miscellaneous.

[Communicated for the Herald.]

### God's Original Plan Perfect and Immutable.

"Known unto God are His works from the beginning of the world." Acts xv: 18. "For thus saith the Lord that created the heavens; 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; I am the Lord, and there is none else." Isa. xlv: 18.

Let us for a few moments contemplate God's plan in the light of His acknowledged attributes. The attributes of God constitute the immutable foundation upon which His whole plan rests. It must not, for a moment, be supposed that there is any conflict between the attributes of God and His immutable plan. His plan being a revelation of the Divine mind must be in perfect accord with all the Divine attributes. This plan is the production of infinite wisdom, and being founded upon the attributes of God must be as changeless as its great author. The stupendous work of creation was not an experiment with God. It was the result of intelligent design, and was executed according to a wise plan. In every part of the visible universe are manifested wisdom, adaptation, and design. There are no accidents, or contingencies with God. God never tries experiments. With finite wisdom, it is often necessary to try experiments to demonstrate untried plans. But with infinite wisdom, no such analytical reasoning or demonstration is necessary. It always sees the best and most perfect plan. Strictly speaking, there is no *fore* or *after* knowledge with God. These terms are used to denote the relation the past and the future sustain to the present, but with God the infinitude of the past and the future are *one eternal now*.

It is not necessary that infinite wisdom should compare two plans in order to determine their relative merits. It always sees and adopts the best plan. When the wisdom of God shall have selected the best plan, His goodness would not permit Him to exchange it for a worse or more imperfect one. A better than the best He could not select, and a worse He would not. To affirm the first, is to impeach His wisdom, or to affirm the second is to impeach His goodness and immutability. He is too wise to err, too good to be disposed to err, too powerful to fail, and too immutable to change. Surely, infinite wisdom can devise a plan which shall succeed, and Almighty power can execute what unerring wisdom has devised. A plan devised by infinite wisdom, inspired by infinite goodness, executed by Almighty power, and resting upon an immutable foundation, never can fail, be changed, or superseded by another plan. Upon this immutable foundation rest the confidence, security and hope of an intelligent creation. Not only is the everlasting destiny of this planet, which hangs upon the vestibule of creation, involved in the immutability of God's plan, but all created intelligences throughout his wide

domain are looking to Him as the great source of all confidence and perfection. The slightest variation from His original plan would roll one wide wave of distrust over all His vast empire. Sooner would heaven and earth pass away, and the whole frame of the universe be dissolved, than one jot or tittle of His original plan should fail to accomplish the end for which it was projected. "He is not a man that He should lie, nor the son of man that He should repent." Hath He spoken, and will He not do it? Hath He threatened and will He not execute? In the great centre of all centres, round which revolve all the suns and systems in the Empire of God, is located, His eternal and immutable throne, whence laws emanate for the government of the whole realm of creation. His high behest is the supreme rule of loyalty and right. Before His royal mandate, the tallest Archangel in heaven, as well as the humblest Saint on earth, must bow with the same spirit of loyalty, reverence and admiration. God has erected but one status of character in heaven or on earth, among angels or men, to-wit: perfect loyalty to His government. The chief of the angelic host, who veils his face in the presence of the great I AM, cannot rise a hair's breadth above this perfect rule, and the humblest Saint on earth is required to come up to this Divine standard of character. No character can rise above this standard and yet God will accept none below it. This is the grand test in all nations and governments. No government can long survive a disregard of this exalted principle. This was the only test which was laid upon our great progenitor. All that God required of Adam, was *simple obedience*. All must admit that, had Adam proved loyal, God's original plan would have been carried out through *Him*. With these statements in regard to the attributes and government of God, I will now proceed to show that the foregoing views are amply sustained by His Word.

That God had a definite purpose, is evident from the declaration of the Prophet, that He did not create the earth in vain; therefore He must have had a definite object in the grand and glorious work of creation. And that this definite plan will be carried out, is evident from the undeniable fact that He is absolutely unchangeable. Hear the language of the great Apostle on this all-important point, upon which the whole government of God stands, or with which it must fall. He says, "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Jas. i: 17. So far from one single precedent in all the past dealings of God with angels and men, there is not the dimmest shadow that He ever has or will change; and of course there can be no substance to cast a shadow of suspicion that He ever can change. God's original plan has not varied a hair's breadth from the plan upon which it was projected when He made man. Whether carried out through Adam or Christ, there can be no variation or change, in His absolutely perfect and immutable plan. The instrumentalities, or the modes of manifesting the great principle of loyalty, may change, but the plan itself never can change unless God changes. That God

tried no experiment when He laid the foundations of earth, created man, and erected the grand standard of character which He could approve, is evident from the significant language of the Apostle James. Looking back through the long shadowy aisles of the past to the time when the first star flashed upon the brow of night, and listening to the first voice that waked the echoes of eternity past, and forward and through the far-reaching future, to the final consummation of God's great plan in the creation of earth and man, he exclaims, "known unto God are all His works from the beginning of the world"—Greek *αιωνες αιωνος*—ages. Or was it His plan that Adam should disobey? If so, why did He command Him to obey, and affix the severest of all penalties to disobedience? This would look like duplicity on the part of God. It must be conceded that if the first Adam had proved loyal, that he would have received the same reward and occupied the same position which will be occupied by the Second Adam. This is clearly evident from the following reasons:

I. The same test was laid upon both these Adams, and the same conditions required of both. God required Adam to render perfect obedience to His law. Had he obeyed, he would have received eternal life, in conjunction with an immutable title to the everlasting dominion of earth. "And God said, let us make man, after our likeness; and let them have dominion over the 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." That the dominion of the earth was suspended upon loyalty is evident from the fact that Adam's life was contingent upon obedience. Of course he could not hold dominion longer than he lived. A perfect plan would not immortalize man's nature until he had developed a character of loyalty, because such a plan would run the fearful risk of immortalizing sin and misery. Nor would a perfect plan reward a man until he had proved worthy. God's plan was first probation, and afterward rewards.

If a perfect plan did not place Adam upon trial for a better nature, and a higher position than he originally possessed, then the plan of salvation through Jesus Christ, is not perfect; for it involves these very principles, by offering glory, honor and immortality to all the obedient. One of two things is certain, either God's original plan placed man upon trial for these glorious rewards, or else it has been radically changed. And if changed, he either substituted a *better* or a *worse* plan; and if a better, then His first plan was imperfect, and if worse then He demonstrated either a want of wisdom to devise, or power to execute the best plan; either of which positions is utterly incompatible with the wisdom, goodness and power of God. To take the position that Adam was perfect in the beginning, and needed not to be changed that he might be employed as an instrumentality through whom to carry out God's original design, is to ignore any character at all as a necessary qualification, for this grand and glorious work; for Adam had no character when he came from the plastic hand of God. Character is not the result of creation, but of development. No test.

no development of character; no development of character, no rewards. The two trees represented the two great principles of obedience and disobedience. Adam's conduct would determine God's dealings with him. Had he eaten of the tree of life first, the tree of the knowledge of good and evil would have been guarded, that he might not render himself obnoxious to the penalty, and yet become the subject of the promise of everlasting life at the same time. God could not give him everlasting life and yet inflict the death penalty. Hence the pertinency of the reason why he was driven from the garden, and the tree of life guarded, lest he should eat and live forever. That Adam had not eaten of the tree of life, is evident from the use of the adverb *also*. He had just eaten of the tree of the knowledge of good and evil. "And the Lord God said, behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take *also* of the tree of life, and eat and live forever. Therefore, (for this reason) the Lord God sent him forth from the garden," etc. Gen. iii: 22, 23.

II. If Adam had eaten first of the tree of life, God would have said, "and now lest he put forth his hand, and take *also* of the tree of the knowledge of good and evil, and eat and die." *Also*, signifies additional or likewise. To prevent him from eating additional, or likewise of the tree of life, he was excluded from the garden.

III. That Adam was not dependent upon the tree of life for the perpetuity of his existence, is evident from the fact that he lived more than nine hundred years after having been cut off from that tree. Had this been the only reason for which he was denied access to the tree of life, he might have partaken of it for nine hundred years, and then have had thirty years in which to have died. He was not driven from the garden lest he should live as long as he should eat, or lest he should eat forever, and per consequence live forever; but lest he should eat *also* or *likewise* and live *forever*. To eat once would comply with the condition of eternal life, as expressed in the language of God, just as much as to eat a thousand times. To live forever is associated with eating at all, not with the continuance of eating. Eternal life would no more have been *consequent* upon eating of one of these trees, than death was the *consequence* of eating of the other. One was a reward, and the other a penalty. That the reward of immortality was associated with access to the tree of life, is evident from the relation mortal man sustains to this right or title during the times of restitution. Paradise, and access to the tree of life, were forfeited by the transgression of the first Adam, and will be restored through the obedience of the second Adam. To restore is to replace in a former position; hence, just what Adam's condition was before the fall, will man's condition be in the restitution, for one will be the perfect counterpart of the other. Hence we may reason by analogy from the original plan, to what a restitution would be, or from a restoration to what the original plan was. The following is the Revelator's description of mortal man's relation to the tree of life during the times of restitution. "blessed are they that do his commandments that they may have right



to the tree of life, and may enter in through the gates into the city." Rev. xxii: 14. According to the foregoing, man will have access to the tree of life, through obedience to the commandments of God, to eat, and evidently live forever, the same as Adam would have done had he been loyal to the law of God.

IV. Had Adam eaten of the tree of life he evidently would have been changed to immortality as Enoch and Elijah were, as the righteous living when Christ comes, and all the obedient during the future age, will be.

V. He most assuredly would not have passed that wonderful change until after having generated his last son or daughter. These would have stood or fallen each upon his own individual responsibility. In one word the same plan would have been carried out through Adam which will be carried out through Christ. The second Adam will take the place of the first. Had the first Adam proved worthy, there would have been no second Adam. The first in that case would have been the prime ruler of the world, while a sufficient number of the obedient of his posterity, would have been selected through individual faith and obedience, to have been associated with him in the administration of the government of God upon earth.

VI. It was God's plan that Adam should first be tested, and then be rewarded, the same as Christ. The *bonafide* title to the dominion of the whole earth, on condition of obedience would have embraced all nations when they had been developed, just the same as Christ's dominion will embrace the living nations. Please compare Gen. ii: 26, with Psa. viii: 5-7; Heb. ii: 7, 8. The titles and the dominion of these two Adams are identical. Christ will receive the same dominion which Adam would have received had he proved loyal.

VII. Surely no one can consistently claim that Adam's nature and position would have been perpetual, had he proved loyal. He started life without a character. He was placed upon an animal base, under the injunction to generate his offspring—a mortal man amenable to all the contingencies of mortality—liable to sin, to suffer pain, hunger, thirst, fatal accident and death. Would this have been the finale of man had he proved loyal? If so, I thank Adam for disloyalty. As the result of Adam's sin there will be millions on millions of immortal men who will have obtained the deathless nature of angels, and reign upon earth to all eternity; whereas, had not Adam sinned, not one of all his race would have ascended a hair's breadth above where he started. But with the position that the same plan, concerning man and earth would have been carried out through the first Adam, had he complied with the requisite conditions, which shall be carried out through Christ, all is plain and harmonious.

J. M. STEPHENSON.

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HANDLE rough-sided men carefully. It pays to take a little time when you are opening chestnut burs.

[Communicated for the Herald.]  
 What is Truth?—No 2.

PILATE after asking this important question went out. This has been the case with thousands, and is much in practice at the present. If Pilate had waited he would have received a correct answer. That answer is given in John xvii: 17. "Sanctify them through thy truth; thy Word is truth." The Scriptures containing the utterances of the Holy Spirit, is in a certain sense called the Word of Truth—to that Word we must appeal for testimony to confirm the arguments we shall offer in the affirmative of this question, what is the Holy Spirit?

The first mention of the Spirit in the Bible is in Gen. i: 2. "And the Spirit of God moved upon the face of the waters." Gen. vi: 3. "My Spirit shall not always strive with man." We might give passages almost without number, and yet not give the required information, or a correct answer to the question, what is the Spirit of God? It is difficult to use language or words too forcibly, and correctly impress the mind with the true Scriptural idea. Influence does not fully come up to what our minds require. The word effluence comes much nearer the point. Webster's definition is "flowing out." That which goes out or proceeds from any body. Gen. i: 2, is explained in Psa. xxxiii: 5. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

It is proper here to give the root of the word Spirit; it is wind, air, or breath. John xx: 22, is in point. "And when He had said this He breathed on them, and saith unto them, receive ye the Holy Spirit." To affirm that Jesus, the anointed, breathed upon or into the Apostles the third person of the adorable trinity, to say the least of it is rather extravagant. If this be so we have rather a large trinity, Father, Son, and Holy Ghost, and the eleven Apostles—fourteen Gods in one person. Who will believe such foolish and absurd reasoning? yet it is the result of false teaching, not to say handling the Word of God deceitfully; it is putting darkness for light, and error for truth. Gen. xli: 38. "And Pharaoh said to his servant, can we find such an one as this is, a man in whom the Spirit of God is?" Did Pharaoh understand what he was talking about, did he call things by their right name when he said the Spirit of God was in Joseph? We think he did. Was the Spirit a personality inside of Joseph? or was it that effluence flowing out from the Father, filling him with Divine wisdom and understanding, and enabling him to interpret Pharaoh's dream? thus to avert and provide against the dreadful famine that was to come upon the land of Canaan and Egypt. But for this Divine wisdom directly controlling Joseph's mind to provide in a time of plenty against the judgment which was to come upon the land, God's purposes would have been thwarted in bringing forth the promised seed. Israel, the line of progeniture, with his family, would have perished, and all would have been lost. The Spirit of God in the Patriarchs, Prophets, Christ and His holy Apostles, is the same, always true to its

purpose, never makes any mistakes. The reader is requested to read carefully Gen. xli : 1 Sam. x : 6. "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shall be turned into another man." If the Spirit of the Lord that came upon King Saul was a personal being, it must have made a physical change in his organism ; a double entity, an immortal soul inside of the King of Israel. This would tally exactly with modern theology. Let us place the fourteenth verse of the sixteenth chapter along side of this, and carry out the same principle of interpretation. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." You see at once what sad havoc it makes of God's holy Word, to adopt a false principle of interpretation, to sustain a false theory. Immortal-soulism is but the twin brother of trinitarianism, neither have any foundation in truth or the Word of God. "There is a spirit in man ; and the inspiration of the Almighty giveth them understanding." Job xxxii : 8. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii : 4. The above texts are the sayings of Elihu. He was a young man of considerable ability, had listened to the discussion between Job and his three friends, had become wonderfully warmed up, and takes Job to task rather severely at times, and if his language is correctly given, misrepresents him. This has been and is still a fault in both young and old men who aspire to notoriety, it is very dishonorable and unjustifiable, and should be condemned or discountenanced in the Church of God. Also against his three friends, was his wrath kindled, because they had no answer, and yet had condemned Job. Elihu in his able speech before Job and his three friends, utters many grandly sublime truths couched in respectful and beautiful language, touching the attributes of the Almighty, and also the nature and destiny of man. See chapter thirty-four, verse fifteen. And although His seeming severity at times, and not favorably reporting Job's language, yet God does not call him to account for intentionally doing wrong as in the case of Job's three friends. See the second chapter. Yet in all this deeply interesting discussion, and the oft-repeated reference to the Deity, and His attributes, and the spirit in man, and of God, in the two verses we have quoted, not an intimation is given of the personality of the Holy Spirit. Yet strong corroborative testimony of the affirmative, can we think honestly be drawn from the two passages given. "The Spirit of God hath made me," was this the third person in the trinity, or was it the creative energizing power or Spirit or effulgence that proceeded and comes forth from the Father? John xv : 16. I think we need not have a doubt as to the true import of the passage. "And the breath of the Almighty has given me life," agrees with Gen. ii : 7. "God breathed into his nostrils the breath of life, and man became a living soul," or a live being. Isa. ii : 2, 3, 4 ; and lxi : 1, 2, 3. These Scriptures are the utterances of the Spirit of God by the Prophet Isaiah, and relate to the endowment and qualification of the Child born and Son given—Isa. ix : 6—Jesus, God's Messiah, to fit and prepare Him for the execution of the scheme of human redemption and resti-

tution. Read carefully the above quotations, ponder well the import of the language, and the scope and extent of its meaning. You will at once see the necessity of extraordinary qualifications. These could only be imparted or endowed by a full measure of the Spirit of God. This we affirm took possession, and filled Jesus, the son of Mary, the woman's seed. What evidence have we? the very best that can be given. Luke iv: 14-22. Here the Savior quotes the language of the Prophet, but not the whole, for the reason only a part was to be fulfilled at His first advent. And as He filled out to the very letter all the predictions of the Prophets up to his death, burial, resurrection, and ascension, we accept it as proof positive that He will just as literally fill out the balance at His second coming. The argument is truthful, logical and unanswerable. He was to be endowed with the spirit of wisdom, of knowledge, of quick understanding, etc. How truthful are the sayings of the Prophet; note carefully his correct discernment of character, his ready answer on all occasions, when encountered by the Scribes and Pharisees, and the Doctors of the Law, always ready, never at a loss to meet their shrewd cunning, and always victorious. The Spirit of the Lord was to rest upon Him. Was it one of the trinity? There is not a particle of evidence to that effect, that can be gathered from the whole of these sayings of the Prophet; but the argument is clear and conclusive that this rod that should come forth out of the stem of Jesse, and the Branch that should grow out of his roots should be filled with that Spirit, or effluence, flowing out of, or proceeding from the Father. We are very forcibly impressed with the indifferent and careless manner in which men read the Scriptures, instead of searching them as for hidden treasure. We repudiate that very foolish saying, get the heart right no matter about the head. Get the head right, well-instructed in the things of the Kingdom of God, and the name of the Anointed, and the heart will be right just as natural as water will flow down stream. N. BOND.

### The Revision of the Bible.

THE work of revising the common version is being undertaken in earnest by English and Scotch "divines" in concert. The Committee of Convocation to whom the subject was referred presented the following report, which was adopted:

- I. That it is desirable that a revision of the Holy Scriptures be undertaken.
- II. That the revision be so conducted as to comprise both marginal renderings and such emendation as it may be found necessary to insert in the authorized version.
- III. That in the above resolutions we do not contemplate any new translation of the Bible, or any alteration of the language, except where, in the judgment of the most competent scholars, such change is necessary.
- IV. That in such necessary changes, the style of the language employed in the existing version be closely followed.

In accordance with this report, committees were appointed, one on the Old Testament and one on the New. To that on the Old Testament it is proposed to invite the following "scholars and divines" as conjutors:

Dr. W. L. Alexander, Prof. Chinnery, Canon Cook, Prof. A. B. Davidson, Dr. B. Davis, Prof. Fairbairn, Rev. F. Field, Dr. Gidsburg, Dr. Gotch, Archdeacon Harrison, Prof. Leathes, Prof. McGill, Canon Payne Smith, Prof. J. H. Perowne, Prof. Plumtree, Canon Pusey, Dr. Wright, (British Museum,) W. A. Wright, (Cambridge).

And the following on the New Testament :

Dr. Angus, the Archbishop of Dublin, Dr. Eadie, Rev. F. J. A. Hort, Rev. W. G. Humphry, Canon Kennedy, Archdeacon Lee, Dr. Lightfoot, Prof. Milligan, Prof. Moulton, Dr. J. H. Newman, Prof. Newth, Dr. A. Roberts, Rev. G. Vance Smith, Dr. Scott. (Balliol College), Rev. F. Scrivener, Dr. Vaughan and Canon Westcott.

Of these, several are Dissenters or of the Scotch Church; two or more are Baptists.

The following are the general principles to be followed in the revision :

I. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.

II. To limit, as far as possible, the expression of such alterations to the language of the authorized and earlier English versions.

III. Each company to go twice over the portion to be revised, once provisionally, the second time finally, and on principles of voting as hereinafter provided.

IV. That the text to be adopted be that for which the evidence is decidedly preponderating, and that when the text so adopted, differs from that from which the authorized version was made, the alteration be indicated in the margin.

V. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities.

VI. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whenever the same shall be required by one-third of those present at the meeting, such intended votes to be announced in the notice for the next meeting.

VII. To revise the headings of chapters, pages, paragraphs, Italics and punctuation.

VIII. To refer, on the part of each company, when considered desirable, to divines, scholars and literary men, whether at home or abroad, for their opinions.

## Died

April 15, 1870, in his seventy-fifth year, at Zionsville, Boone Co., Indiana, DAVID YARNER strong in the faith of the soon coming King of Israel to restore that oppressed and down-trodden people to their father land, and make an end of sin, establish everlasting righteousness on the earth, and restore it back to its Eden state.

He was one of the pioneer settlers of Indiana, also one of the first to become disgusted with the heathen dogma of natural immortality, Saints going to Heaven at death, and endless hell torment for sinners. But on the Spirit's teaching that in Christ there is life, and out of Him there is no life, no immortality : " I am the way, the truth, and the life ; no man cometh to the Father but by me ; " " I am the resurrection and the life ; he that believeth into me (at the resurrection) shall never die. " " My sheep hear my voice and follow me, and I give unto them eternal life. " " I am the bread of life, of which if a man eat he shall never die. " These, with other kindred expressions of the Spirit's teaching were his meat and his drink. But he has fallen asleep, leaving a wife and two children, and many friends to mourn his loss.

I. HORNADAY.

# SPECIMEN PAGE OF THE NEW HYMN BOOK.

AZMON. C. M.

KEY A.

1. Why roars the na - tions storm - y ire? Why chafes their tu - mult vain?  
The lords of earth in league con - spire, And kings their war - riors train.

**2** Psa. ii: 1-6. C. M.

**W**HY roars the nations' stormy ire?  
Why chafes their tumult vain?  
The lords of earth in league conspire,  
And kings their warriors train:  
Against the Lord they lift their hands;  
Against his Christ they say,  
"Come, let us break their slavish bands,  
And cast their chains away!"

2 Enthron'd above the starry sky,  
Mid many an angel host,  
God laughs to scorn the hostile cry,  
And mocks the rebel boast:  
Nor long his awful voice is still;  
It utters stern disdain;  
"Yet, firm on Zion's holy hill,  
My chosen king shall reign."

**3** Psa. ii: 7-12. C. M.

**I**SPEAK the Lord's supreme decree;  
"This day my Son art thou:  
Ask, and the heathen thine shall be,  
And earth's wide realms shall bow;  
Thine iron rod, thy righteous sway,  
Shall quell their haughty trust;  
And, like a vase of fragile clay,  
Crush all their might to dust."

2 Ye kings of earth, take counsel here;  
Ye chiefs be timely wise:  
Rejoice with trembling; serve in fear:  
Nor tempt his wrath to rise:

Do homage to the kingly Son,  
Ere yet ye sink in woe;  
Be but the wasting flame begun,  
How bless'd his peace to know!

**4** Psa. vii: 1-5. C. M.

**O**LORD my God, in thee I trust:  
From lion foes defend:  
Lest torn and trampled in the dust,  
I sink, without a friend!

2 O Lord my God, if on my hand  
The stain of guilt I hide;  
If I have rent the peaceful band,  
Nor good for ill replied;

3 Then, let my foe, in righteous strife,  
Pursue and hunt me down:  
Then, let him trample on my life,  
And lay in dust my crown.

**5** Psa. vii: 6-8. C. M.

**A**WAKE, O Lord, in wrath awake:  
The strong oppressors rave:  
Come, wielding for thy servant's sake,  
The law thy justice gave.

2 So, round thy pomp, a subject train,  
Shall nations gather nigh;  
Then, spread so far thy conqu'ring  
reign,  
And rear thy throne on high.

# THE HERALD

OF

## The Coming Kingdom.

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No. 16.

AUGUST 15, 1870.

VOL. III.

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### Editorial.

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#### “Lovest Thou Me more than these?”

THESE words form the first searching query put by Jesus to Peter, after he had denied Him. The circumstances were peculiar. Seven of the disciples were fishing on the lake Tiberias, when Jesus made Himself known unto them, by the miraculous draught of fishes. He then invites them to dine. After dinner He asks Peter this question. There is a difference of opinion as to what Jesus alluded in the words “more than these”—some thinking He meant the boats, nets, and fishing business to which Peter had returned, while others say He meant his brother disciples. The Greek pronoun *τούτων* *toutōn*, will include either or both, and probably it is not to be restricted in meaning. Peter was the first to say to his brethren, “I go a fishing,” thus resuming his old occupation, after he had been made a “fisher of men.” He seemed to have lost his confidence in the Messiah, like some others of his brethren, who said, “We trusted that it had been He which should have redeemed Israel.” He was also the first to confess his faith when Jesus asked His disciples the important question, “But whom do ye say that I am?” by answering, “thou art the Christ, the Son of the living God.” Matt. xvi. On another occasion he was foremost and vehement in His declaration of love and attachment to his Master. Said he, “though all men shall be offended because of thee, yet will I never be offended. . . . Though I should die with thee, yet will I not deny thee.” But the frailty of human nature was soon manifested by him in a triple denial of his Lord when in the hour of danger he was accused of being one of His disciples. Hence the question three times repeated—“lovest thou me?” came to him with

peculiar force and meaning. But we wish to make a practical application of the first question—"Lovest thou me more than these?" for Jesus claims the first place in our affections, and He ought to have it.

When we take a view of the brotherhood, and their varied pursuits and relationships, we are constrained to contrast the activity and zeal displayed in mere secular pursuits with the apathy manifested in the Master's service. And while we believe that it is well to follow the advice of the wise man, that "whatsoever thy hand findeth to do, do it with all thy might," in all legitimate business, there is a danger of being so much absorbed therein, that but little time or disposition is left for religious matters. A brother may be engaged from morning to night on his farm, or in the workshop, or at his place of business; and a sister at home engrossed even longer still with the cares and responsibilities of family and household duties. While we live in the present state, it is incumbent upon us to "provide things honest in the sight of all men," and to see that the necessities of our families are supplied, and this in the majority of cases occupies the principal part of a person's time. But is there not a proneness to go beyond what is merely necessary, and actually become slaves to imaginary wants? And more than this, is there not a danger of becoming so absorbed with worldly concerns and the cares of this life, that the day of the Lord may come upon us unawares? "The love of money" which Paul declares to be "the root of all evil," lies at the bottom of all this. To practice this species of covetousness, invariably lessens the Christian's love to his Lord, and His cause, and those who continue in this course will most assuredly be "seduced from the faith, and pierce themselves through with many sorrows." 1 Tim. vi: 19. If this Apostolic maxim be true, that "godliness with contentment is great gain," why not practice it? And the reason given for this, and the deduction drawn are both alike true and cogent, "For we brought nothing into the world, and it is certain we can carry nothing out. Having food and raiment let us therewith be content." "No man can serve two masters," said Jesus, "for either he will hate the one, and love the other; or else he will hold to the one and despise the other." The question then may very properly be addressed, not only to Peter, but also to every one of us—"Lovest thou me *more* than these?"

What value our Savior attaches to mere earthly possessions may be learned from His teachings and practice. He owned neither house nor land, and could truly say, "the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head." And He taught His disciples that they ought not to be anxious about the things of this life. Says he to them, "Take no thought, saying what shall we eat? or, what shall we drink? or wherewithal shall we be clothed? (For all these things do the Gentiles seek;) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you." Matt. vi: 31-33. The Kingdom and God's righteousness are to be sought after *first*, as of the highest



importance. Mere worldly wealth is of no account, and cannot be placed in competition with the "true riches." Jesus called His twelve Apostles from their secular pursuits to follow Him, and taught them to depend upon God's providence while fulfilling their mission. To the rich young man, who came to Him asking what he should do to obtain eternal life, Jesus replied, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me." Matt. xix: 16-22. This test was too much for him, for when he heard that saying, "he went away sorrowful; for he had great possessions." He loved his wealth *more* than Jesus.

Hear what the Great Teacher says about love to Himself. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me is not worthy of me." Matt. x: 37, 38. Again, "If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me." John xiv: 15, 21. We learn from this that the precepts and commands of Jesus must be observed and obeyed, in order to manifest our love to Him. The Apostles when they heard Jesus say "come," immediately left all, and followed Him, and thus proved their love. Hence, when Peter said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus answered by telling them that "at the renovation, 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 not only will the Apostles be rewarded, but He also adds, "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 an hundred fold, and shall inherit everlasting life." Matt. xix: 27-29.

But says one, we are not required now to do as the Apostles did, and as many of the primitive disciples did. These are not times of persecution, when both life and property are at stake. This is true, and therefore the Christian is far more liable to set his affections on earthly things, and thus jeopardize his eternal interests. When our faith is tried by suffering, or the removal of darling objects, we are frequently driven nearer to God, and to the exercise of more confidence in him. But let the sun of prosperity shine upon us, undimmed by any cloud of adversity, and property accumulates by adding house to house, and field to field—then the great blessings which our Heavenly Father has promised us in the future are in a measure forgotten, or little sought after. This ought not to be. Rather should we say with Agur, "Give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. xxx: 8, 9.

"*Lovest thou me?*" asks Jesus, and what response shall we give? Is He not worthy of our love? Is there any thing or person that can be placed in competition with Him, or that has a greater claim upon us? "Greater love hath no man than this, that a man lay down his life for his friends." John xv: 13. Jesus as the good Shepherd, has laid down His life for the sheep. "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." 1 John iv: 10, 19. Seeing then that we have been "bought with a price," and were redeemed with "the precious blood of Christ," we are in duty bound to render our best and most ardent love to our blessed Savior. In view of the love which He has shown towards us, we cannot but say that to us, "He is the chiefest among ten thousand, and altogether lovely;" and exclaim with the Psalmist, "Whom have I in heaven but thee? and there is none on earth that I desire besides thee."

"*Lovest thou me more than these?* These what? These things which now absorb and engross my attention—things on which I bestow so much time and labor—things which will all perish with the using. Never let it be forgotten "that whosoever will be a friend of the world is the enemy of God; and that "if any man love the world, the love of the Father is not in him." How are we to know when a man loves the world? Certainly by his devotion to its concerns and pursuits. If we see a man seeking after its honors, its wealth, its pleasures—and practising its maxims, and living in unison with its fashions and follies, we see a man of the world, whatever may be his religious professions. These things are loved more than Him who said, that He and His disciples are not of this world.

"*Lovest thou me more than these?*"—These passions, propensities, or lusts. If these are unrestrained or unsubdued we cannot give Jesus our undivided heart. The old man with his affections and lusts must be crucified or put to death. The sin that most easily besets, and the weight that hinders, in the Christian race, are to be laid aside. Like Paul, we must keep our bodies under by the practice of temperance in all things. No gormandizing or gluttony, or love of undue stimulation should for one moment be allowed, remembering that these are of the flesh, and contrary to the teachings of the Spirit. If animal propensities are indulged, they become lusts, and eat out the love of Christ. They become imperious, and demand that we should serve them; thus our first love becomes old, and our future salvation endangered. God's great favor to us in the Gospel teacheth us, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity." Titus ii: 12, 13.

"*Lovest thou me more than these?*" Are we doting on son or daughter, husband or wife, father or mother, lover or friend? Re-

member that however much these may be loved, Jesus must be loved *more* than they. He must have, as He well deserves, the first place in our affections. No one has loved us so much and so well as He—none done so much for us as He; therefore He has a better claim on our love than any one else. "The love of Christ" ought to constrain us; and nothing should be able to separate us from Him and His love. The glorified Jesus, in His epistle to the Church at Ephesus, though He commends their conduct generally, says—"Nevertheless I have somewhat against thee, because *thou hast left thy first love*. Remember therefore whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. ii: 4, 5. Let us heed the admonition.

Happy for those who can truly answer with Peter the triple inquiry—"Lovest thou me?" "Lord, thou knowest all things; thou knowest that I love thee;" or to whom Peter's language will apply—"whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." 1 Pet. i: 8, 9. B. W.

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### Wars and Rumors of Wars.

JUDGING from present appearance it seems as if all Europe would soon be ablaze by the torch of war. The contest has already begun by a declaration of war between France and Prussia. The field of strife has already been reddened by the blood of each contestant. The ambition and pride of each is unbounded. The hatred engendered during the war of 1866, has not abated. Each are sanguine of success, and each threaten to march into the capitol of the other. A force of 900,000 men is gathered to support the honor of Prussia, and another of 770,000 for the honor of France. The Emperor Napoleon and his son are at the front, stimulating the troops by their presence, and the Prussian army is honored by the presence of the Prince Royal, Frederick Charles. In fact he commanded the attacking force at the recent battle of Weissenburg, gaining, it is said, "a splendid, but bloody victory" over the French.

When we take into consideration the unceasing and immense preparations for war during the past four years, on the part of all European powers, we may safely conclude that although neutrality has been proclaimed on the part of those not already at war, yet this neutrality cannot long be maintained. Certain contingencies, have already been named by England and other powers that will compel them to take up arms. That these contingencies will arise is almost certain. The war spirit in England and other countries is rampant. It really seems as if a mighty struggle was at hand, and a war that will result in important changes, politically speaking. Let us watch, carefully,

brethren, and keep our lamps trimmed ready for immediate departure when we hear the cry, "Behold the bridegroom cometh! Go ye out to meet Him."

LATER.—Since writing the foregoing we have received news of another victory on the part of the Prussians, in which the French were driven back to the interior of France, followed closely by the enemy. Some 8,000 prisoners were captured besides a number of guns, etc. Paris is declared to be in a state of siege, and the Prussians are quite jubilant over their victory. Stirring times are at hand, brethren. Let us watch. T. W.

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### A Few Words about Kansas.

BROTHER Foore, who has just removed from Miami Co., Indiana, has found a home in Neosho Co., Kansas, and wishes us to say to the readers of the HERALD, that good land, of two or three different grades, and from eighteen inches to six feet deep, can be bought at from three to eight dollars per acre. Good water can be obtained by digging from fifteen to twenty feet deep. The land is rolling, and about equally divided between upland and valley, with rock enough for all building purposes. The place he believes to be healthy—no hot sultry days or nights, as in most of the Northern States, but a person can sleep at night very comfortably under a blanket.

Brother Foore also wishes to say that he is already out publishing the Good News, and on the second Sunday in July was at a place three miles Southwest of Erie, and three miles west of the Indian Osage Station. He also wishes the HERALD sent on without delay to his new home, and says: "I would rather live on two meals a day than to do without the paper. Brethren, think on these things; wake up, and send in your subscription money." We admire our brother's zeal, and purposed self-denial, rather than be deprived of the HERALD, and assure him and others, that nothing would be lost, at least on the score of health, by adopting the *two* meal system. The Editors can speak from experience, as they have practiced it for a number of years, and feel all the better for it. B. W.

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### Christless-delphiens.

THIS is a name that some of our correspondents have chosen in order to designate the class known as Christadelphians. These same correspondents find fault with this body, declaring that there is a lack of Christian charity among them. Would it not be well, before complaining of the mote in our brother's eye, to extract the beam from our own eye. Where do we get our authority or example for calling nick-names? T. W.

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 The Chicago Conference.
 

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WE hope our brethren will not fail to read the notice on the cover of the HERALD for the forthcoming Conference at Chicago. We expect a large gathering. Such an opportunity is rarely presented of forming the acquaintance of a large number of brethren, many of whom are already familiar to us through their writings. Let every needed sacrifice be made in order to be present. T. W.

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 Words for the Household of Faith.
 

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[Communicated for the Herald.]

 First Day Ordinances.
 

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“Not forsaking the assembling of ourselves together, as is the custom with some; but exhorting to it, and so much the more as you see the day drawing near.” (Diaglott.) Heb. x: 25.

I WISH to make a few remarks upon the above, hoping it might be of some benefit, to a few at least. A query arises in my mind, why this injunction should have been laid upon ancient Christians, if there had not been some time *specified* for them to meet. And another saying of the same Apostle, to-wit: the Apostle Paul, to his brethren at Rome, is highly deserving of our candid consideration. It reads as follows: “I entreat you, therefore, brethren, by the tender compassion of God, to present your bodies ‘a living sacrifice, holy, well-pleasing to God—your rational, religious service.” (Diaglott.) Rom. xii: 1. Another query naturally arises in my mind, viz: when, and where, and in what manner, and to whom, are Christians entreated to present their bodies as well-pleasing sacrifices.

We will first consider the language of Paul in Heb. x: 25. “Not forsaking the assembling of ourselves together as is a custom with some.” The language states that it was a custom, a religious institution; established without a doubt by Paul himself. A man cannot forsake his wife unless he first has been united to one, in the bond of holy wedlock. A man cannot forsake the assembly of the Saints without first being united to, and in the habit of assembling together with them. Now the question arises, upon what day were they to assemble? We read, that “*upon the first day of the week, WHEN the disciples came together to break bread.*” Acts xx: 7. The reader will please observe, that the language above quoted, does not read “upon the first day of the week the disciples came together to break bread, Paul preached to them, ready to depart,” etc., for that would imply that the disciples simply came together to break bread upon that particular day that Paul preached to them, ready to depart. But instead of this, it reads thus: “upon the first day of the week, *when* the disciples came together to break bread.” Now we will illustrate. The Englishman asks the American, upon what day of the year do

your people come together to celebrate the declaration of American independence? You answer upon the fourth day of July. Then it would read thus: upon the fourth day of July, when the American people came together to celebrate the day of the declaration of American independence, some one delivered to them an oration, ready to depart. Now if the fourth day of July is set apart by an ordinance of the government as the day *when* the American people shall assemble to celebrate, I ask, will any other day in the year do instead? We answer, no. And would not the observance of the fifth, or the sixth, or the seventh, or any other day of the month, be a mockery, and a downright perversion of the ordinance? We say, yes. And again, "If the American people should celebrate every other fourth day of July, would they be living up to the ordinance?" We say, no. And when it comes to pass, that the fourth day of July goes by without the people observing it, will we not have good reason to say that patriotism in America is far below zero? Would not all nations have good reason to say, America has ceased to reverence her own institutions, that her forefathers so much prized? The people in America would blush for shame, if they should become so negligent, so lukewarm, and indifferent, as to let the fourth of July pass without assembling themselves together to celebrate the day when the grandest and noblest human declaration was made.

Now upon the first day of the week very early in the morning, they (the two Marys, and others with them,) come to the sepulchre, bringing the spices which they had prepared, and they found the stone rolled away from the sepulchre, and they entered in, and found not the body of the Lord Jesus, and the men that stood by them, in shining garments, said, why seek ye the living among the dead? "He is not here, He is risen." Luke xxiv. It was upon the first day of the week that life and immortality was brought to light. It was upon the first day of the week that Jesus Christ was declared to be the Son of God with power, by a resurrection from the dead. It was upon the first day of the week, when God's almighty power was made manifest, in the visible appearance of His celestial messengers, who broke the Roman seal, fearless of Cesar's decree, rolled away the stone from the mouth of the sepulchre, and sat upon it. The Roman soldiers fell to the earth as dead men, none were left to stand before God's messengers, whose garments were white as the light, but the two weeping Marys, who stood trembling with fear and amazement at the things that were transpiring before them. But said the shining ones, "fear not, we know that you seek Jesus, who was crucified. He has risen, go tell His disciples, that He goeth before them to Galilee." And Paul makes this plain and positive declaration—"And if Christ be not raised, your faith is vain, you are yet in your sins." If that which is said to have transpired very early in the morning, upon the first day of the week, is not so, then the Saints' faith is good for nothing! and no sins have ever been pardoned since the Savior died upon the cross. And this is not all. Then they also which are fallen asleep in Christ

are perished, all is lost, all will sleep an eternal sleep. Upon that one event hangs our eternal all. Is it not a day worth celebrating? Can the Saints forget the day? Can the Saints forsake the assembling of themselves together upon that day, to worship the King, the Lord of Hosts? Yes, they can, and they do! But how dwelleth the love of God in them? Shall we let the love and zeal of American patriotism, put to shame the love and zeal of the Saints? See the thousands and tens of thousands of dollars expended annually, in the celebration of that great event. We are few, I admit, and are of the poor of this world, but are we making the same sacrifice, according to our means, that they are making? Are we laying by in store, through the week, as the Lord has blessed and prospered us, as a freewill offering unto the Lord, to sustain the preaching of the Word, both written and oral, to do good to all men, and especially to the Household of Faith. "Let us fear lest a promise being left us of entering into His rest, any of us should seem to come short of it."

L. H. CHASE.

[SELECTED.]

### Stewardship.

"Of thine own have we given thee." 1 Chron. xxix: 14.

"The silver is mine, and the gold is mine, saith the Lord of Hosts." Hag. ii: 8.

"Give an account of thy stewardship." Luke xvi: 2.

"It is required in stewards that a man be found faithful." 1 Cor. iv: 2.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Pet. iv: 10.

THESE Scriptures need no commentary. Where all is plain, interpretation is impertinence. But a word or two on stewardship may be of service. The Lord, to whom we must give account, is coming; *that* is the grand central doctrine of this magazine, around which all its other doctrines revolve as planets around the sun, and it is a special honor as well as a sacred privilege to dedicate to His service some of the gold and silver with which He has entrusted us, for the purpose of piercing the thick darkness of the world with the light of His blessed truth, that when He comes, we may be able to render such an account of our stewardship as will draw from His lips the commendation, "Well done, good and faithful servant."

What the actual result of any Christian gift may be in relation to the object the giver seeks to promote, we cannot know, nor is it necessary, for results are not the rule of duty in the service of God. Consecration, willingness, gratitude, the heart, *these* are the things He asks: leave the *results* with Him. We really doubt whether posthumous gifts to the service of Jesus can come under the head of stewardship at all. Bishop Sherlock uttered a wise thing when he said, "Testamentary charities are no better than dead sacrifices." A man who realizes the responsibilities of his stewardship will be his own

executor. The cause you wish to help by "will," derives no present benefit from your purpose, and to give your money to the service of God when you can no longer use it yourself, is to say the least of it, an act of homage with a shadow on it.

The case, however, is entirely altered if there has been benevolence according to ability, during life, and if at death a legacy is left to aid works of charity in which the testator can no longer take a personal interest. It is when men give little or nothing, during life, to uphold the cause of truth in an error-smitten world, and attempt to atone for their neglect by testamentary bequests that severe criticism fairly comes in. When a man holds all from God until his fingers, rigid in death, can hold no longer, he fails miserably in the duties, and tastes none of the pleasures of stewardship, whilst the money he leaves can in no sense of the word, be termed a sacrifice. However large the sum, or however noble the object to which it is bequeathed, he has given nothing to the Lord. Duty deferred is duty neglected, and he is an unprofitable servant who neglects God during life, although he leave Him many thousands in his will.

It is the cheerful giver that the Lord loves; it is the living sacrifice that is pleasing to Him; and surely a moment's reflection is all that is needed to show the beauty and propriety of the fact. He who gave heart and hand for us—His heart to be broken, and His hand to be pierced, as a part of the great mystery of redemption—asks willing hands and loving hearts for His service. It is but a small return that any of us can make for the great love wherewith He loved us, but oh, let it be made cheerfully, gratefully, and in full view of infinite obligations, not grudgingly or of necessity, for that robs service of its charm and stewardship of its privilege. Whatever we do by speech, or pen, or purse, let us do it "heartily as to the Lord," and when the blessed hope of His return shall be realized as a glorious fact, we shall feel that the deepest consecration of our lives was but feeble and faint compared with *His* wonderful worth.—*Rainbow.*

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[Communicated for the Herald.]

#### The Gospel in Kansas.

DEAR BROTHER WILSON: I have just returned from holding meetings in the neighborhood of Brother Gowers, and on Little Sugar Creek, and had the privilege of immersing six intelligent believers in the Gospel preached to Abraham and the Kingdom of God, and with the Apostle they can say, "if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

I would say for the encouragement of the brethren, that the truth makes some progress, and good honest earnest souls are stirring to be ready to enter the blessed Kingdom, through the straight gate and the narrow way.



Brother Gower after preaching for years, and baptizing hundreds, has fully embraced the One Faith, and has been baptized in it. And Brother Montgomery, (the Col. Montgomery of Kansas fame, but now as peaceable as a lamb,) is proclaiming the coming glorious reign of David's Son, and the promised inheritance of the Saints, on a redeemed earth, and has obeyed, and so has Brother Dingus, another faithful proclaimer of the Word put on Christ in baptism, and there is no family discord in this good work, for their intelligent wives have all been obedient to the Word, and rejoice in the truth.

When the blessed Lord comes to earth again, to gather His jewels, I think He will find a few faithful ones in Kansas to welcome His return. The deep mutterings of the great war-storm thrills us, but it is with the blessed thrilling hope that the great Prince of Peace will come soon to end all strife.

We love our beautiful homes, but then we love the radiant glories of the Kingdom vastly more. This stricken earth has charms and beauties, but we do not mean to idolize them, nor tie them like a millstone about our necks with cords of unbelief, to carry us down to perdition, for the Apostle well says, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." When the adversary presented the temptation—the snare of the Kingdoms of the world and their glory—how simple and powerful the Savior's answer, "it is written, thou shalt worship the Lord thy God, and Him only shalt thou serve."

Yours in Hope,

LEWIS HICKLIN.

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[Communicated for the Herald.]  
About the Child's Paper.

I READ the conclusion of the brethren, on the failure of getting up a Child's Paper with great disappointment. I have fondly hoped, since its first undertaking, that we should all, who believe in the coming Kingdom, be able to give to our children, and our neighbors also, a Child's Paper which we felt our Editor was capable of issuing, and that they could read without fearing they were imbibing wrong teaching. As it now is, the churches are very particular to throw many child's papers in their way, which they eagerly grasp, and believe.

Sisters! are we not strong enough in numbers, and cannot we lay by a dollar, that might be spared from our child's wardrobe, spent in order to make it just so fashionable, and thereby accomplish this great end? Shall we not receive more joy, when the Master whom we soon expect shall come, and smile an approval on this accomplishment, (and I believe He will,) than to see our children gaily and fashionably attired now, or cannot we make a sacrifice in some other way and get

the Child's Paper? I would say what I say meekly and humbly, *but I do feel, and it is strongly impressed on my mind*, that there is *not activity enough among the brethren as a general thing*. I do not mean all, for I do believe some do their utmost, with their purse and power, for the Master's cause, while others who profess to be workers, may yet find out they have been only drones in His service. O dear brethren and sisters, shall we profess, and not possess this great love wherewith Christ loved us? May the Lord forbid, and awake us all from our slumbers, and to a sense that we may all do a little, and the result would be surprising.

I believe before many weeks we might see a Child's Paper issuing from Chicago, and as Brother Wilson stands at the helm, none need fear but it would be carried safely through.

Yours in Hope,

MARY A. CAMPBELL.

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[Communicated for the Herald.]

### A Word of Encouragement and Advice.

BROTHER WILSON: Through the mercy of God, I am so far recovered from sickness as to be able to walk out alone. How long I may be permitted to do so, I cannot tell. Perhaps not very long. Therefore, I would like to say to the brethren that read the HERALD, that I am still laboring to overcome the world, and to put on the white robe of character. Yes, it is the overcomer that has the promise of everlasting life in the Kingdom of God. We have to add to our "faith fortitude, patience, piety, brotherly kindness, and love." If these things be in us, they will not permit us to be inactive, nor unfruitful in the knowledge of our Lord Jesus Christ. And if we do these things, we shall never fall. But we shall have an entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.

I see the HERALD is not patronized by the brethren as it should be. Some of you take three or four political papers, and neglect the HERALD altogether. And others will take one volume of the HERALD and two or three other papers. And others will say, if I was to take it, I have not time to read it. Brethren, as you have enlisted for the war you have let go one of the best weapons, and I fear you will be taken prisoners. Do not let covetousness cheat you out of the Kingdom. Deny yourselves of superfluous food and raiment, and you can place the HERALD upon a permanent basis. Will you do it? I have been a paying subscriber for ten years.

JONAH PEIRCE.

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A LITTLE girl five years of age, on being asked what is faith, artlessly replied: "It is doing just what God wants us to do, and ask no questions about it." This covers the whole field; perfect trust, combined with implicit obedience.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Philosophy and Revelation of Man.

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#### THE SOUL.

THE history of man's belief in the soul as a separate entity forms an interesting paragraph in this chapter, but space will not allow. Ages have swept by on the fleet wings of time since the ingenious brain of man turned his thoughts to a bright hereafter. Philosophizing upon his death, with no idea of a resurrection, he came to the conclusion that death put an end to his existence, so far as his body is concerned. Desiring to live in the future, it was easy to affirm the existence of an inner man, whose nature is such as to meet the desired end. The splendid light of the resurrection was not seen by the heathen philosophers, hence it did not dispel the dreary thoughts that lingered around the mysteries of the tomb. An impenetrable veil hung over the future. Earth's millions groped in darkness without a ray of hope, until life and immortality were brought to light by the Gospel. The Bible came, and its open pages dispelled the darkness by the mild radiance of its golden light. Men began to think, and to-day the theory of the inherent immortality of man, and the existence of that separate entity, the soul, are seriously questioned.

#### HAS MAN A SOUL?

We mean such a soul as we are said to possess? One that can think and know, will and desire, and that will live on, and on, and forever? A soul that is uncompounded and immaterial! that cannot be seen, heard, felt, or in any way be tested by any of the physical senses? The time was once, when asking such questions as these was considered blasphemy, and to question what the popes and ministers affirmed was excommunication and eternal damnation!! But the clouds of ignorance are rolling away, and we thank God that the time has come when men and women may think for themselves; when credulity is supplanted by reason, and faith in matters of religion regulated by the Bible. Will the reader follow us while we reason from a few plain propositions affecting this theory. Has the soul been seen? No, for it is said to be invisible. It cannot be seen, touched, measured, or weighed. The five senses fail to give any knowledge of the existence of this imaginary entity. Whence then comes a knowledge of its existence, if there be any such knowledge? If we can gain no knowledge of the soul by the senses, we shall be justified in denying the existence of such a thing, for there is no knowledge or thought that passes through the brain of man, that is not received, occasioned, or suggested by the physical senses. This statement may seem strange when contrasted with early training, but try it. Whence came my knowledge

of day's bright luminary, and night's silvery goddess, but by seeing and feeling? Whence my knowledge of sound and speech but by hearing? Whence the sensation of fragrance and flavor, but by the organs of smell and taste? It is true there are certain classes of knowledge which require more than mere cognizance by sense, and which come through judgment and induction; but in every case such knowledge is merely the conclusion, the data of which is furnished by the senses. The knowledge of *time* and *space*, for example, are not the result of direct perception by the senses, yet without the senses no such knowledge would exist. Knowledge of time is a deduction from the perception of the succession of events. The same is true of space. By the relative position of objects, space is inferred. Without real objects we could not infer distance, or relative position, in fact would have no perception, and as there can be perception only through the senses, it follows that knowledge is dependent upon them. The greater part of human knowledge, it may be, is but inference, and yet the whole is dependent upon the senses. We speak of a soul in man. By which of the senses are we warranted to affirm its existence? Where shall we go for evidence, if it is not to be found through the senses? If man has such a soul, it is either in the body or out of it. If out of the body it is no part of the man, for that cannot be a part of any substance which is outside and separate from it. If it is in the body it is bounded by the surface of the body, because that which is contained must be smaller than the vessel containing it. Then if in the body it must have length, breadth, and thickness. So then we may say if it has any existence at all that it has that property of matter known as extension. Now either souls are of the same size, or of different sizes, and it is no more than reasonable to affirm that men of different proportions have souls differing in size. If they are not of different sizes then they are all of the same size. The soul of a Commodore Nutt is just as large as the soul of a Samson. How large is it? We are after the soul, dear reader, and shall find it, if it is in the body. It is either as large as the body or not, or larger. Each one of these three positions will lead the believer of the soul theory into inextricable difficulties. If it is larger than the body it cannot get into the body, and upon this supposition it is no use talking of a soul in man. If it is as large as the body it must permeate every part of it, then how can it get out of the body at death? Does it ooze out through the pores? If so, then it is disorganized in coming out, and as disorganization is fatal to life, it must be dead before it gets out of the body! What then becomes of the theory of its immortality? In case it is smaller than the body, it must have its location in some particular part of it. But what part of the body is its location? The human body has been the subject of dissection and chemical analysis, yet the most scrutinizing searches of the world's best anatomists and chemists, have failed to detect any trace of the existence of this imaginary thing. How the idea of its existence ever entered the brain of man, is to me unaccountable, unless it originated in the dark ages, amid the half civilized Greeks and Romans.

This soul is either *something* or *nothing*. Something and nothing are opposite in meaning. If the soul is something it has location, for the simple reason that something must be somewhere; and if somewhere, it is limited; if limited, it has length, breadth, and thickness, for we cannot conceive of anything without giving it location and form. Everything that is material has form, and is something. If that which is material is something, that which is immaterial is nothing. Material bodies are something, and have a real existence, immaterial bodies are nothing, and have no existence.

Reader, we have come out just where we anticipated, but where is the soul? If we claim it to be immaterial, it is but saying in other words that it has no existence. Some tell us that,

THE SOUL IS A PART OF GOD.

The term part necessarily implies division. To say that the soul is a *part* of God is but to say that God can be divided. If the whole of anything is equal to all its parts and souls are part of God, then God must be the sum of all the souls in the universe. Should any of these souls be lost in hell then a part of God would be lost!! Again, if the soul is a part of God, and the soul sins, then a part of God sins! But all sin must be punished. If the soul, being a part of God, sins, then that part of Him must be punished. The theory that makes the soul a part of God is inconsistent in itself, and besides blasphemous, because

1. It divides God into parts, which is impossible.
2. It makes God the author of sin, for all admit that it is the soul that sins.
3. It torments or punishes a part of God, for the soul is punished.

If the soul is a part of God why should He punish a part of Himself? As rational beings what would we think of a man who would punish himself for something he himself had done? Friends, the God of the Bible is more consistent than this. It is said that man has a soul, and the beast has none. But we find no such distinction in either nature or revelation. The beasts move, man moves. The beasts think, man thinks. If beasts can move and think without the aid of the soul, cannot man? Why make this distinction in favor of man. In Bible phraseology no such distinction is recognized. In composition they are the same, "yea they have all one breath"—all are of dust, and when they die they return to dust. The difference between man and beast is not that they possess different natures—the same quality merely exists in different degree. They are intelligent, man is intelligent, the difference between him and them is in the amount of intelligence possessed by each.

A. J. EYCHNER.

**THERE** is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night when you rest, and in the morning when you rise, and through the day when about your daily business.

## Miscellaneous.

[Communicated for the Herald.]

### God's Original Plan Perfect and Immutable.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. Who is the figure of Him that was to come." Rom. v: 14.

"And so it is written the first man Adam was made a living soul, the last Adam was made a quickening Spirit." 1 Cor. xv: 45.

The Greek word *ὁμοιοματι homoiomati*, rendered "figure" in the King's version, signifies likeness or similitude. The Diaglott translates it *similitude*. The Syriac version and Campbell render it *type*. The endearing relation of husband and wife are used by the Apostle as a similitude of the relation of Christ and His Church. Between the two there is the most striking analogy. Between type and antitype there is always the most striking points of analogy. So between the two Adams. The second was the exact counterpart of the first. They were both mortal men upon probation for immortality, glory, honor, and the everlasting dominion of earth. Was the first man of earth? So was the second. The word Adam signifies this. If one was placed upon trial for a higher position, so was the other. If one forfeited the high position of being the head of the Church and Kingdom of God, so would the other, if he had proved disloyal. It was not God's plan that one body, either ecclesiastical or political should have two heads. If the first Adam had proved loyal to his Father's law there would have been no second Adam. The same plan, in all its parts and details, would have been carried out through Adam, which will be through Christ. The least change in the smallest minutia or detail of a plan demonstrates that it is not absolutely perfect, just as much as the change of the whole plan. At this point I may be confronted with the objection that a change of the instrumentality through whom the plan was to be carried out, or a change of the base of operation, would demonstrate imperfection in the original design, just as much as a change in the plan itself. This is true. If the foregoing premise is true, the conclusion must be admitted. But I deny in the most emphatic manner, the premise. The first Adam was not a part of the original plan, nor a chosen instrumentality through whom to carry it out. Had he been he could not have been set aside and the second Adam selected without proving the imperfection of the design. God gave Adam the privilege of developing a character by which he would have constituted him a part of his plan, and employed him as an instrumentality in carrying it out. It was no part of God's purpose or plan to employ an untried and undeveloped instrumentality. He only proposed to give Adam a fair chance, and if he should prove worthy to ally him with His perfect plan. Adam's first act, involving character, was that of disloyalty. God could not employ such an in-

strumentality without sacrificing the rectitude of His character, compromising His government, and granting an indulgence to rebellion in His Empire.

Having utterly failed to comply with the requisite conditions of becoming a part of God's plan, or an instrumentality to execute it, he could be set aside, and the second Adam be given the same chance which had been given to the first, without violating or proving the imperfection of the original design. This was done; and had He proved disloyal it would have been as fatal to Him personally as to His great progenitor, but would not in any way have frustrated the original design. He would have been set aside, as the first Adam had been, and a third Adam given the same privilege which had been given to the former two; and so on, until one had been developed, who through the obedience to law himself should be qualified to administer law to others; and who having developed a perfect character would be a perfect example for all who afterward should live godly. God's perfect plan is suspended upon character, and not upon the mere personality of either of these Adams, or any other man; apart from character God had no more respect for one of these Adams than the other. In regard to their origin and nature both were the sons of God in the same sense. We may trace the lineage of Christ back in one unbroken chain to Adam, who was the Son of God. Every link in the long chain which unites these Adams to God, is purely human, not part human and part Divine. They sustained the same relation to God's undeveloped plan. God's plan was first the human as the first step, afterwards the Divine as the climax. The first temporal, the second eternal. The first flesh and blood, or mortal, the second spiritual or immortal. But this transition never *has* or *will* be made by any, either angels or men, except the good, the virtuous, and the loyal. As shown in a former article, God never had or will have but one status of character, viz: perfect loyalty; and all who come up to this standard, will be approved, and receive the everlasting fruition of all the glorious promises of the Gospel. God is no respecter of persons. He requires all to come up to the same standard of character. He required no more of the two Adams than He requires of all other men. He only proposed to develop a model man, who should be a perfect example for all others. Hence no pardon was offered in case of transgression. He must render perfect obedience or die without mercy. A pardoned sinner would not be a perfect example for others to follow; hence the propriety of having one sinless man through whom to demonstrate the feasibility, and justice of God's perfect rule of right. Having direct reference to this principle, Paul declares that we are saved by the life of Christ. Rom. v: 10. But had He committed only one sin, we might present a perfect duplicate of the model, and yet remain under the penalty of that one offence. But having rendered perfect obedience to all His Father's commandments, He is a perfect example whom no man can follow without being saved. It was only necessary to develop one such

perfect model, that all others, by following that one example, may be saved. With one perfect model, repentance and pardon may be extended to all others. Hence affixed to God's just and holy law is a statute of mercy for all men except Adam and Christ. Had Adam proved loyal, the same plan, after having developed one perfect head, would have extended clemency to all his posterity. We must reason from the same immutable plan in regard to God's dealings with both these Adams. We behold carried out through Christ, the same plan, with reference to the whole race of man, which would have been carried out through Adam, had he proved equally worthy. There is no avoiding this conclusion. And if there is nothing beyond a mere restitution, then there is no hope for a single son or daughter of Adam; for redemption will leave all just where Adam started, viz: mortal men and women, upon probation for eternal life and amenable to capital law. But, that Adam was placed upon trial to test his worthiness to occupy higher position, possess a better nature in conjunction with glory, honor and immortality, is clearly evident from the fact that such is the relation that the second Adam sustains to the same plan.

I will now proceed to prove that the Father required of Christ precisely the same conditions He required of Adam; and that the same glorious rewards were held out to induce Him to maintain inviolable His integrity to His Father's law. And not only so, but that the same conditions are required of all who shall inherit the promises. Hear the testimony of the faithful witness, in reference to the only reason also, why the Father preferred Him to the first Adam. He says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in His love." John xv: 10.

I. According to this testimony God did not approve of Christ because He was His Son, or because He had more respect for His person than any other man, but because He had the best character. Had the first Adam developed just as worthy a character as did the second Adam, the Father would have loved him just as well.

II. The Father did not approve Christ until He had demonstrated His loyalty by overt obedience. It was not until He came up out of the water in obedience to the first righteous test the Father had laid upon Him, that, in an audible voice He proclaimed Him His Son in whom He was well pleased. The love of approval rests upon none but the loyal. Had Adam proved loyal, this kind of love would have rested upon him. It will rest upon and abide with all loyal men, whither living or dead, when Christ comes.

III. God did not love His Son because He had decreed His triumph over every obstacle, nor because His plan would have failed had He not triumphed thus gloriously, but because He was worthy, the only evidence of which was perfect loyalty to His law. If the Father had given Christ a better chance than He did Adam, then it was no fault of one that he failed, nor merit of the other that He succeeded.



IV. Christ's will was free from any restraint, or influence, except that of proffered rewards. In this respect there was no difference between the two Adams. Each acted upon his own individual responsibility; and each stood or fell according to his own choice. That Christ was not a disinterested actor in the tragic scenes through which He passed—that He did not suffer exclusively as a martyr for the good of others; but that He was thrillingly interested in the emoluments of honor offered Him on conditions of fidelity, is evident from the language of Paul, that “for the joy that was set before Him, He endured the cross, despising the shame, and is sat down at the right hand of the throne of God.” Heb. xii: 2. Like Moses He “chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, because he had respect unto the recompense of reward.” Heb. xi: 25, 26.

V. Through obedience to the requirements of God, Christ became a life-giving Spirit, and thus He was the beginning of the new creation, and the Father of an everlasting race of immortal Spirits. Had the first Adam proved worthy he would have been the head of both the old and the new creations.

VI. Both these Adams were made with natures a little lower than angels. Psa. viii: 4; Heb ii: 7, 8. Christ through obedience, was elevated to the deathless nature of angels, just as Adam would have been had he proved loyal. But as the penalty of sin he shared the doom of apostate angels.

In my next I will show that Christ will receive the same position upon this planet, as the ruler of the earth, that Adam would have received had he sworn allegiance to His Father's throne.

J. M. STEPHENSON.

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[SELECTED.]

Job xix: 26.

PROF. STOWE objects to the translation of Job xix: 25, 26, in the common version, and offers the following:

The original translation corresponds with that of the Vulgate and Luther:

*Vulgate.*—I know that my Redeemer liveth, and at the last day I shall arise from the earth; again shall I be clothed with my skin, and in my flesh shall I see God. Him I myself shall see, and my eyes will behold, and not another.

*Luther.*—But I know that my Redeemer liveth, and He will hereafter awaken me out of the earth, and again shall I be covered with my skin, and in my flesh shall I see God. Him shall I see for myself, and my eyes shall behold him, and not another.

I do not here discuss the correctness of any of these translations, but will just now merely express the opinion that both Luther and the “Vulgate” are substantially in accordance with the original Hebrew.

### The Cost of Church Worship.

THE "Banner of Light," has the following on the cost of modern Church worship:

The Pacific "Churchman" having made the admission to the secular press of San Francisco that it costs from fifteen to eighteen thousand dollars annually to run a "first class" church on that coast, the "Daily Alta Californian" is provoked to the utterance of some of those obvious reflections from which its ecclesiastical contemporary abstained. While admitting the figures as stated to be true, the "Alta" goes on to observe that "this is not the entire expense, for the church edifice and lot has been paid for, costing all the way from \$50,000 to \$150,000. No account is taken in the estimate of the 'Churchman' of this large sum of money. It will no doubt strike the reader strangely, when he learns that it requires so much money to keep up a church, especially in these hard times. But after all, the trouble appears not to be, how to dispose of the money, but how to get along with so small a sum, for really we are assured strict economy is practiced. It costs, in the first place, for a clergyman, say six thousand dollars; then music amounting to four thousand dollars more. Here is ten thousand dollars gone on two items. There are then taxes, gas bills, repairs, sexton, warming, cleansing, etc., to be paid for. There is one thing about these church bills to be considered; the money is distributed at home, all is paid away amongst our own citizens. The clergymen, as a rule, are not perhaps paid more than they deserve, and so we may say of all *employees*. It is the aggregate expense which frightens the people. What we desire to say, however, is, that some of the seats in these costly churches should be so arranged that persons of ordinary means may have accommodations. A portion of the slips should be made free to those who cannot pay such extraordinary prices." The old story over again. It is cost—cost, show—show, vanity—vanity, that is rapidly eliminating everything like vital religion from the body of the churches. They will soon be lifeless. Nothing comes in to inspire them with new life, representing heaven and humanity in conjunction, but Spiritualism.

Spiritualism is no remedy for the errors of Church. It is too intimately connected with the fundamental doctrines of the sectarian world to be a panacea for its disease. We are of opinion that the errors of popular religionists has given rise to Spiritualism. The only remedy we know of is to return to "first principles," and the primitive order of the Church. This can be found in the New Testament.

THE radical fault of our nature, be it remembered, is self-will, and we little suspect how largely self-will and self-pleasing may be at the bottom of plans and pursuits which still have God's glory and the furtherance of His service for their professed end.

[Communicated for the Herald.]

## The Living Way.

THE living way is the sublime truth of the New Covenant. There have been many ways of approaching God, but none can compare with the living way.

The tree of life was once the mediator between God and man, but the flaming sword guarded its sacredness after man was tainted with sin. Then came the sacrificial system with the first-fruits of the field and of the flock. Man became a priest to offer up sacrifices for his own sins, and to implore mercy from an offended Father.

The altar of stone in the days of Jacob was the house of God, and the gate of heaven. The tabernacle in the wilderness was the temple of worship during the pilgrimage of Israel, and was succeeded by the Holy House at Jerusalem, where the Shekinah blazed—an emblem of the mercy and love of God. But the temple is no more, the altar is in ruins, and the hosts of Israel are scattered from their fatherland, and God no longer makes known His law through the temples made with hands. Neither at Jerusalem, nor on the mountains of Samaria, does the Infinite show forth His power. The ancient ceremonies have ceased to be offered while the temple is in ruins. The Sabbaths, new moons, and solemn feasts of Israel, are buried in the ruins of their nation. But there is an altar whereof they have no right to eat who serve the tabernacle. God has a temple yet on earth where offerings are made, and at whose threshold the pure in heart meet for worship. Christ is the way, the truth, and the life, and is an High Priest over the House of God, whose house are we, if we hold fast the profession of our faith without wavering.

The living way was consecrated by the blood of Christ, and we have boldness to enter within, and find the bread of life. If we wander from the Christian pathway, we hear the voice crying unto us, "this is the way, walk ye in it." At times the way seems long and dreary, and our bleeding feet indicate its sorrows, but beyond we behold the portals of peace and the eternal city, we take new courage and press on to victory.

Who would not endure the conflict for the crown? The path of the just is a shining light, which shineth more and more unto the perfect day. May the day soon dawn where the shadows of night shall never be known, and may we be in the way of life forever.

H. V. REED.

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HARD as it is to understand the difficult parts of the Bible, it is a great deal harder to practise the simple parts.

WE often omit the good we might do in consequence of thinking about that which it is not in our power to do.

[SELECTED.]

### Prophecy Fulfilled in the Destruction of the Papyrus.

"The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more." Isa. xix: 7.

NEVER had prophecy greater circumstances of improbability to overcome, and never was prediction more completely fulfilled. The indispensable papyrus in the time of Isaiah flourished through the whole of the Thebaid, the Heptanomis, and Delta, as the three divisions of ancient Egypt were named. Of its utility no European reader can form an adequate idea. Stringent laws were established for its protection and cultivation, and, from its first appearance to maturity, the papyrus was considered to be under the especial care of local deities. It was planted, tended, and cut, with an almost religious ceremonial. Adaptable for various uses, not only paper, cloth, and brushes, but the roughest and most delicate manufactures, were produced from it alike. Sails, cordage, and baskets for shipping, sandals, hats, skirts, carpets, chairs, and seats for domestic service were made of it. Men and animals fed upon the tender shoots. A syrup was obtained and medicine extracted from it. It formed the cradle of the Nubian baby; it decorated the canopy of Pharaoh's throne; it was scattered in processions through the streets; it was painted on the houses; it was wrought in granite on the temples. The Egyptian ladies twined the living blossoms in their hair, or wore it in chains around their necks as an amulet. Princes, priests, and peasants offered it on the altar in commemoration of the dead. The papyrus was the plaything of the child, and the sceptre of the god, the glory of the country, the staple of its commerce, and the hieroglyphic emblem of its name. By withholding the supply of the papyrus, Ptolemy Philadelphus, was enabled to repress the formation of a rival library by the Pergamean kings; while, by opening the markets of the Delta, the poetry of Greece and the Philosophy of Rome were transmitted throughout the whole of the then known world. Alas for the permanence of mundane glories! thirty centuries of oppression, superstition, and neglect have dried up the artificial lakes in which the plant was cultivated. Rush after rush has been cut down to warm an Arab's bath or litter a Pasha's horse, and no successors have been planted. The hot wind of the south and the sands of the desert have exterminated the lovely paper rush in the empire of the Pharaohs, and there is not a single indigenous papyrus in the whole of Egypt proper. A stream in Sicily and the marshes of Merom in Palestine alone contain the nearly extinct vegetable; and in the conservatories of London, Sion, and Kew, England actually possesses more living papyri than can now be found from Syene to Alexandria.

CHARGE them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

[SELECTED.]  
Fat Sheep.

SOME twenty-five years ago, when I was pastor of a church in \_\_\_\_\_, I took occasion one evening to attend a love-feast in the Methodist church of that place. As is their custom on such occasions, one after another rose, and gave his or her experience. After a time, a man in humble circumstances, small in stature, and with a very effeminate, squeaking voice, rose to give in a piece of his experience, which was done in the following manner :

“Brethren, I have been a member of the Methodist church for many years; I have seen hard times; my family has been much afflicted; but I have for the first time in my life to see my pastor, or any of the trustees of this church, cross the threshold of my door.”

No sooner had he uttered this part of his experience, than he was suddenly interrupted by one of the trustees, an aged man, who rose and said in a firm loud voice : “*My dear brother, you must put the devil behind you.*” On his taking his seat, the pastor in charge quickly rose, and also replied to the little man, as follows : “My dear brother, you must remember that we shepherds are sent to the *lost* sheep of the house of Israel.” Whereupon the little man rose again, and, in answer, said, in a very loud tone : “Yes, and if I had been a *fat one* you would have found me long ago.”

The effect upon the audience can be better imagined than expressed.

[SELECTED.]  
Not Worth a Straw.

PERHAPS a straw is not so worthless as you think. Let us see. Straws are the stems of wheat, rye, oats, and barley. In order to wave to and fro in the wind, and yet bear up the heads of grain, they must be both *light* and *strong*. Let us see how lightness is secured.

They are made hollow, you see, like quills; and yet not hollow through the whole length, for every now and then we find a knob or joint, which helps to brace up the sides and make them strong. The straw, outside, is hard, and looks shiny, as if it had been polished. It is polished; and that keeps the weather and insects from damaging it, besides adding to its strength. Polish! but where does it get polish? God gave these plants the power of drawing up through their roots this gummy sort of varnish from the earth. It is flint. There is nothing like it on the stem of the sweet pea or the currant bush, because they do not need it. But does it not show God's wisdom and knowledge in giving this power to one plant where it is needed, and withholding it from others where it is not needed?

So you see that even a straw can show the wonderful power of our Creator God, and speak His praise.

[SELECTED.]

Dean Alford on Matt. xvi: 26.

In a recent number of "Good Words," the Dean of Canterbury thus writes: "The Greeks, in their wonderfully accurate language, expressed by the same term (*psyche*) the soul of man which he has to save, and the life of the reptile which man crushes under his foot. And it would have been immensely to our profit if we had done the same. For then we should have understood what very few now do understand, the true nature, the true place, of this our intellectual and emotional being. We should then have read in our Bibles not only, "Whosoever will save his life shall lose it, and whosoever shall lose his life for my sake shall find it," but also (for the same word is used), "for what is a man profited if he gain the world and lose his own life? or what shall a man give in exchange for his life?" For it is this life of man which carries his practical will, with all those motions of intellect and feeling which set it at work; it is the life which is mysteriously bound up with the body, which is reft from it at death; it is this life, which, if a man spend upon God and upon good, he shall save to eternal life."

Thus is the light of truth being diffused, and devout students of Scripture are beginning to see that it is not according to the revealed will of God that the life of *every* man, regenerate or unregenerate, will be saved to life eternal, but that it is only "he that doeth the will of God that abideth forever." God's "jewels" will be preserved everlastingly, but the "stubble" He will burn up, leaving neither root nor branch; a doctrine which, while it humbles the sinner, exalts the Savior.

WHAT IS THE DIFFERENCE? What has the religion of Christ to do with Mariology, saint-worship, or image-worship, whether painted like those of the Eastern church, or engraven or sculptured like those of Rome? What is the difference between the worship of Juno, the mistress of Jupiter, and that of a Jewish maiden who was chosen to become the mother of the Messiah according to the flesh, as the mother of God, and, consequently, as the Jews mockingly say, the mistress of God the Father? What is the difference between the worship of Vulcan as the god of fire, Neptune as that of water, and a host of other gods and goddesses, and that of a Florian as the guardian saint of the fire, a John of Nepomuk as that of the water, and a host of other dead men and women as guardian saints of almost every existing object? There is no difference in the power assigned to the gods of the Pagans and that assigned to the saints by the corrupt churches. The names only are changed, but not the substance.

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#### Died

In Bourbon County, Kansas, July 9, 1870, JOHN ENOCH CROWN, aged four years and four months.

He was a dear child and loved by all who know him. We deeply feel our loss. Brother Brimhall spoke consoling words to us on the funeral occasion. May the God of Israel be our support in this our bereavement.

WM. and MARY CROWN.

# THE HERALD

OF

# The Coming Kingdom.

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No. 17.

SEPTEMBER 1, 1870.

VOL. III.

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## Editorial.

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### The Coming Kingdom.

IN a periodical which professes to be the HERALD OF THE COMING KINGDOM, it is to be expected that a large share of its contents will be devoted to the things concerning that Kingdom, whether it relates to its nature, character, and duration, or to its King, government, territory, laws and subjects. And although these matters may be thoroughly understood by the majority of our readers, who may have believed and obeyed the Gospel, yet there are others who are not so well posted, for whom it is necessary to set in order these important things, that their understandings also may be enlightened. Nor will a repetition of the "exceeding great and precious promises," which form the basis of our faith and hope, be deemed at all irksome to those who are patiently "waiting for the Kingdom of God."

The Kingdom for which we are looking is yet future. Hence we still pray, as Jesus taught His Apostles, "Thy Kingdom come; thy will be done on earth, as it is in heaven." Though Jesus was born to be a King, and was confessed as the Messiah, the King of Israel; and although the Lord God has promised to give Him both a throne and a Kingdom, (Luke i: 32, 33,) yet the Nobleman has not returned from His far journey, to reckon with His servants, and to take to Himself His great power and reign. Luke xix: 11-27. That Kingdom has not yet been established. It was promised to the disciples as a reward, and was to them a matter of hope, and consequently belonged to the unseen future things. For says the Apostle Paul, "hope that is seen is not hope; for what man seeth, why doth he yet hope for? But if we

hope for that we see not, then do we with patience wait for it." Rom. viii: 24, 25. The Kingdom of the heavens was promised to the poor in spirit, and to those persecuted for righteousness' sake; and the poor of this world, who are rich in faith, are said to be heirs of the Kingdom which God has promised to them that love Him. Matt. v: 3, 10; Jas. ii: 5. An heir to an estate, or to a throne, is not an actual possessor; as soon as he is put in possession, he then ceases to be an heir. If as some say the Church is the Kingdom, then we cannot hope for it, or be heirs to it, for it is present with us. But it is said that the members of the Church, must "through much tribulation enter into the Kingdom of God," (Acts xiv: 22,) and the promise is, that if we suffer now with Christ, we shall reign with Him. 2 Tim. ii: 12. We also read that Christians are the "children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. viii: 17. The children of God are yet suffering reproach with, and for the sake of, the Christ, are yet only *heirs with Him* to the glory which shall be revealed, consequently the Kingdom where that glory will be manifested and enjoyed is not yet come.

But that Kingdom, though future, *is coming*. This implies *nearness*. It was heralded as at hand, more than eighteen centuries ago, by John the Baptist; Jesus and His chosen twelve also preached that it was near. The King—the Messiah—had come, and was in the midst of Israel, but they knew Him not. He was to them as "a root out of dry ground." They esteemed Him not. They rejected Him, preferring Cæsar as their King, and crucified the Lord of life and glory. The Kingdom came near to them, but they despised the King, and rejected His message. When He sent His disciples out to preach the Gospel to the lost sheep of the house of Israel, He told them to say to those who rejected their message—"Notwithstanding be ye sure of this, that the Kingdom of God is come nigh to you." Luke x: 11. Their persistent rejection of the Messiah, and their refusal to repent, cut them off as unworthy to participate in the honors and glories of the reign of David's Son and Lord. Jesus had plainly told His disciples, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven," (Matt. v: 20;) and He also told the Jews that "many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven, but the children of the Kingdom shall be cast out into outer darkness." Matt. viii: 11, 12. And when they had about filled the cup of their iniquity, and was about to crucify their King, he then positively stated, "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi: 43. The King whom God had provided being rejected and slain—the people to whom He was sent proving themselves unworthy to receive the Kingdom and its honors—and God purposing to give it to another nation, necessarily delayed the establishment of it to



a future period. The Apostles, who had the promise of each one a throne in that Kingdom, were very anxious to know when it would be set up; hence they asked their Master after His resurrection, and just before He was taken away from them—"Lord, wilt thou at *this time* restore again the Kingdom to Israel?" Mark His answer to them, "It is not for you to know the times or the seasons, which the Father has put in His own power." Acts i: 6, 7. The Apostles had a work to perform as witnesses for Jesus, the crucified King, and were qualified to go forth and preach the Gospel of the Kingdom to all nations, and to take out of them a people or nation for His name. Acts xv: 14. This is the nation to whom the Kingdom will be given. They have the promise of it *now*, and if faithful to the end, they will inherit it when the King returns from the heavens to set it up.

Yes, the Kingdom is *coming*! it is even near at the doors. Do not all the signs of the times declare it to be even so? Look at the state of the world. *Socially*, it is corrupt, like it was in the days of Noah and Lot. Read Paul's prophetic description of the state of society in the last days; "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii: 1-5. What a faithful record of our times! *Ecclesiastically*, the world is ripe for destruction, and its execution is only delayed because "the Lord is longsuffering to usward, not willing that any should perish, but that all should come to repentance." Instead of the love of the truth, and the fear of the Lord, there are worldliness, pomp, love of show, and unbelief. The religious world have heaped to themselves teachers, having itching ears, and they have turned away their ears from the truth, and are turned unto fables. The prophecy of Isaiah is fulfilled in them, when he said, "they are drunken, but not with wine, they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes; the Prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee, and he saith, I cannot, for it is sealed. And the book is delivered to one that is not learned, saying, read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. xxix: 9-14.

And this agrees with what Paul said should come to pass upon those who "receive not the love of the truth that they might be saved." Said he, "For this cause God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii: 10-12. And *politically*, surely the world is near its end—Kings, Emperors, Princes, and their Cabinets are all sorely perplexed. Nations are at war, and others are quaking for fear; and the darkening political horizon portends a furious storm which may result in such changes as will serve the believer as tokens that the Kingdom is very nigh at hand.

The Kingdom which we believe is so near, is not an earthly one, though it is to be established on the earth. Jesus said, "My Kingdom is not of this world;" He was not of this world, and His disciples are not of this world, and yet they are in the world. The Kingdom is heavenly. It is called the Kingdom of heaven, because it has its origin there. The King is there now, and when He comes He will be empowered by God, our Father in the heavens, to establish it. Its principles, laws, King, princes, will be all heavenly, and the grand design of its establishment upon earth is for the benefit of the whole human race, and to introduce a heavenly state of existence—to transform this sin-cursed earth into the Paradise of God.

The Kingdom for which we pray, and which we believe is coming, is spoken of in the Bible, and alluded to under a great variety of appellations. It is called the Kingdom of God and of heaven, because it proceeds from Him and the place of His throne. It is also called the Kingdom of Christ, and of God's dear Son, because it has been given to Him as a reward for His obedience unto death, and also because He is the rightful heir embraced in the promise and covenant to David. It is denominated the Kingdom of David, because Jehovah made an everlasting covenant with Him, that he should never want a man to sit upon his throne, and one of his posterity should reign upon it, in his presence, forever. It is also named as the Kingdom of Israel, because the tribes of Jacob once were, and when restored, will again be the immediate subjects of that kingdom, their land of Palestine the territory, and Jerusalem, the metropolis, the city of the Great King. Oh we long for that Kingdom to come in all its fullness, its glory, and its blessing; when all "the kingdoms of this world shall become the Kingdom of our Lord and of His Anointed One!" Then the nations upon earth will be governed righteously: peace and prosperity will prevail; war be at an end; truth and righteousness embrace each other, and God's will be done on earth, as it is done in heaven. "The Lord will hasten it in His time." Even so. Amen. B. W.

THE news from Italy indicates another popular upheaval in that country, menacing the Pope's temporal sovereignty. Recruiting for the Garibaldian army is going on openly, with the connivance of the Government, and it is expected that in less than a month the red-shirts will be marching upon Rome.

## Words for the Household of Faith.

[Communicated for the Herald.]

### Evangelist's Report.

SINCE my last report I have visited East Plum River, Illinois; Bussyville, Wisconsin; Rennselaer, Indiana; and Paris, Illinois. The meeting at East Plum River was announced in the HERALD to have been in the Union Meeting House, near Brother McGennis', but other appointments had the precedence. There were brethren and sisters from Lanark, Mt. Carroll, and West Plum River, and a good turn-out in the neighborhood and vicinity. It was indeed refreshing to meet so many of those of the same faith and hope, who have long been struggling for the Kingdom. The faith and zeal of these brethren and sisters are not in the least abated.

I next visited Busseyville, Wisconsin. Mrs. S. accompanied me. Had a pleasant visit with old friends with whom we had been associated in former years. The meetings were well attended, and the best of interest prevailed. My old friend and co-laborer in the cause of Sabbatarianism, and the third angel's message, years ago, was immersed into Christ. His wife and Brother Southwick's daughter were baptized also. Brother and Sister Southwick, Brother and Sister Lee, and others of like faith were present. Brethren Allerton from Lake Mills, were there. Although they believe in the mortal immergence of the Saints from the ground, and a verbal account-giving at the judgment seat of Christ, yet they do not make their peculiar views on these points a test of fellowship.

Mrs. S., and myself, next visited the Church at Rennselaer, Jasper County, Indiana. We remained over two Sundays. I preached on each Sunday, and a few times during the intervening week. The congregations and interest were good as they always are under the efficient labors of Brother Halstead. They have one of the largest and best organized, and most harmonious bands of brethren and sisters with whom I am acquainted. It is a Philadelphian Church of the true type. Our social visits and interviews were exceedingly agreeable and pleasant to us. Brother Halstead is one of those Elders who have obtained a "good report from without." This Church is like a city set upon a hill, or a "light on a candle stick," that others seeing their good works may be constrained to glorify their Father in heaven. Our visit was made very pleasant by the kindness and hospitality of the brethren and sisters. We shall long remember those days as "sunny spots" in our life of shadows and storms.

Last Saturday and Sunday I preached in Brother Young's neighborhood, in the vicinity of Paris, Edgar Co., Illinois. The meetings were held in a pleasant grove in the day time, and at a School House in the evenings. The attendance was fair on Saturday, and the con-

gregations were large on First Day. Notwithstanding the different denominations had environed our meetings with appointments of their own, we had a very good hearing, and better attention and interest I have never witnessed anywhere. Our views had never been preached in that community. Curiosity, doubtless, brought the first congregation together, but interest in the evidences of our faith, were evidently the cause of our large and attentive congregations subsequently. I left many who were anxious to hear more, and from whom I received a cordial invitation to visit them again. Cannot Brother Malone visit that place? Brother and Sister Young had been brought into the truth by reading our Paper and books, and requested me to visit their place and baptize them, and preach the truth in their neighborhood. Accordingly we repaired to the water on First Day afternoon, and they were baptized in the presence of many witnesses, and went on their way rejoicing, and I returned home.

I have many calls to preach the Gospel. The Macedonian cry comes from all quarters for help, but I must defer responding to these calls until after our General Meeting, which takes place in Chicago, on Saturday and Sunday, September 3rd and 4th. I would say to Brethren McGennis, Matheny, Simon, Phelp, Austin, and others, that it has been impossible for me to visit them. I hope to be able to do so at no distant period.

Brethren and sisters in Christ, I have done what I could for the cause. My labors have been arduous, and unremitting, and not without some degree of success, as my reports from time to time will show. Have you been faithful to the truth committed to your care? If an account of our stewardship should this day be demanded, how many of us could hear the welcome applaudit of "well done, good and faithful servants; ye have been faithful over a few things, I will make you rulers over many things; enter ye into the joy of your Lord?"

I think I may safely say, that the general cause has advanced, and stands higher and firmer than it did twelve months ago. There is more unity of sentiment and feeling among the brethren.

J. M. STEPHENSON.

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**SHEOL—THE GRAVE.**—When speaking of *sheol*, Prof. Bush says it is "sometimes translated grave, sometimes pit, and sometimes hell." It is translated *grave* thirty-one times, Prof. Stuart says of *sheol*: "It legitimately denotes the state of the dead in general, without implying the place of torment, or the place of bliss" And the Bible makes the following declaration concerning the condition of men in *sheol*: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the *grave* (*sheol*) whither thou goest." Eccl. ix: 10. Why not believe this reasonable statement? The Bible becomes a harmonious book as soon as we stop trying to make it teach that man is now immortal.

[Communicated for the Herald.]

## Non-Conformity to the World.

BROTHER WILSON: I am not going to write a long article, but I want to call the attention of the brethren to a matter that I fear is not properly appreciated. Paul says, "do you not know that the Saints shall judge the world." 1 Cor. vi: 2. I shall not stop now to discourse of what "the world" there referred to is; the fact that the Saints shall judge the world is what I want to call attention to just now. Now, we are the Saints, or we are not—if we are, we shall judge the world; if not, we shall be judged with the world, or we "shall remain in the congregation of the dead." Now we know, that the common Courts of the land, when a case comes up in which the judge is interested; he comes down from the bench, and another takes his place. Why? because he is interested, or is identified with the party to be judged, and cannot be an impartial judge. Now does not that principle hold good in regard to those who shall be judges of the world?" Surely God will not appoint any one to the judgeship who is not in every way qualified. God never makes a mistake. Now, surely, if we are interested in, or identified with the thing to be judged, we are not qualified to be an impartial judge. We assume that "the world" means the whole constitution of things as they now exist, both civil and ecclesiastical. Let us who are candidates for the judgeship be sure to "make our calling and election sure," by thoroughly qualifying ourselves for that position, and in doing that we must hold ourselves aloof from the world, for "if any man love the world, the love of God is not in him;" and can it be said that we do not love the world when we identify ourselves with it by celebrating the fourth of July, attending political conventions, voting and holding office; and it matters not how small the office, if it is only Clerk of a School District or Road Overseer, it is the same, it identifies us with the government; and if vote to sustain the governments of the Gentiles, why not fight for the same purpose. Where will you draw the line of distinction? We are to be subject to the powers that be, for the powers that be are ordained of God, (that is, it was ordained that the powers should govern the world, until the fullness of the Gentiles be come in,) but we are not to be a part of those powers, which we evidently are when we vote, and hold office, and celebrate natal days, etc. But there are other worldly things we are in danger of being engaged in unawares that tend to identify us with the world—such as going to fairs, shows, and a great many *business* transactions which have a show of honesty, and *are legal*, but which are the wiles of the devil, engendered by the love of money, such as, life insurance, which is but legalized gambling. But I must stop or I shall write a long article.

Brethren, "put on the whole armor of God, stand fast, quit yourselves like men, be strong." We are upon the eve of stirring events, for I doubt not but before the present trouble in Europe is ended, the King of the North will plant the tabernacle of his palace between the seas in the glorious holy mountain.

W. J. OREM.

## Correspondence.

[Communicated for the Herald.]

### The Herald—the War—Babylon.

DEAR BRETHERN IN CHRIST: Your two notes, one to myself, and the other to our P. M., reached me last evening.

In answer I will say your paper failed to reach me through the winter, and early spring, but comes now regular. As the subscription was a gratuity from our good Brother Bond, I knew nothing about it till he inquired of me in April, when an explanation was had, and he promised to write, which I presume he did, for since then its visits have been regular, and much to my edification. There are some things in it I cannot fully adopt with my present limited knowledge. It is something over thirty years since I first began my examination of the great doctrines of the speedy coming of Christ, and His personal reign here on the earth, for a thousand years, prior to the resurrection of the wicked, and the consummation of all things; which view I still entertain, modified and corrected by a more perfect understanding of the Word. The hope then looked good and desirable, but now, when divested of many of the crudities that beclouded my mind, it looks all-glorious, and every additional ray of light upon the subject increases that glory; hence I am still seeking knowledge and conformity to the mind and will of Zion's King, in hope of speedy redemption. The events now transpiring in the old world are unmistakable evidence, as to our whereabouts in this world's history, and most clearly indicate that our hope is soon to be realized. Great Babylon, with all her abominations is most surely about to go down, "and fall to rise no more at all" forever. Certain it is, the kings of the earth have cast her off, and forsaken her, and she can no longer say, *I sit "a Queen, and am no widow, and shall see no sorrow."* Are we not in that DAY or year in which her plagues were to come? If so, she will soon be "burned with fire, for strong is the Lord God who judgeth her!" Amen. From the beginning of the pending war between France and Prussia, I have had but one opinion, that the French Emperor must fall, and why? 1st. Because his enthronement and reign is directly at variance with the Vienna decree of 1814, which declared that none of the Bonaparte family should occupy that position; 2nd, Because not a few of God's professed children, here, and in England, have affirmed, that the dynasties of Napoleon I. and III. are a fulfillment of the two-horned beast, of Rev xiii., and the scarlet-colored beast of chapter seventeen, which is an error that can only be corrected by his fall. When this occurs, then the truth can be made manifest upon these and other deeply interesting subjects, now shrouded by this prevalent theory.

Now as the HERALD has taken an advanced step in the great doctrines of the *Kingdom*, of the *Abrahamic Covenant*, the *Name of*

*Christ, etc.*, and has more light upon these subjects, than its cotemporaries. I hope it will make an equal advance in its spirit and Christian deportment, so that all may see that truth sanctifies and brings more fully into fellowship "with *Christ our living Head.*" For "to whom much is given, of them also will much be required. Now I admit the importance of a thorough instruction, and possessing a correct knowledge upon these and kindred subjects, yet after all it is not this knowledge alone that is going to save us: the fruits of the Spirit are required, and those of us who have the most light, and the most truth, should excel all others in its production. We cannot afford to be barren or unfruitful; therefore let us carefully cultivate and add to our correct faith, joy, peace, long-suffering, gentleness, goodness, etc., and then an abundant entrance will be ministered to us into the promised everlasting Kingdom of God.

P. ALLING.

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## Miscellaneous.

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[SELECTED.]

### Welcoming the King.

A CORRESPONDENT has remarked a fact, which we ourselves noticed during the great anniversaries this year, that no reference was made to the coming and Kingdom of our blessed Lord. Here were great assemblies gathered in the metropolis of Christian Protestantism for the purpose of promoting missionary labor, Bible diffusion, and tract circulation over the whole world; here were chosen Christian men of blameless reputation and high character, some of them eminent in the pulpit, the press, and the theological hall; here were men of unquestionable zeal and princely liberality, whose names are known and held in honor wherever the English language is read; here were the acknowledged representatives of all the large religious communities of Great Britain; and here were vast audiences of Christian men and women listening with earnest attention to each succeeding speaker as he spoke of Christian obligation and privilege, of trials and triumphs, of work done and work to be done, or unfolded the moral map of the world with its black spots and sun-lit scenes; its strong superstitious or abandoned idols; *but nothing was said about the promised return in glory of HIM in whose name and for whose sake this amazing machinery of religious activity has been set in motion!*

We were about to say the fact is astounding, but mournful is the more appropriate word, for astonishment is lost in grief when we examine this silence in the light of divine revelation. No "word of bringing the King back," no indication of the real hope of the church in the day of her perplexity, no hint that the perils of the time are proof that the dispensation is near its end, no bright picture of the glory to God and the happiness to man when the great Monarch from his throne in Jerusalem shall order and establish his kingdom "under the whole

heaven," no rapid glance at the supreme victory of redemption in the resurrection of the righteous to witness the accession and coronation of their glorious King, no soul-stirring shout of "Hosanna! blessed is he that cometh in the name of the Lord," and no lifting up the eyes to heaven, whilst the speaker, with outstretched arms to welcome the Father's Anointed, thrilled the assembly to its heart by calling, "Come, Lord Jesus, come quickly; even so, Amen!"

No, we heard *nothing* of the kind at any of the meetings at which we were present, nor did the published proceedings of others contain anything like it. And yet it is undeniable, that the return to our world, in great power and glory, as its true and eternal Sovereign, of *him* whose mysterious love led him to give himself for us, is the doctrine of evangelists and apostles. No one denies this. Writers of all schools, whether of theology or neology, admit it, simply because it cannot be denied. It is denied that Christ's biographers were infallibly guided by the Holy Spirit, and it is affirmed that the apostles were amiable enthusiasts who longed for the return of their Lord without any authority for doing so. We shall neither trouble ourselves, nor our readers, with a reply to these denials and affirmations. That is not our object; and it is quite unnecessary in this paper; for the Christian brethren whose speeches gave the London "May Meetings" their attraction, believe that the evangelists and apostles *were* infallibly inspired by the Holy Ghost. Our faith and theirs is one on this subject, and it is on this ground that we have the right to ask them, in all Christian affection, why, when their minds were fully occupied with the great interests of religion and the future of the church and the world, there was no hearty recognition of the second advent, and no word of devout and earnest welcome to the coming King? Surely the coming of the Son of Man is his own glory, and that of the Father, and all the holy angels with him, is an event of such transcendent and unparalleled importance—intended to affect not the church and the world only, but the whole creation of God—that no allusion to it in a series of meetings held in connection with the diffusion of the gospel by the disciples and servants of the Son of Man is a fact of most melancholy significance, and demands much searching of heart. Silence on the part of his friends, regarding a subject on which the Lord spoke so frequently, and with such profound earnestness, is shameful if it be the result of ignorance, and sinful if it be the result of design. If men are ignorant that the Lord and his apostles give the second advent the very highest position, it says but little for their Christian light; and if, knowing the fact, they purposely remain silent about it, it says but little for their Christian loyalty. It is obvious to every intelligent reader of the New Testament that it makes the hope of the Lord's return a most powerful incentive to obedience, holiness, and joy. If all that is said on this subject were removed from the sacred documents, the entire Apocalypse, more than one-half of the apostolic letters, a large part of the book of Acts, and many of the grand utterances of our Lord in the four Evangelists would dis-



appear. Christianity would be shorn of its strength, Christ would be robbed of his reward, and the Church of her blessed hope, whilst the groanings of creation for deliverance from the bondage of corruption would be turned into the moans of remediless despair.

Are the Christian brethren, who ignore the second advent of our blessed Lord as the Bridegroom of the Church and the Sovereign of the world, prepared for such a tremendous catastrophe as this? Of course they are not; and every man among them would jealously refuse to "take away from the words of the Book." Yet we ask whether when there is no word of welcome to the King, and no teaching of the doctrine that he is coming to be glorified in his saints and admired in all them that believe, it is not a practical excision of every New Testament document in which that blessed doctrine is taught? If there is much in the book that need never have been written, so far as the teaching of many pulpits are concerned, it is very much the same thing as if the unused Scriptures were designedly avoided, or, after the fashion of Jehoiakim, "cut with the penknife." The loss sustained by the neglect of this doctrine is peculiarly great, for it is in reality the summing up, the culmination, the glorious interpretation of all other doctrines. It is no reply to say that our brethren do not ignore the second advent, for they preach the second coming of Christ to judge the world at the close of the millennium. This is not the place assigned to it in Scripture, and therefore such preaching misleads the hearers. Besides, the coming of Christ is our blessed hope: we are to look for him, which it is literally impossible for us to do if he is not to come for at least a thousand years; and as to those who have the boldness to make the coming of Christ signify the death of individuals, the idea is so utterly absurd, and, at the same time so mischievous as the stronghold of several errors, that it must be rejected with abhorrence. No, no! When Christ our Life comes he brings with him resurrection, and immortality, and glory. He comes to open the gates of the grave, which shall not prevail against his church, notwithstanding the apparent triumph of the cruel enemy, death, through all generations. When *he* comes—be it soon, O FATHER!—death dies, life reigns, incorruptibility begins, heaven descends, and the true meaning of human creation and redemption for the first time flashes upon the intelligence of the universe. Come, Lord Jesus! Return, O glorious Master, Friend, Brother! Thy presence is most urgently needed. With unfeigned earnestness, though utterly unworthy of the honor, we welcome the return of the KING!—*Rainbow.*

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No character can be lastingly injured by a persistent and fearless discharge every duty. Calumny or prejudice may obscure it for a short time, but in the end it will shine the brighter for the clouds which obscured it.

[Communicated for the Herald.]

## "My Father's House."

"In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." John xiv: 2, 3.

THERE is much diversity of opinion as to the meaning of this passage; by many it is considered one difficult of interpretation. But I think that by letting the Word become its own interpreter, all difficulty can be removed, and a correct exegesis reached.

What kind of a house the Father's house is, and of what materials built, and what the places prepared for the disciples are, the Prophetic and Apostolic testimony must decide.

That God will have a house in which He will dwell in the Coming Age, and in which His excellent glory will be more abundantly manifested than it was in the one Solomon built for His glory, is plainly testified to in the Divine Record.

The God of Israel foreshadowed the nature of this house when by the Prophet Isaiah He indicated that the foundation stone on which the building was to rest would be a basis for faith. "Therefore thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that BELIEVETH shall not make haste." Isa. xxviii: 16. The Apostle Peter quoting this passage renders it thus: "Behold I lay in Zion a chief corner stone, elect, precious; and He that believeth on Him shall not be confounded." 1 Pet. ii: 6. This quotation opens the subject a little further, and shows that this stone is none other than the rock Christ Jesus, and hence the foundation of a spiritual house; for He only, is the basis for our faith and hope. And the Apostle Peter in this same connection says: "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious." Verse four. Since then the foundation upon which this house of God is to rest is a *Living Stone*, it sufficiently indicates the nature of the building; that it must necessarily be constructed of living stones; and verse five places it beyond dispute, for says the Apostle, "Ye also as living stones are built up a spiritual house, for a Holy Priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (Diaglott.)

The Apostle Paul writing to the Corinthians says, "Ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii: 9-11. This agrees with what Jesus said to Peter, after that Peter had confessed Him to be "the Christ, the Son of the Living God." "And I say also unto thee, that thou art Peter, (*Petros*, a stone) and upon this rock (*Petra*, i. e., the confession which

Peter had made) I will build my church." Matt. xvi: 16, 18. That confession which Peter made, contains the germs of that Gospel which Jesus subsequently sent them to preach, and which is His chosen instrument for calling out and preparing "a people for His name," by "turning them from darkness to light, and from the power of Satan unto God." For the Gospel is the power of God unto salvation to every one that believeth it." And those so believing are re-formed—"created anew in Christ Jesus"—and are His "chosen," "elect," and therefore precious ones.

The Apostle Paul in his letter to the church at Ephesus, chapter ii: 19-22, says to those who had undergone this change through believing and obeying the Gospel, "so then you are no more strangers and sojourners, but you are fellow-citizens with the Saints, and of the family of God, having been built upon the foundation of the Apostles and Prophets, Christ Jesus being a foundation corner stone of it; on which the building being fitly compacted together, increases into a holy temple for the Lord; on whom you are also built up together for a spiritual habitation of God." (Diaglott.) Can anything be clearer or more explicit than this? Each living stone is being shaped, dressed, polished and prepared during the present dispensation, as were the materials for Solomon's temple; and when the last stone shall have been prepared, will the Lord, the builder of the house, collect all these materials together which were afore prepared for His glory, as did Solomon, and remove them to the place where the building must stand, viz: Mount Zion; there will it rise *silently*, as did Solomon's, in matchless beauty, harmony and grandeur, until the "top stone shall be brought on with shoutings of grace, grace unto it."

From these testimonies it is manifest, that the "Father's house," "God's building," the temple in which He will dwell forever, is built of "living stones," that it is a "spiritual house," and that these "living stones" are more costly and durable than gold, or silver, or precious stones, such as the world values.

Time which makes all things old—which moulders, corrodes, and disintegrates, will never dim the lustre of those polished gems, nor in any way impair their value. When Solomon's temple was completed, the visible manifestation of the Divine presence, filled the house. So when this house is completed, it will be filled not with the *symbol* of the Divine presence, but with the *effulgence* of His glory.

The exceeding glory and grandeur of this house in its complete and perfect condition may be seen under the symbol of the "New Jerusalem," which John describes as "prepared as a bride adorned for her husband." See Rev. xxi: 9. The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife," and he "showed him that great city, the Holy Jerusalem, descending out of heaven from God." Hence it is evident that this is not a literal city, but is a representation of the united congregation of the redeemed in their glorified condition. In chap. xiv., John sees and describes them as the

guileless, and faultless congregation, who are of virginal purity, redeemed from the earth," "first-fruits unto God and unto the Lamb," "having their Father's name written in their forehead," and "who follow the Lamb whithersoever He goes," and are represented by the symbolic number of 144,000. The author of the epistle to the Hebrews looking forward to the final consummation and glorification of the redeemed, speaks thus: "But you have approached to Zion, a mountain and city of the living God—the Heavenly Jerusalem, and to myriads of angels—a full assembly; and to a congregation of first-borns, having been enrolled in the heavens." Heb. xii: 22, 23. (Diaglott). That the Church—the Congregation of the living God, is the recognized spouse of Christ, (2 Cor. xi: 2,) waiting for His return from the heavens, that the indissoluble union may take place, is abundantly taught in the Word. How incongruous then is the idea that a literal city, however resplendent and glorious, can be "the bride, the Lamb's wife?" But when viewed as a symbolic representation of the surpassing loveliness, dazzling beauty, and the unsullied purity of the "chaste virgin" who has been espoused to Christ, as she stands at His right hand, dressed in robes of regal splendor, how harmonious and befitting is this glorious symbolism.

Having shown what the Father's house is, that it is a temple built of living stones, and will be the future glorious abode of the Deity on the earth, I will now in conclusion call attention to the *mansions*, or *places* which are being prepared for the Saints.

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also." Well, He went away as He said, and His people, according to His promise, expect His return, and that He will bring His reward with Him, and put them in possession of those places and positions of honor and trust which their devotedness and faithfulness have rendered them worthy of, for He will give to each according as their works shall be.

To His followers, Jesus said, "fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." And to the twelve He said, "you shall sit on thrones judging the twelve tribes of Israel." "And he that overcometh and keepeth my works to the end, to him will I give power over the nations; and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers; even as I have received of my Father." Rev. ii: 26, 27.

Again He says, "to him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in His throne." Rev. iii: 21. And in the letter to the Church at Philadelphia, He says: "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out." These are indications given in advance, for the encouragement of the faithful, as to the positions of honor and trust that will be given to them.

The parable of the talents affords another indication of the places provided for the Saints. The parable of the nobleman going into a far country "to receive for Himself a Kingdom and to return," is also a case in point. The Prophet Daniel saw in vision this person invested with the royal power, and returning; the Kingdom with its glory and majesty, and a dominion superadded, embracing all people, nations and languages was given to Him, and he saw also the Kingdom, and the greatness of the Kingdom, under the whole heavens given to the people of the Saints of the Most High. And in the Apocalypse John in vision saw them invested with the royalty, "and they lived and reigned with Christ a thousand years." In so extensive an Empire who can doubt but there will be positions and places of glory and honor suited to the capacity and ability of every Saint?

May it be the earnest aim of all whose names are enrolled in heaven, by a faithful and diligent discharge of the duties required of them to fit themselves for *high* positions in the Kingdom of God.

Nothing that is advanced in this article is to be understood as militating against the teaching of the Prophetic Word respecting the restoration of Jerusalem, the re-building of the temple, the re-establishment of sacrifices for sin, burnt offerings and ritualistic worship; which will all be necessary, seeing Israel restored, and the nations of the earth will all be in their sinful and mortal state, and hence will need some such way for their cleansing, that their worship may be acceptable to the great King, whose dwelling place is Mount Zion. Z.

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[Communicated for the Herald.]

### What is Truth?—No. 3.

IN Ezekiel's prophecy there is often use made of the word Spirit. It must be borne in mind that the language used and the imagery employed is highly figurative or symbolic. It represents the Spirit doing various things which cannot be understood in a literal sense. Ezek. ii: 2. "And the Spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me." Chap. iii: 12. "Then the Spirit took me, and I heard behind me a voice of a great rushing, saying, blessed be the glory of the Lord from this place." Verse four. "So the Spirit lifted me up and took me away, and I went in bitterness, in the heat of my spirit, but the hand of the Lord was strong upon me." See also the twenty-fourth verse. "And he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem." Ezek. viii: 3. "Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me." This last verse explains the whole matter to be a vision, which Ezekiel was wrapped in when he saw the

glory of God, and also other things not necessary to name. It affords not the least evidence of the personality of the Holy Spirit. The prophecy of Ezekiel abounds highly in imagery and cannot be understood in a literal sense, but is invariably explained, so that the careful reader may not be at a loss to get a correct understanding of the words of the Prophet. There are a few passages in Daniel, and in some of the lesser Prophets where the Spirit is made mention of as being in and controlling the minds of the Prophets; but not anything that gives the least proof of the Spirit being a personality.

After a careful investigation of the Old Testament Scriptures we fail to find any testimony to prove, or in the least to support the dogma of the trinity, but much proof that is clear and convincing to sustain the affirmative that the Spirit is what we have demonstrated it to be. We will take up the New Testament, the writings of the Evangelists with the Apostles. We have considered in the negative some of the strongest portions of the New Testament. We may have occasion to go over them again. We wish to do the subject strict justice, that our opponents may not say we have treated them unfairly. We wish to say we write not for the mastery in the argument, but for the truth's sake. We do not mean to be found among those who have taken from or added to the words of the Book.

We begin with the record given by Luke, it being a more perfect and full statement than given by either of the other Evangelists. The first passage is in Luke i: 15. This is said of John the Baptist by the Angel Gabriel. "For he shall be great in the sight of the Lord, and he shall drink neither wine nor strong drink, and he shall be filled with the Holy Spirit, even from his mother's womb." John was a subject of prophecy. Isa. xl: 3-5. He was a chosen vessel of the Lord to herald in the coming of the Son of God; he was set apart or sanctified from the womb. Num. i: 4; Judges xiii: 4, 5. He was filled with the Spirit. The Spirit of God will not dwell in the heart of the voluptuous, a glutton, or an inebriate. John's meat was locusts and wild honey, and his raiment was of camel's hair, and a leathern girdle was about his loins. There is something that impresses the mind very forcibly in the description given of this devoted servant of God—his temperate manner of life—his retired and secluded position, until the time for his public ministry. If Christians lived more strictly in accordance with the teachings and examples enjoined by the Word of God, we should see much more of the fruits of the Spirit. To affirm that the Spirit that was in John from his mother's womb was a personal being inside of him, is inadmissible, and contrary to all Scripture teaching or common sense, and affords not a particle of evidence in support of such a monstrous absurdity. But that it was God's holy, sanctifying, inspiring, controlling Spirit or effluence that proceeds from the Father, and fills His servants, we have the best of testimony. What we have said of the Spirit in relation to John the Baptist, applies with equal force, and to a much larger extent to the Son of God. Begin with the announcement of the Angel to Mary, Luke i: 35--

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Verse forty-one. "And Elizabeth was filled with the Holy Ghost," or Spirit. She pronounces a blessing upon Mary and the fruit of her womb, and affirms there shall be a performance of the things which were told her from the Lord. Upon this announcement Mary catches the Prophet's ken, and gives utterance to sayings grand and sublime, stretching far into the future. See verses forty-six to fifty-five. Verse sixty-seven—Zacharias is wrapped in prophetic vision, and utters a song of praise. "Blessed be the Lord God of Israel, for He has visited and redeemed His people," etc.

We have in a former article dwelt upon the baptism of the Son of God, and His anointing with the Holy Spirit in the bodily shape of a dove, and the audible voice from heaven in approbation of the obedience of God's well beloved Son. Luke iv : 1—"And Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness." He was full of the Spirit, was led by the Spirit, and returned in the power of the Spirit into Galilee. We might ask the question over again, what was this Spirit that filled the blessed Son of God, that led Him into the wilderness to endure the mightiest conflict with the tempter, that flesh and blood was ever called upon to engage in, a battle for the championship of the world, a battle on which depends the perpetuity and future happiness of our beautiful world, and the race of man? Yes, this battle lost, all is lost; no redemption, no precious atoning blood, by which the sin of the world can be taken away; the scheme of human redemption a failure, man goes back to dust, to sleep on through the endless cycles of eternity. The argument rests in this case with equal force for the affirmative, and against the negative, as in the other cases we have examined. I think our opponents will hardly take the ground that the third person in the trinity took the Son of God by the hand, and led Him into the wilderness. We will give them all the comfort they can derive from such a position. John xiv : 16.—"And I will pray the Father, and He shall give you another comforter, that he may abide with you forever; even the Spirit of truth." John xv : 26.—"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John xvi : 7.—"For if I go not away, the comforter will not come unto you; but if I depart I will send him unto you." In these quotations we have Christ's repeated promises, if He went away He would send the comforter. In John xiv : 26, He tells us what the comforter is, "the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

After the death, burial, and resurrection of Jesus, the Son of God, He appeared to His disciples, and said, "peace be unto you." John xx : 22.—"And when He had said this, He breathed on them and

said unto them, receive ye the Holy Ghost." Was this a personal being? and if so, was it the same that was given on Pentecost? and were the Apostles baptized twice by the same personal Holy Ghost? We think this would not be dealing fairly with the Scriptures, nor would it be satisfactory to an intelligent Bible reader. "He breathed on them and said, receive ye the Holy Spirit." He no longer prays to the Father, but is invested with power to raise up and quicken whom He will. John v: 26. What Divine authority! what Omnipotent power! He breathed on them; that which goes out of, or proceeds from Him enters the holy Apostles. Here we meet a difficulty. Luke xxiv: 49, says nothing of this breathing on the Apostles. "And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endowed with power from on high." There are two reasons we will give explanatory of this seeming difficulty. We have shown from the record that Jesus, the Son of Mary, was baptized, and anointed with Holy Spirit, which enabled Him to do His Father's will, and keep the law and overcome. We are asked, if He was filled with Holy Spirit, how could He die? Here orthodoxy blunders, and says only His body died; but the Word says *He* died, and we believe it. God, the Father, withdrew the Holy Spirit, that His darling Son might come down under death, to make the atonement.\* Here we get an understanding of that tragic scene, and those mournful expressions, "My God, my God, why hast thou forsaken me?" But in His resurrection He was not only revived, but immortalized, made an High Priest after the power of an endless life. His breathing upon and imparting the Holy Spirit was necessary first to demonstrate the power and authority invested in Him; second, to prepare their minds for the more full, powerful and public demonstration of the Spirit on Pentecost. Pentecost came, and with it the Holy Spirit in fulfillment of the promise, endowing the Apostles with miraculous power. Two questions remain to be settled, and these are more difficult of solution than any we have attempted. First, what is the length of the age or dispensation of the Spirit? Was it limited to the lifetime of the Apostles, till the Divine Revelation should be filled out in the Apocalypse, or does it continue on during the times of the Gentiles. Matt. xxviii: 19.—"And lo, I am with you always even to the end of the world," (*aion*, age or dispensation.) The Revelation was filled out in the ninety-sixth year of the Christian era. Is it anywhere affirmed that the above period was to be the full length or dispensation of the

\* We do not endorse the above sentiments, as expressed by our brother, with reference to the office of the Holy Spirit. The Spirit was given for quite a different purpose, both to Jesus and the Apostles, than to "enable them to do the Father's will, keep the law and overcome." It was given to qualify them for the great work of proclaiming the Good News, and confirm their word. If it was His office to give moral power to Jesus, it was also to the Apostles and the primitive disciples, and every believer needs the very same anointing now, any more so, as there is no one possessed with as perfect an organization as the Son of God. We believe that the Word is able to sanctify the believer and to qualify him for every good work. Nor do we think with our brother that the Holy Spirit was withdrawn from Jesus, in order that he might come down under death. If so, then he could not die while he had it, and consequently was immortal before he died. The same idea holds good of every one who had the Spirit, whether by baptism or the laying on of hands, under this dispensation, or by direct inspiration, as in the case of the Prophets. Let the reader read and compare with the Word.



Spirit? for we are driven to the conclusion that it was by the Spirit He would be with the Church till the end of the age. There are two theories put forth, one by the orthodox, and one by the reformers; but we cannot give our sanction to either of them. The one by the orthodox is, (I will give it in the words of F. T. Brown, of the Old School Presbyterian Church, late of this city, given in the way of reproof to his members for praying to God to send down His Holy Spirit,) that God sent down His Holy Spirit on Pentecost, the third person in the adorable trinity, and that he was in the world to bless the Church, though invisible to us. The one by the Reformers, if I am correctly informed is, that the Holy Spirit was given at Pentecost at the setting up of the Kingdom, continued with the Church, (it being the Kingdom) till the Revelation was fully given or complete, since which time the Church has had no Spirit, but the written Word. These are the two extremes, between the which I think we shall find the truth. The Scripture mainly relied on to prove the latter position is 1 Cor. xiii : 9, 10, 12.—“For now we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away. . . . For now we see through a glass darkly, or in a riddle,” (read carefully the connection.) Paul’s letter to the Corinthians was written in the year fifty-nine, up to which time the majority of the Scriptures had been given, and the balance, as the sequel shows, are in perfect harmony with the former part, so that Paul’s seeing in part and knowing in part, and seeing through a glass darkly, or in a riddle, may relate to the present imperfect state or dispensation, as compared with the Age to Come, when the Kingdom shall have come, and the Saints of all ages are gathered home in their glorified and immortalized bodies, and all things restored. “Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days, in the day when the Lord bindeth the breach of His people, and healeth the stroke of their wound.” Isa. xxx : 36. The first theory we have dwelt upon sufficiently to show its absurdity.

N. BOND.

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[SKIPPED.]

“Rev.”

No reference is had in the above abbreviation to the book of “Revelation,” for which it often stands. We do refer, however, to its use as a *prefix* to the names of ministers, where it stands as an august sentinel to warn all who venture to approach within the radius of the “Rev.’s” sacred circle of influence, or his presence, to be reverent, or “pass by on the other side.” . . . . . REVEREND—how it looks! how it sounds! attached to a poor perishing mortal’s name; for no mortal is worthy of it. It is as much out of place as the golden-jeweled crown of a king on the head of a wooden image. Only once is it used in the Bible, and then as one of the titles, or names

of the great eternal GOD of heaven. "Holy and *Reverend* is His name," says the Psalmist (Psa. cxi: 18); and let it ever stand as a title appropriate only to Him who fills immensity with His presence, and from whose Spirit there is no place to flee. Let not His servants arrogate to themselves the honor of that title. It is theirs to humbly and faithfully do the solemn, momentous work committed to their hands. . . . . They are His servants, they are not therefore entitled to *titles*, and do not require them, either to make themselves more efficient, or as ornamental appendages. Jesus, the Master, declared of Himself, "I receive not honor from men;" and if He refused such honor, then His disciple, who "is not above his Lord," nor the servant, who "is not above his master," has any right to receive "honor from men." The world may call by high sounding names, but they are all useless, meaningless trumpery, a mere mockery, and unhallowed profanation. They should not be received by the church. God's workmen stoop low, and stop their work to play with mere baubles, when they receive "honor from men," or "one of another." Be not ye called *Rabbi*, says Jesus' significant voice, and it has the tone of authority. It is a positive prohibition, and leaves all the ministers of the New Testament untitled, either by "Rev's," "D. D's," or "LL. D's" or anything else unscriptural.

Jesus even puts this honor-receiving, title-bearing disposition in direct antagonism with faith. Hear Him: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" The Jews, to whom this language was uttered, loved titles, to be "called Rabbi," and to have "the chief seats in the synagogues, and greetings in the market," and "to be seen of men;" and the pride which fostered this love stood in the way of humble faith in Jesus, and stands in the way of faith in all who indulge it; and to keep His own friends out of the snare, Jesus forbade them to receive titles.

It is not to the purpose that they are "worthy of double honor" (1 Tim. v: 17), or that they should in honor prefer one another (Rom. xii: 10). They are not thereby titled and mitred. The moment such lumber is accepted, there is a barrier raised to a practical obedience to these commands, and the recipients of the stuff dishonor God, and disobey His direct commands through His Son.

One might fancy, or coin a name, with which all these titles would agree perfectly; they might all be cemented on, and not be out of place; but the name would not be that of one of God's humble ministers. Here it is: "The Most Right Reverend Philo Vox Populi, D. D., LL. D., F. R. S., etc., etc." It looks like a great puff of vanity, meaning, as the name indicates, most highly venerated, and in love with the world. It is like a huge scarecrow, covered with bright scraps of tin, glittering in the sun, and rattling in the wind. For, in the light of popular smiles, these man-made titles glitter, and, in the wind-puffs of human praise, they rattle. That is all. "Only that, and nothing more—nothing more."

[Communicated for the Herald.]

Questions for Christadelphians.

I. If "emergence from the tomb" alive is not a *resurrection*, do you believe that Lazarus, the widow's son, and others, were *raised from the dead*?

II. If you admit they were *raised from the dead* according to the record, do you believe they died again, or did they go through the forty-year judgment period, and the subsequent electrical flashing process?

III. If they did not die again how is Christ the "first-fruits"?

IV. If they *did* die again, which will you do, deny the record, or confess your error, and admit that a Bible resurrection is *the coming to life again after having died; without regard to the nature of the person subsequent to that event*?

V. If the *resurrection* is a "process" beginning with "mortal emergence" and culminating with "flashing immortality" upon the subject of it, will the "unfaithful servant" be *raised from the dead*? or only partly raised?

VI. If the "process" is not completed in their case how can you profess to believe in the *resurrection* of "both the just and the unjust."

VII. If you do not believe in the *resurrection* of the wicked dead, as you cannot and hold to your definition of resurrection, will you explain your notion of the object of a "*judicial examination*" of those who are raised?

VIII. As a man is dead after he has died until raised to life again, do you believe that Christ was *dead* for forty days after His "*mortal emergence*" from Joseph's new tomb?

IX. If a man may be dead while alive, may he not be still alive while dead? and if so, please explain the difference between you and the believers in the immortal soul?

X. If "emergence from the tomb" is not a resurrection, what is meant by a "resurrection to condemnation"?

XI. If Christ was not "*raised from the dead*" till forty days subsequent to His immortal "emergence from the tomb" did He speak the truth when He affirmed that He should *rise* again the *third* day? or the angels when on the morning of the third day they said "he is not here, *He is risen*?"

XII. Would it not be well for you to erase those last words from your Bibles and substitute the *chaste* and *correct* (?) expression, "*He has entered upon the process of being raised*?"

XIII. When Abraham offered up Isaac, expecting that God would restore him to his arms by a *resurrection from the dead*, as Paul virtually affirms, (Heb. xi: 19,) did he expect his son would have "immortality flashed upon him" after a judgment period of forty years?

XIV. If so, where was his faith in the cowering of his royal "Seed" through this son?

XV. Do you believe that baptism is a symbol of death, burial and *resurrection*? If so, is emergence from the water a symbol of "emergence from the grave," or of the "flashing" process? If of the last, at what period of life would you say a man had been baptized? *i.e.* how long after "emergence" from water, and under what circumstances? If of the first, and "mortal emergence" is true, are we under any obligation to "walk in *newness of life*," or "put off the old man *with his deeds*."

If, in the thing symbolized, we are to rise from the dead with the same physical nature with which we lay down; then, in the symbol, we are to rise from our watery grave with the same corrupt moral nature and the burden of all our sins, with which we enter it.

Are you prepared to be gored to death with *this* horn of the dilemma, or the *other*?

XVI. Is the "judicial examination" of the righteous at the judgment seat of Christ a real trial with the fate of each person suspended upon the result of the examination? If so, each individual must be in jeopardy until his case is decided. But Christ declared that Abraham, Isaac and Jacob and all the prophets should be in the Kingdom of God. Their case is therefore decided, and no future trial can place them in jeopardy; hence any so-called trial in their several cases would be a *sham*? But perhaps you exempt them from future trial; why them, and not the Apostles and martyrs? yea, the whole household of faith?

XVII. Is the trial of the righteous for the information of the Judge or the judged? If for the first, how can he possibly decide the cases above-mentioned before he tries them? But having decided them on what must therefore be *ex parte* testimony, may not a future trial develop the error and reverse the decision?

How can you under such circumstances believe in the Omniscience of God, or that the "Lord *knoweth* them that are His"?

XVIII. But if you admit the perfect knowledge of the Judge in each case, then the trial cannot develop anything with which he was not previously familiar. It is impossible therefore that he shall not have decided the destiny of each person who appears before him *previous to trial*. The *trial*, therefore, faith in which you declare essential to salvation, as it places no one in jeopardy, and cannot possibly change the previous unalterable decision of the Judge, is a *stupidous sham*. Which do you prefer to do, acknowledge your error or *deny the knowledge of the Judge*?

XIX. But perhaps you claim that the trial is for the information of the judged. Do you not suppose they will be perfectly satisfied with the decision in their case (the just) on finding themselves in possession of an incorruptible nature and ascending to meet the Lord in the air? without a tedious enumeration and formal cancellation of their "sins" which were once "forgiven," and their "iniquities" which were "covered," and their transgressions which were "pardoned?" and which were "no more to be remembered" nor even "mentioned?"

XX. And finally. In this wonderful age of progression and discovery of new things, how much farther do *you* expect to *progress*? before you are beyond the reach of Bible, reason or common sense?  
(Will the "Marturion" please copy?)

J. F. WILLCOX.

[SELECTED.]

Mark IX. 44, 46, 48.

"Their worm dieth not, and the fire is not quenched."

IN these texts an allusion is made to the two destroying elements by which men are to be destroyed for sin.

I. They are destroyed by worms.

"I have said to corruption, Thou art my father: to the worm, Thou art my mother and my sister. And where is now my hope? as for my hope, who shall see it?"—Job xvii: 14, 15. "Drouth and heat consume the snow waters: so doth the grave those who have sinned. The womb shall forget him: the worm shall feed sweetly on him, and he shall be no more remembered; and wickedness shall be broken as a tree."—Job xxiv: 19, 20. "Thy pomp is brought down to the grave. . . . The worm is spread under thee, and the worms cover thee."—Isa. xiv: 11. "For the moth shall eat them up like a garment, and the worm shall eat thee like wool. But my righteousness shall be forever, and my salvation from generation to generation."—Isa. li: 8. "They shall lie down alike in the dust, and the worms shall cover them."—Job xxi: 26. "And though after my skin worms destroy this body, yet in my flesh shall I see God."—Job xix: 26.

The above passages teach that worms are the destroying element in the first death, or that the grave and worms consume mankind.

II. Fire is the consuming element of the second death.

"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. *This is the second death.* And whosoever was not found written in the *book of life* was cast into the *lake of fire.*"—Rev. xx: 13-15. "The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."—Matt. xiii: 42, 50. It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."—Matt. xviii: 8. "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."—Matt. xxv: 41. "But the fearful, and unbelieving, and the abominable, and murderers, 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."—Rev. xxi: 8.

Fear him who is able to destroy both soul and body in hell-fire, and not those who can kill the body and have no more that they can do.—Matt. x : 28.

III. The combination of these two elements, the destruction in the grave by worms, and the destruction in the second death by fire, is the complete portion of the finally wicked.

“And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh.”—Isa. lxvi: 23, 24. These strong expressions are evidently used to denote the thoroughness and complete destruction of the wicked. The work will not be stopped, the fire will not be quenched, nor the worm destroyed, but will exist as destroying agents as long as any necessity for them exists. The worm will not die, but will burn to destroy. “The grave [including the worm], . . . and the fire, saith not it is enough.”—Prov. xxx: 16. The worm still inhabits the grave as freely as when the first man was laid in it, for it dieth not, and the fire will always be ready to consume wickedness, should there any exist, for it shall not be quenched.

## Poetry.

[SELECTED.]

### DARE TO BE TRUE.

DARE to be right, dare to be true,  
You have a work that no other can do !  
Do it so bravely, so kindly, so well,  
Angels will hasten the story to tell.

Dare to be right, dare to be true,  
Other men's failures can never save you ;  
Stand by your conscience, your honor, your  
[faith],  
Stand like a hero and battle till death.

Dare to be right, dare to be true,  
Love may deny you the sunshine and dew ;  
Let the dew fall, for then showers will be  
[given]:

Dew is from earth, but the showers are from  
[heaven]

Dare to be right, dare to be true,  
God who created you cares for you too :

Treasures the tears that his striving ones shed,  
Counts and protects every hair of your head.

Dare to be right, dare to be true,  
Cannot Omnipotence carry you through ?  
City, and mansion, and throne all in sight,  
Can you not dare to be true and be right ?

Dare to be right, dare to be true,  
Keep the great judgment seat always in view ;  
Look at your work as you'll look at it then,  
Scanned by Jehovah, and angels, and men.

Dare to be right, dare to be true,  
Prayerfully, lovingly, firmly pursue  
The pathway by saints and by seraphim trod,  
The pathway that leads to the city of God.

REPROVE mildly and sweetly, in the calmest manner, in the gentlest terms ; not hastily or fiercely, nor with sour looks, or in bitter language ; for these ways do beget all the evil, and hinder the best effects of reproof. They do certainly inflame and disturb the person reproved.

THE HERALD  
OF  
The Coming Kingdom.

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No. 18.

SEPTEMBER 15, 1870.

VOL. III.

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Editorial.

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The Advent—a Motive for Watchfulness.

“Watch therefore, for ye know not what hour your Lord doth come.”  
Matt. xxiv: 42.

THE advent of the Messiah to effect the restitution of all things spoken of by the Prophets has been the hope of the people of God in all ages. On that great event hangs the fulfillment of all “the exceeding great and precious promises;” indeed it is a cardinal doctrine of our faith. Without it the Gospel is no longer good news, and cannot be regarded as a matter of joy for all people. The Bible, whether Old or New Testament, speaks of future good both for the Church and the world at large, in bright and glowing colors, but always in connection with the coming of our Lord and Savior Jesus Christ. Around this as a centre cluster everything which is dear to the Christian, and of promise to the world.

Without endeavoring to prove that the advent is a doctrine of Scripture, yet we may state that the Bible contains many references to this momentous and glorious event. Beginning with the promise in Eden, that the woman’s Seed should bruise the serpent’s head, down through the long line of Patriarchs and Prophets, to Malachi, we find frequent intimations of the coming of a certain Great One, who should be a deliverer. It is true, that those predictions did not always clearly separate the first and second advents, and their meaning were not so clear even to those who uttered them as they are to us; for it is said that when they spoke of “the sufferings of Christ, and the glory that should follow,” they had to search dilligently as to what things, or what manner of time the Spirit which was in them was pointing out. Many of

those prophecies connect the two advents together, so that they appear as one event. We read of the child born, and the Son given to Israel, in connection with His wonderful titles and enduring government—all in one paragraph. Isa. ix : 6, 7. In the same Psalm (xxii) in which are graphically portrayed the sufferings of the Messiah, His glorious Kingdom and reign are also foretold. It was necessary that the first advent should precede the second—that the world's future Deliverer should be born of a woman, of the seed of Abraham, tribe of Judah, and family of David, before He could be manifested as the Lord from heaven.

The reader, then, must decide for Himself when he reads in the writings of the Prophets about the advent, as to *what time* the Spirit refers. The Jews overlooked the first advent, and the sufferings of the Messiah, and therefore when He came and appeared in their midst, "they esteemed Him not," but stumbled over Him as a rock of offence. The Gentiles now are looking back mainly to His first appearance among men, when he suffered and died for us, and neglecting, and some denying His second appearance, "without sin unto salvation of those who look for Him." But nevertheless Enoch prophesied, saying, "Behold, the Lord cometh with myriads of His Saints." That refers undoubtedly to a future coming. When the Psalmist says, "Our God shall come, and shall not keep silence," (Psa. l : 3,) and when he calls upon all material creation to "rejoice before the Lord, for He cometh to judge the earth;" (Psa. xcvi : 10-12; xcvi : 7, 8;) he refers to the second advent. And when Isaiah foretells that "the Redeemer shall come to Zion," (Isa. lix : 20,) Paul understands Him to mean a future coming when "all Israel shall be saved." Rom. xi : 25-27.

Quotations of like character from the Prophetic Word might be indefinitely multiplied, but these will be sufficient to show that even before the Christ was born, His glorious apocalypse in power and glory was foretold.

There is so much to the point in the New Testament, that the reader who cannot see it must be blind or very obtuse. We will simply say that Jesus frequently spoke of it, and impressed the truth upon the minds of His Apostles, so that they never forgot it, but reproduced it in their discourses and writings. He plainly promised, "If I go and prepare a place for you, I will come again unto you." John xiv : 3. The Angels testified to the disciples when Jesus was taken away from them—"the same Jesus which is taken up from you into heaven, shall so come in like manner." Acts i : 11. Peter told the Jews, after he had seen His ascension—"God shall send again Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of the restitution of all things." Acts iii : 20, 21. John exclaims, "Behold, He comes with clouds, and every eye shall see Him; and James declared that "the coming of the Lord draweth nigh." Paul also very frequently in his epistles reiterates the same truth. But on this point we cannot dwell.



The second advent has been looked forward to by the Saints in all ages from the time of the Apostles down to the present. Many have tried to read and interpret the chronological periods, and accordingly have set dates when the Lord would come, but hitherto all have failed. Many recollect the excitement caused by Miller and his associates in 1843-4, and again in 1854. Those years passed by and the Lord did not come. Again, others were led to look forward with some degree of confidence to 1866-68, as the end of the 1260 years of Papal dominion, and consequently of the coming of the Lord, and the resurrection of the dead. But those years are already numbered with the past, and our hope has not been realized. And now others are pointing forward to another set time, viz: 1873, with a great deal of confidence, as the true period when Daniel will stand in his lot at the end of the days—the end of the waiting time of 1835 days—the termination of “the time of the end.” But we have no confidence in these set times for the coming of the Lord—we do not believe the time is revealed. And how can we in view of what is written? Does not the glorified Jesus say, “Surely I come quickly,” or suddenly? Again, has He not said, “Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments?” We know how a thief comes. He does not notify us of the exact time of his visit; hence Jesus said, “know this, if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh.” Matt. xxiv: 43, 44.

There is a difficulty here which must be met, but we think it is not so much in the Word, as it is in ourselves. It is this. There are many signs and dates given in various prophecies, which have been applied, as we think, erroneously to the coming of the Lord. They refer rather to what is contingent upon, but subsequent to that glorious event. Some of those events referred to in the Prophetic Word, which are to take place *after* the Saints have been gathered together unto the Lord, are—the downfall of mystic Babylon, the destruction of the powers which have sustained it, called the beast; the restoration of Israel; the judgment of the nations; the proclamation of the everlasting Gospel; the binding of the dragon; and the establishment of the Kingdom of God. All these things, and others not mentioned, require time for their accomplishment.

There is another thing which ought to be kept in mind, and a proper understanding of which will help us to harmonize many passages. The advent is a two-fold event. There is a coming of the Lord *for* His people, and a coming *with* them. When He comes to raise His sleeping Saints, and change the living, they rise to meet Him, consequently are not with Him when He comes; and we have no reason to believe that the world will know anything more of that event than they knew of His going away. He went up in the presence of

His disciples, and when He returns He will come *to* and *for* His disciples. His promise to His own is, "I will come again to you, and receive you to myself." Paul speaks of our "gathering together unto Him;" and John also exhorts us to "abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." In this coming both the dead and living Saints are interested. "The dead Saints shall hear the voice of the Son of God, and shall live." The living Saints shall not precede those who sleep, but will be caught away together with them to meet the Lord in the air, and thus will they ever be *with* the Lord. This is the time when the bride meets the bridegroom—when the Church is united with her Lord. And as it is also stated that the Saints shall be with the Lord when He comes in great power and great glory, it necessarily follows that He must come first and gather His people to Himself. Paul writes to the Thessalonians praying that they may "be established unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ *with* all His Saints," and both Enoch and Zechariah prophesied that the Lord is coming *with* His Saints. This coming is for judgment, and will be attended with glorious majesty. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all the kindreds of the earth shall wail because of Him." Rev. i: 7. To Caiaphas, the High Priest, Jesus said, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." This coming will be a public revelation, or manifestation of the sons of God—Christ and His chosen ones—to rule the nations with a strong sceptre. But this is very different from what is implied in the following admonition given by Jesus. "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 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. And what I say unto you, I say unto all, watch." Mark xiii: 24-27.

This sudden and unexpected advent of our Lord Jesus Christ becomes then, indeed, a very powerful motive for watchfulness. If we knew the exact time we should not look for it until that time arrived. There would be no need for that watchful care which uncertainty brings. If we were expecting some highly honored guest, for whom we had made great preparations, but were uncertain at what hour of the day He would arrive, we should be on the watch all the time, and have everything in readiness at a moment's notice. So it is with the Lord's coming. But should we set a time in our human wisdom, or rather folly, and that time pass over, and then we should say with the evil servant, "My Lord delayeth His coming," disregarding His injunction to watch, and living carelessly, like the rest of the world, then our Lord will "come in a day when we look not for Him, and in an hour we are not aware of."

Brethren, this is a practical and momentous subject. The duty of watchfulness is ours, and for own benefit. If observed, it will bring its own reward with it. But what is implied in watching? Are those on the watchtower who are full of the cares and business of this life? Does it imply watchfulness if we are trying to lay up earthly treasures, or in the pursuit of worldly pleasure and happiness? Will not the Lord come too soon for those who are encumbered and loaded down with the anxieties and cares of business, and whose affairs are in a mixed and unsettled state? To be watchful is to be ready, to be active in the Lord's service, to be pure, to be untrammelled with earthly things. "Blessed is he that watcheth and keepeth his garments," says Jesus; but he also says to us through his message to the Church at Sardis—"if thou wilt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." May we all be preserved from such a fate, and be honored when our Lord shall come.

B. W.

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### Stirring Times.

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SINCE writing our last, events have marched on with rapid strides. Changes that astonish the world have taken place. The proud Emperor of the French, whose career heretofore has been one of continued success, has at last been humbled in the dust. His great Empire has fallen to pieces, with himself as prisoner, and his wife and child in exile. France is no longer an Empire, but a Republic. The Prussians with their mighty legions and superior generalship have succeeded beyond the expectations of all. The sacrifice of life has been terrible. Such is war, and its fortunes, as seen from a human standpoint. But let us not forget that there is a God in heaven who exalteth and deposeth kings at pleasure. And let us also remember that in spite of the rage of nations, and the alliance of kings, yet His own King shall ultimately sit on Zion's Hill, and rule the world in righteousness.

Changes more wonderful than those which we have just witnessed will yet take place. The waiting servants of God cannot be surprised, although the world may. We are patiently looking for the day to come when the clouds of heaven shall rend asunder, and reveal to our longing eyes the Lord Himself. Then we shall rise to meet Him in the air, "and so shall we ever be with the Lord." Happy day; soon may it come.

But to return to European affairs; we learn that the Italian government has given official notice of its intention to transfer its capital from Florence to Rome. The Pope, deserted by his former supporter, is now left to the tender mercies of his enemies. It has also been affirmed that an offer has been made to the Pope that if he will relinquish all claim to his temporal possessions, the government of Italy will support him in his ecclesiastical office, and allow him an annuity for his support. What the result will be time will soon tell. It may

be that the time is near at hand when this apostate woman shall say in her heart, "I sit as a queen and am no widow, and shall see no sorrow." Her plagues we are told come in one day, immediately succeeding this assurance on her part. Sudden destruction will then overtake her. That day is not far distant.

Brethren, are we alive to the fact that the "night is far spent, and the day is at hand?" Do we discover the gleaming light of Christ's millennial day shining in the Eastern horizon? The sound of our Lord's chariot wheels may be heard. The night of sorrow and trial is nearly ended. The bright day of God is coming. Are we so deeply absorbed in worldly cares, that we cannot attend to the Master's business? Are we divided, or united? This is a time when all should be up and doing. The feeble hands and weak knees should now become strong. The affections should be weaned from earthly things, and set on things above. In short, our constant thought should be, in what way can we serve the Master more? Thousands are perishing for lack of spiritual food. That food is contained in God's Gospel. Shall we give them the food or let them die? Is our silver and gold rusting in our chests while men and women are starving around us? These are questions that must be answered. The Lord the Judge, will reward every one according to their works. If our works are approved He will give us wealth unbounded. O! the joys of that hour! "Our tears will be ended, our sorrows all gone." Brother! sister! examine your account and see whether you are ready to meet the Lord with joy. Unbeliever! See the rich provision made for you by our kind Lord. Lay hold of eternal life while the offer remains. The day of rest will soon be here, and you are freely invited to participate in its sweet and eternal pleasures.

T. W.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

Report of the Annual Conference in Chicago, Sep. 3, 4, 1870.

For the benefit of the cause of truth in general, and for those who could not meet with us it is thought best to submit a brief report of the Conference held in Chicago. Though the weather was at first a little unfavorable on account of rain, yet a large representation of brethren and sisters showed that there were many warm hearts enlisted in the cause of our Master. A much larger number were present than we expected. After appointing a Chairman, Reporter, and Credential Committee, (all of which are generally considered to be necessary at such times,) the forenoon was devoted to the hearing of reports from the different localities represented in Conference. Representatives were present from Antioch, Silver Creek, Kings Mills, Dixon, West Plum River, East Plum River, Lanark, Geneva,

Aurora, Chicago, South Northfield, West Northfield, Payne's Point, Pink Creek, Harvard, and Oregon, Illinois; Cleveland, Canton, and West Milton, Ohio; Plymouth, Laporte, Pierceton, Kentland, Rochester, and Rennselaer, Indiana; Rasin, Buchanan, and Grand Rapids Michigan; Busseyville, and Beaver Dam Wisconsin; Worcester, Massachusetts; which showed that a few earnest, noble-hearted men and women were fighting the fight of faith, and striving for a crown. We are sorry to report that there was not more time allotted for the hearing of reports, as many were crowded out, among which were those from Evangelists in Michigan and Indiana, as well as our General Evangelist.

We took dinner with us to the hall, and had all things relative to that meal in common. In the afternoon the time was spent in exhortations and speaking upon the theme, "The Suddenness of the Advent a Motive to Watchfulness." Many good things were said by different brethren, which those present will we trust, carry home with them to think upon.

Sunday morning at half past ten o'clock, the meeting was opened by Brother Thomas Wilson, with appropriate remarks upon the communion. The points dwelt upon were the time, manner, and object of the communion. After the celebration of Christ's death, short exhortations continued until half past ten o'clock, when the delegates retired to another room to transact Conference business, while dinner was in preparation. The Evangelist—Brother J. M. Stephenson—gave a short report, and having tendered his resignation for last year retired. The means necessary to keep an Evangelist in the field, were not determined on; however a motion was carried that each delegate, and those from the different localities, upon going home, determine the amount each locality will pledge for the support of the Evangelist, and and who he shall be, and forward the same to Matthew Knowles, No. 18, South Water Street, Chicago, Illinois. By motion, Brother J. M. Stephenson was recommended as that Evangelist for the present year. Upon leaving their names with the Secretary as a pledge that they would attend to the above, the delegates went to dinner, and thus closed the business of the Conference. Though all the business was not done that should have been done, the time was well-occupied, and we trust that the brethren from the different localities will respond at once. Let each locality call a meeting, and appoint one of their number to see to it *immediately*, and in two weeks all can be determined.

We met in the Hall again at half-past two o'clock, P. M., and the time was occupied with short stirring speeches interspersed with singing, from various brethren, until five o'clock. Among those who addressed us were Brethren D. T. Halstead, B. Wilson, J. F. Waggoner, J. Wilson, J. L. Wince, Richard Appleyard, Newell Bond, L. H. Chase, Thomas Wilson, F. Berrick, J. M. Stephenson, and H. V. Reed. It is impossible to give the reader any more than a statement of facts. To appreciate such an intellectual feast and sen-

timent of affection between brethren, one needs to be present. Our Conference is over, and our friends gone to their homes, yet we hope to meet in the sweet by and bye, in the great Conference of the redeemed of all nations in Eden restored.

A. J. EYCHANER, Secretary.

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[SELECTED.]

### Christian Courtesy.

EVERY man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour, and if he were to resent them all, or even notice all, life would be intolerable. If for every burst of hasty temper and for every rudeness that wounds us in our daily path, we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible.

The very science of social life consists in that gliding tact which avoids contact with the sharp angularities of character, which does not argue about such things, which does not seek to adjust or cure them all, but covers them as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. That microscopic distinction in which all faults appear to captious men, who are ever blaming, dissenting, complaining, disappears in the calm gaze of love. And oh, it is this spirit which our Christian society lacks, and which we will never get till each one begins with his own heart.

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[SELECTED.]

### Christ is Coming.

ALL things indicate that our Savior is coming *soon*. Is the reader ready? If not, what excuse could be given? Has there not been ample time to prepare; and if opportunities already enjoyed have not been improved, where is the evidence that any additional light would receive more attention? There is much danger that such will be found at last with no oil in their lamps when the Bridegroom cometh. It is a *perilous* hour for *careless* souls. Many are sleeping at ease, unaware of the dangers that surround them. Let those who are awake, cry aloud, and spare not. It is too late to make a compromise with this wicked world. Let *all* the friends of Jesus come out from it and be *separate*.

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A MAN who has a strong mind can bear to be insulted, can bear offences, because he is strong. The weak mind snaps and snarls at a little; the strong mind bears it like a rock, and it moveth not, though a thousand breakers dash upon it, and cast their pitiful malice in the spray upon its summit.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Philosophy and Revelation of Man.

THAT there are spirit beings in existence will be readily granted by all believers in the Bible. Upon the nature and composition of these spirits, however, there is a diversity of opinion. Waiving the statements of the different positions taken by different parties we will come directly to that part of this subject which relates to man. Paul declares that the Angels are spirits, and if Angels ate literal food, (which was the case with those who dined with Abraham) it follows that spirits or Angels are material beings, for we cannot suppose that material food would nourish anything immaterial. Jesus was a spirit being after His resurrection, and yet He declares that He possesses flesh and bones, and He thus ascended to heaven in the sight of His disciples. Spirit beings then are not immaterial, but material and real. If the soul is immaterial it cannot become a spirit, for it is impossible for immateriality to change to materiality, but upon the hypothesis that the material man is the soul, all is plain—the man will be changed at the resurrection from mortal to immortal, from corruptible to incorruptible, from natural to spiritual; a complete change of nature, but not in composition. Saints will be made like unto Angels and will “die no more.” Spirits, then, are not the disembodied souls of men but spirits are real Angels or Saints after the resurrection.

We hold all substance, what remains  
 The mystical sectarian gains;  
 An immaterial soul they choose,  
 An immaterial heaven and hell;  
 For such a soul we have no use,  
 In such a heaven we could not dwell.

We cannot thus spin soul theories out of the vacuum of a fancy without facts, or have any faith in what is not real. We believe in a real God, real Angels, and a real soul.

Let no one misunderstand me, I believe in the existence of a soul. Heaven and earth is replete with evidence upon this point. The five senses give ample demonstration of it. Inspiration points it out and defines it. It is not the kind of soul we looked for when we analyzed man, and which we failed to find, but it is the man himself, the bones, the muscles, the heart, the arteries, the man with head and trunk, and limbs; the man is the soul. That any of the senses will readily point out a soul of this kind cannot be denied. Here is common ground upon which all may stand if they will. All agree that it requires no special pleading to prove the existence of a soul of this kind. It is patent to all. Its existence cannot be denied. Here it is—look at it, handle it, and be no longer in doubt about a soul. Will those who believe in the existence of an immaterial soul, be kind enough to show

us their soul? Will they give us any more than a thread-bare assertion that it exists? Where is the proof that these assertions are true? O, but they are spiritual, and cannot be seen! Who said that spirits cannot be seen? We have shown that spirits have been seen in the history of man upon earth, but never has an immaterial soul been seen or handled. What an ingenious dodge to affirm, that it *cannot be seen!* Let me bring a parallel case. I say to the reader that on a certain day of next month, five hundred horses will pass along the street by his dwelling. He waits for the day, and at last the hour arrives when he expects to see the horses dash by in all their freedom, but no horses are seen. He comes to me and tells me that there were no horses as I said there would be. I immediately straighten up, put on all the dignity at my command, and tell him that they are spiritual horses, and cannot be seen; they are immaterial horses, and cannot be tested by any of the physical senses. Shame on such an argument. I will not disgrace language by calling it argument, for it is not. The crimson blush should mantle the cheek of every lover of reason and consistency, when such duplicity and fallacy are presented for the truth. Allow such a premise, and what cannot men prove. All the gods and fairies of the heathen world would spring again into animated existence, and the air be full of the deified spirits of all creation, both animate and inanimate.

I have said that man is the soul, I wish to give other and better proof than the senses. I appeal to the Bible, God's great written book. God speaks—ye sons of earth listen and understand! "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and *man became a living soul*" Gen. ii : 8. The simple statement affecting the point under consideration is this—the man was made of dust, and lived by the inspiration of the breath of life, and he was then a living soul. If the man was made of dust, then lived, and was then called a soul, it is equivalent to saying that dust became a living soul, or that the soul now alive was made of dust. A mere child can see the difference between forming a man of dust, and after being animated calling him a living soul, and putting a living soul into the man. The testimony is that "breath of life" was put into man, thereby not only showing that man existed as man before he was alive, but also that the added element was no part of the man. If he was inert before breath was put into him, and alive after, we naturally conclude that breath was the cause of his becoming a living being, or "living soul." A soul then is no mystery so far as its origin and composition are concerned, and can readily be perceived by any or all of the physical senses, its weight determined, and its existence and materiality demonstrated.

A further proof that man is the soul is found in Josh. x : 28-40. Here the soul is represented as breathing and being cut in pieces. Can immaterial souls breathe? If so, what do they breathe? Certainly not material air. Again, xii : 19, has the same idea. Here the



soul eats and drinks. Can immaterial souls enjoy the goods laid up for themselves. Can they eat and drink and be merry over material things?

That Adam's soul or himself was made of dust, and then made to live, does not admit of a doubt. We are not left to reason this out, however logical our reasoning may be. We have stronger because plainer proof than the lamp of reason; we have the light of revelation which will guide us with certainty. Paul says "the first man Adam was made a living soul." Adam was not made, and then a living soul put into him, but Adam was *made* a living soul. How? Turn to creation's page and read it; by receiving the breath of life he became a living soul. It is judicious to note that Paul says the soul was made. If it was made it could not have had a pre-existence, nor yet be a part of God, for He was from everlasting. Let us place the testimony of Paul and Moses side by side, so that we may be the better able to see the force of their statements. Paul says, God "made a living soul." Moses says, God made man, hence the soul is the man, and the man is the soul, otherwise these testimonies do not agree. If the man was made of dust, the soul was made of dust, for the man is the soul. It would be difficult to state a proposition plainer and more comprehensive than Paul and Moses have here stated this. I think I speak truly when I say that the Bible recognizes the man as a thinking, intelligent, responsible being. But some tell us that matter cannot think. Who said so? Cannot God create beings from matter which will move and think? Has He not done it? Life and motion are manifested everywhere in the material world. To say that matter cannot move and think is but to contradict the plainest evidence of our senses. Ehrenberg has computed that in the matter he examined, the small compass of a drop of water, revealed 500,000,000 monads, and that each with its appropriate organs, possesses spontaneous motion, enjoys independent life, has will-power, manifests anger and affection, in short each one is in itself an individual existence, manifesting the same phases of thought, feeling and volition, that man does. Who will affirm that each of these has an immortal soul?

Ascend now from these minute wonders, this first link it may be in the great chain of animal life, to the highest and most perfect man, and no difference is discernable, so far as manifestation of thought is concerned. To affirm that all these different organizations have anything more than matter bodies from which thought is evolved, is to affirm that which never has, nor ever can be proven. What more is necessary? If God in His wisdom can make matter live and think, cannot we love and adore Him as much as though He had made a spirit to do the thinking for it? Every organ of the body has its function—the teeth to masticate the food, stomach to digest it, lungs to purify the blood, eyes to see, ears to hear, but the brain, what is its function? Is it simply to fill the skull? Better have made animals without skulls; they would then need no filling. Who would thus accuse the Creator

with trifling, by having made a useless organ. In the wild and varied exuberance of creation, nothing is without use, and each organ is best adapted to the function it is intended to perform in nature. The brain therefore has its use and there is no function so legitimate as the evolution of thought. 'Tis true that although we combine the elements of the brain thought is not the result. How then is it that the brain can think? We know not how or why—it is enough for us to know that it is so. We may combine the elements of an apple, for example, and yet it is not an apple. Why it is not, we have no means of knowing, but the fact is before us that it is not, and that is enough. The elements of the body we may mix in the right proportions, and yet neither life nor intelligence are the result. We may unite the elements of an apple tree, and yet no apples are the result. Why it is so we do not know; but so it is. Now if it were possible to make the tree live, no doubt it might bear apples. Just so with man; if we could organize a man, and make him live, no doubt he would be a man, and possess all the attributes of his species. Power is all that is necessary. Because poor, frail mortals cannot combine matter so as to make it think, move, and reason, it is no argument that the all-wise and all-powerful God cannot do it, or that He has not done it.

A. J. EYCHANER.

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[Communicated for the Herald.]

### The Church, or the Body of Christ.

THE Church of Christ, and the body of Christ are used synonymously, as we find by reference to Eph. i: 23; Col. i: 24. It is composed of many members, Christ being the head. 2 Cor. xii: 14; Eph. iv: 15. According to the teaching of our Savior, there is but one way of becoming a member of the body—"Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark x: 15, 16. From the foregoing we would deduce the following conclusions: First, the Gospel must be preached; secondly, it must be believed; thirdly, it must be obeyed. Again, says our Savior, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached through His name, beginning at Jerusalem." Luke xxiv: 46, 47. Hence we conclude faith, repentance, and baptism, are all essential, in order to get into the body. They all, too, are inseparably connected. All the faith in the world without repentance and baptism, is worthless; and just so in regard to repentance and baptism without faith. Each one must occupy its proper place. First, faith, then repentance, then baptism, is the order. In proof of this, reference is made to the great commission, already quoted. The Gospel preached was first to be believed, or in other words, faith was

recognized in the things preached. To believe a thing, is to have faith in the thing. Afterwards baptism was to be administered to them. Again, I refer to Acts viii : 5. "Then Philip went down to the city of Samaria, and preached Christ unto them." Verse twelve. "And when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Does any one suppose that if the people at Samaria had been baptized without faith in the things Philip preached, their sins were remitted? If so, their suppositions are without any foundation in the Word of God. We might refer to the faith required by Philip from the Eunuch, before his baptism, but it is unnecessary. Having shown that faith, repentance and baptism are necessary in order to become a member of the body referred to, and the order and the relation they sustain to each other.

I next wish to notice the Gospel as a cause from which faith is produced. If there were a hundred Gospels there would be just that many faiths, but there is only one Gospel as we will now prove. Our first argument to prove the unity of the Gospel is taken from the fact that the definite article *the* uniformly designates the Gospel. If there were more than one Bible Gospel, then the definite article *the* would not designate which was pointed out. Our next point to prove the unity of the Gospel is drawn from Paul. Gal. i : 8, 9.—"But though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you, than that ye have received, let him be accursed." From the foregoing we deduce the following conclusions. First, that a unit Gospel was preached by Paul; Secondly, that it would endanger any man or angel, that would teach any other, which certainly was good evidence that there was but the one. As this is admitted on almost all hands, and as we must be brief, we will leave the point, and proceed to investigate the subject of the Gospel, because if there is but *one*, it is very necessary we understand what it is.

We propose, therefore, to ascertain if possible from the Word, what the Gospel is which Christ affirms that He was anointed to preach. Luke ix : 18 He says, "the Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel." This is language quoted from Isa. lxi : 1, which reads, "the Spirit of the Lord God is upon me, because the Lord hath anointed me to preach Good Tidings." Just what Isaiah meant by *Good Tidings*, our Savior meant by the *Gospel*; they are therefore synonymous terms. According to Paul's language in Rom. xvi : 15, to preach the Gospel, and to bring Glad Tidings of good things are one and the same thing. Thus the Bible exposition of the term Gospel signifies Good News or Glad Tidings. But these terms are unintelligible, unless that to which it relates be properly defined. We propose therefore, if possible, to find a Bible explanation of the subject of these Glad Tidings. For three years

and a half these Glad Tidings were proclaimed by our blessed Savior, after which the Apostles received the Holy Spirit and proclaimed them also. Therefore in order to learn that to which these Glad Tidings relate, I quote from Mark's testimony concerning the first Gospel sermon preached by our Savior. "Now after that John was put in prison Jesus came into Galilee, preaching the Gospel of the Kingdom of God, saying, the time is fulfilled, and the Kingdom of God is at hand; repent ye, and believe the Gospel." Mark i: 14, 15. The following is Matthew's version of the same sermon: "From that time Jesus began to preach and to say, repent, for the Kingdom of heaven is at hand." Matt. iv: 17. According to the testimony of these two witnesses, to preach the Gospel is to preach the Kingdom of God. Mark positively affirms that our Savior in these first sermons preached the Gospel of the Kingdom of God. Thus it is plainly defined that these Glad Tidings relate to the Kingdom of God.

And not only did our Savior preach in His first sermons concerning the Kingdom of God, but all His subsequent sermons were of the same import. Proof. "And Jesus went about throughout all Galilee, preaching the Gospel of the Kingdom of God." Matt. iv: 23. Again, "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom of God." Matt. ix: 35. For further proof on this point, I refer the reader to Luke viii: 1; iv: 18, 43, 44. Hence our Savior being His own expositor, to preach the Gospel is to preach the Kingdom of God. This was His great object in all His preaching. The reader will find by reference to the Apostle's preaching the Gospel that it was all of the same import as that taught by our Savior.

Having shown that the Good News or Glad Tidings related to the Kingdom of God, and having also shown that it was a unit Gospel, and must be believed in order to get into the body, it is essential, therefore, that we understand something about this Kingdom. The Kingdom referred to is a definite Kingdom, which I need not prove. Having proved that the Gospel which related to this Kingdom was definite, it necessarily follows that the Kingdom is definite also; therefore we will proceed at once to give a Scriptural view of what this Kingdom is. The first passage to which I wish to call attention is found in Acts i: 5-8. "When they therefore were come together, they asked of Him saying, Lord, wilt thou at this time restore again the Kingdom to Israel? And He said unto them, it is not for you to know the times or the seasons which the Father hath put in His own power, but ye shall receive power, after that the Holy Spirit is come upon you." For nearly four years the Apostles had been by our Savior taught concerning this Kingdom. We conclude therefore their view concerning this matter was very good. In the foregoing text our Savior endorses the disciples' view in relation to the Kingdom, and only corrects their mistake in regard to the time that this thing should be accomplished. Our Savior certainly here teaches that the Father has reserved in His own power times and seasons for this great work, in reference to which

the disciples propounded this question, and teaching without doubt that His Kingdom will be the Kingdom of Israel restored. My next passage to prove this point is found in Ezek. xxi : 25. "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, take off the crown; this shall not be the same; exalt him that is low, abase him that 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." From the foregoing I would deduce the following conclusions: First, the prince spoken of here is Israel's last king, Zedekiah; Second, Israel's kingdom was to be overturned, until He comes, whose right it is, and God will give it Him. This was the Kingdom first ruled by Saul. Then by David and Solomon, and others, but now overturned until the times and seasons which the Father hath put in His power. This is the kingdom to be restored under the peaceful reign of Jesus. "The Lord hath sworn in truth unto David, He will not turn from it, of the fruit of thy body will I set upon thy throne." Psa. cxxxii : 11. The fruit referred to here is no person but Jesus, as the reader will find by reference to Acts ii : 30. He is the rightful heir to Zedekiah's throne and kingdom. His right it is, and God stands pledged to give it to Him. This is the kingdom represented by the stone cut out of the mountain. Dan. ii : 45. This is the kingdom represented by the mustard seed, that becomes a mighty tree. Matt. xiii : 31. This is the kingdom to which the Revelator had allusion when he said, "The kingdoms of this world are become the kingdom of our Lord and His Christ, and He shall reign forever." Rev. xi : 15. This is the kingdom to which the definite Glad Tidings relate, which must be believed before baptism, in order to become a member of Christ's body. So we believe, so we read, and so we teach concerning this matter, but do not wish it to be understood that I believe a person must believe everything as to how the kingdom will be established before he is a fit subject to receive baptism; but that he must understand the grand and glorious fact that Christ's kingdom will be the fifth universal kingdom of earth, and the relation he sustains to Him in that kingdom. This is God's power to salvation. This is God's plan; there is nothing in it to drive men, but rather to draw them from the things of this world into the body. It promises them good things in the kingdom in the future. I hope at some future time to give a Scriptural view of the growth and perfection of the body of Christ, having now only given a mere Scriptural outline of the way to become a member of it. Yours for a definite plan.

JOHN C. GUNN.

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WHEN a cloud has been dissolved into a shower, there presently follows a glorious sunshine.

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THE more a stone is wounded by the hand of the engraver, the greater beauty is superinduced thereon.

[Communicated for the Herald.]

## Is it True?

*Is it true* that God's people are to go to heaven and live eternally, when His Word so plainly says, "the meek shall inherit the *land* and *dwell therein forever*?" See Psa. xxxvii; Prov. ii: 22: x: 30; xi: 31; Isa. lx: 20; Matt. v: 5; Rev. v: 10.

*Is it true* that the wicked are to live in a state of endless suffering and blaspheme God, when the Word unmistakably says, "the soul that sinneth it *shall die*," and that there shall be no more pain, neither sorrow nor crying, for the former things are passed away? Ezek. xviii: 4; Rev. xxi: 1-4; Rev. v: 11-13.

*Is it true* that Christ is the all-powerful Jehovah, when He Himself has said that "My Father is greater than I?" John.

*Is it true* that Christ will never again come to this world when He has said, "If I go away, I will *come again*?" And that He shall so come as He went away? Personally. See John xiv: 1-4; Acts i: 11.

*Is it true* that dead men are capable of more wisdom and intelligence than the living, when Solomon says, "the dead know not anything?" Eccl. ix: 5-10.

*Is it true* that man can live again without a resurrection, when Paul says, "What advantageth it me if the dead rise not, let us eat and drink for to-morrow we die?" 1 Cor xv.

It is plain, then, that Christ will come again, that the Saints shall inherit the earth, and that the reward will be given when they are raised from the dead at the last trump. There is therefore an object in His coming, and in the resurrection.

H. V. REED.

## Miscellaneous.

[Communicated for the Herald.]

## What is Truth?—No. 4.

IN all the ages and dispensations of the past, God's Holy Spirit has been given to inspire, to guide, and to instruct His people, and at the commencement, and from the first century of the present age, it was shed forth most profusely, filling Christ and His Holy Apostles with wisdom and Divine power, qualifying them to write a Constitution, by-laws—a discipline for the Church of God during the times of the Gentiles. Many of their predictions being the utterance of the Holy Spirit reach into the future age, giving the called-out and chosen ones a glimpse of the Kingdom when set up, the glory that is to follow at the revelation of Jesus Christ. The present age is for a specific purpose; to take out a people for the name of the Lord, who are to be kings and priests, joint-rulers associated with Christ in the government of the world, during the millenium of one thousand years. The high position to be filled by the church gathered out during this age, re-

quires a thorough disciplining, they must be purified, made white, and tried. Shall the church be left to the letter of the written Word alone? Especially in these last days of sore trial without any Holy Spirit to take of the things of God, and to show them unto us? is there no soft gentle whispers, saying, this is the way, walk ye in it? What mean those deep thoughts and impressions directing the mind of the humble, trusting, child of God, to those great and precious promises contained in the Scriptures; always teaching in harmony with the Word; how often is the mind suddenly and unexpectedly, while in our devout aspirations for light and knowledge, suddenly arrested and directed to a portion of the Word containing some precious promise, giving encouragement, impressing the mind with irresistible force; in a way and manner we never before saw it, though we had read it many times. Paul and John have much to say about the Spirit. "Being led by the Spirit" Rom. viii. What does John mean? 2 John ii: 20—"Ye have an unction from the Holy One, ye know all things." Verse twenty-seven—"But the anointing which ye have received of Him, abideth in you, and ye need not that any man teach you; but the same anointing teacheth you all things, and is no lie; and even as it hath taught you ye shall abide in Him." 2 Cor. i: 21, 22. "Now He which stablisheth us with you in Christ, and hath anointed is God who hath sealed us, and given the earnest in our hearts." Eph. i: 13. "In whom ye also trusted after that ye heard the Word of Truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory." Rom. viii: 1—"There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." There is so much said on this chapter about having the Spirit, and being led by the Spirit of God they are the sons of God." Verse eleven—"The Spirit itself beareth witness with our Spirit that we are the children of God." The best evidence of having the Spirit of God, and being led by the Spirit, is yielding the "fruits of the Spirit." Gal. v: 22, 23. Is there not anything in all this inspired language of the Apostles about the Holy Spirit, and being led by the Spirit, but the written Word? We cannot think so. The head was the recipient of the Holy Spirit in its largest and fullest measure, and shall not the body have a small share of the same Divine effluence to lead and guide them safe to the port of endless rest? Try the Spirits, yes, how? by the Word. The Spirit of God and the Word will always agree. Rev. i: 10—"I was in the Spirit on the Lord's day, and heard behind me a great voice of a trumpet." Was John in the Spirit, or was the Spirit in John. We answer both. To illustrate; put the iron in the fire, heat it—the iron is in the fire and the fire in the iron. John was wrapped in prophetic vision, filled with the Divine effluence. The Spirit of God carried forward through the times of the Gentiles into the age to come, the day of the Lord, the millennium, the judgment day, the times of the restitution of

all things spoken by the mouth of all God's Holy Prophets, since the world began. If we have a right understanding of Scripture teaching, the Saints will in the future age be filled with Holy Spirit. They will be like unto the Angels, neither can they die any more. This I think no one will doubt. Can we then conclude that the interum from the Apostle's day till the coming of Christ, the resurrection, the birth of the Saints, which is a Spirit birth, that there is no Holy Spirit? Can any one tell us the precise time when the Holy Spirit ceased to lend its aid to guide the child of God in understanding the great things of Divine revelation? That things relating to godlikeness, or spiritually holy living, or genuine Abrahamic Faith, or the Kingdom of God, are in a waning process I frankly admit. "Verily, when the Son of Man cometh, shall He find faith (or this faith) on the earth."\* At the close of each previous age there was a powerful and wide spread apostacy from the truth, only Noah and his family; only righteous Lot; only a few out of the highly favored Hebrew nation were found waiting for the first advent of God's Messiah—Simeon and Anna and few a kindred spirits who waited daily in the temple for the consolation of Israel. Yet these few were filled and led by the Spirit. Even so, according to Christ's own words, shall also the coming of the Son of Man be. We cannot conclude although the apostasy is almost universal, and the number of the righteous so few, and though darkness covers the land, and gross darkness the people; and here and there only is to be found a few like the gleaning of grapes; that have made a covenant with God by sacrifice who are struggling and combatting the mightiest combination of error and false doctrines that ever enveloped and cursed the Church since God had a church on the earth. I ask shall these few humble, trusting ones, be left in these closing hours of strife and peril unaided by God's Holy Spirit? O, we cannot think or believe so. This would be unlike our beloved God of the Bible, and unlike the sympathizing loving Jesus who was bone of our bone, and flesh of our flesh. We will make but one quotation more from the Apocalypse, and will close our already too long articles having gone much beyond our intended limit. "The Spirit and bride say come. And whosoever will, let him take of the water of life freely." Rev. xxii: 17. "He which testifieth of these things, saith surely I come quickly. Amen. Even so, come Lord Jesus."

N. BOND.

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I WONDER many a time that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

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\* The faith referred to in Luke xviii: 8, is not the faith of the Gospel, but will the belief that God will avenge His own elect then be found. We intend at another time to take up the doctrine of the Holy Spirit, but desist for the present.



[Communicated for the Herald.]

### The Bible Import of the Word Dominion,

It is claimed by some, that it was not the original design of God, that any of the administrators of the affairs of earth should be taken from among the human race; but that angels were to be the rulers, and the obedient of Adam's race, the mortal subjects to all eternity. But, as the result of Adam's sin, all the millions who will have obeyed previously to Christ's coming will be made immortal, and reign as kings and priests forever. Thus, a great blessing will be bestowed upon these redeemed millions in consequence of the fall. But that the second Adam will occupy the same position that the first would have occupied, had he seen in the light of the following testimony. "What is man, that thou art mindful of him, and the Son of Man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned Him with glory and honor. Thou madest Him to have dominion over the works of thy hands; thou hast put all things under His feet; all sheep and oxen, yea and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psa. viii: 4-8. The Apostle Paul applies the foregoing language of David to Christ. He says, "But one in a certain place testified saying, what is man that thou art mindful of him? or the Son of Man that thou visitest Him? Thou madest Him a little lower than the angels; thou crownest Him with glory and honor, and didst set Him over the works of thy hands, thou hast put all things in subjection under His feet. For in that He put all things in subjection under Him, He left nothing which is not put under Him. But now we see not yet all things put under Him." Heb. ii: 6-8.

Please compare the foregoing with the title of dominion offered to Adam, and behold the analogy between them. "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." Gen. i: 26.

The word dominion signifies the same in the eighth Psalm when used with reference to Christ that it does in Genesis first chapter when used with reference to Adam. It is a term expressive of royalty in both cases. All the workmanship of God's hand, beasts, birds, fish, and all in earth, air, and sea, are included in the original title of dominion offered Adam, and will be given to Christ on precisely the same terms; whoever shall receive from the great Proprietor of earth a title of universal dominion will be the world's ruler, whether the earth shall be filled with four-footed beasts and creeping things, or with nations, kingdoms, and empires. If Adam had received in fact, instead of conditionally, the everlasting dominion of earth, he would have been the rightful ruler of the world to all eternity, whether inhabited

by man or beast. The dominion of all the kings, queens, and emperors of the world most certainly includes their kingdoms and empires. One of the definitions of *basileia* is, the dominion of a king. There are but very few exceptions to this use of the word dominion in the Bible. To have dominion and to rule are words of the same import. I would just as soon think of confining the word kingdom, as used by inspired writers, to dominion over the lower order of animals exclusively, as to thus limit the word dominion. These terms, as will be seen, are used indiscriminately all through the Bible, except in five or six occurrences, in which they denote the power of law, or sin over the minds of men.

The Hebrew word rendered dominion is ררה *rah-dah*. It signifies

I. To break in pieces by treading.

II. To tread, etc.

III. To have dominion, to rule, to bear rule over any one.

IV. From the idea of breaking comes the sense to break off, etc.

As before stated, this word is almost invariably used in the Bible, in the sense of rule or reign. That we may arrive at the Bible use of this word, I will select a few examples in which it occurs. In the following texts it signifies to reign. God told the children of Israel that in case of disobedience their enemies should rule over them. He says, "And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall *reign* over you, and ye shall flee when none pursueth you." Lev. xxvi: 17. All kings who have reigned have had men for their subjects over whom they have reigned. Adam's royal charter of dominion over all the earth, in contradistinction to beast, bird, fish, and creeping thing, was prospective, embracing all that would live and move therein, whether men or beast, whether individuals or nations. It signified nothing less than to reign over all the earth. No stronger term is used in the Bible to denote the high behest of power with which Christ shall be clothed to rule the crowned tyrants of earth with a rod of iron, and bring under His proud sway all the nations. To confine the phrase, dominion over all the earth, to the cotemporaneous animals, without any regard to Adam's prospective position as the regal head of earth is to rob Christ of His loftiest title of royalty. Hear the triumphant language of David upon this point, "He (Christ) shall have dominion also from sea to sea, and from the river to the ends of the earth." Psa. lxxii: 8. The word dominion in this text is the same word which is rendered dominion in the grand charter of Adam to earth's wide domain, and which is rendered reign in the text just quoted, to denote the rule of the Gentiles over rebellious Israel. And that this term denotes infinitely more than dominion over four-footed beast and creeping thing is evident from the following verses, in which Christ is represented as bringing the proud monarchs of earth in homage at His feet, and causing all His enemies to lick the dust. "They that dwell in the wilderness shall bow before

Him; and His enemies shall lick the dust. The Kings of Tarshish and of the Isles shall bring presents; the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him; all nations serve Him." Psa. lxxii: 8-11. When Christ's dominion shall thus have extended over all the earth, it will not only embrace all the nations then existing, but all that shall be subsequently developed. Alexander's title of dominion embraced not only the organized territory in his father's dominion, but all the territory within a certain boundary, whether occupied or not. Had fifty kingdoms been organized in the unoccupied territory subsequently to his having all within his jurisdiction would belong to him. This is true of all kings and potentates. It is equally true of all titles to landed estates, that all improvements made subsequent to having received a *bonafide* title, belong of right to the owner of the real estate.

Adam would not have been an exception to this general rule. Being the owner of the whole earth all the improvements upon his estate would belong to him, whether nations, kingdoms, or empires. He would have stood at the head as imperial ruler of the world. The original word rendered dominion in the first chapter of Genesis signifies to rule in the following texts of Scripture. Isa. xiv: 2; Ezek. xxxiv: 4; xxix: 15; Psa. cx: 2; Gen. i: 26; Lev. xxv: 43, 46. 53.

J. M. STEPHENSON.

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[SELECTED.]

### Honey from Dead Lions.

EVERYTHING which God permits can be made useful. Those things which seem most unpleasant and grievous to be borne, nevertheless may be sources of benefit. Especially is this true of the falsehoods and evil speaking with which the people of God are often vexed. From the stinging nettle may ever be plucked some fragrant flower. "If any one speaks ill of thee," says Epictus, "consider whether he hath truth on his side; and if so, reform thy life, that his censures may not affect thee."—Like Anaximander, who, when told that the very boys laughed at his singing, said, "Ay, then I must learn to sing better."

If, on the other hand, men are assailed by *falschoods*, they need give themselves little concern about it. A good reputation is not to be made or ruined by mere talk. As the proverb says, "You will never make your mouth sweet by saying sugar." There must be some substantial ground on which reputation can rest. Gold is gold, whether on a monarch's brow or in the gutter's mire; and a righteous character retains its excellence, whether exalted on high, or trampled to the earth. And if a man will patiently serve his God, amid the reproaches of his enemies, the smoke of slander will blow aside, and reveal the true proportions of the child of God. It may take months, or years; and the stain a lying tongue inflicts may not be blotted out in this world. The perfect vindication of the aspersed may not be accomplished till the

judgment day ; but sooner or later, God will surely manifest the right, honor the guiltless, and hide the godly in the secret of His pavilion from the strife of tongues, while lying lips are hushed to silence in the dust.

And it is not well for us to fret ourselves because of evil doers, or evil *sayers*. Consciousness of innocence is a tower of strength ; and if the world beholds us keeping steadfast on our way, regardless of the strife of babblers and the smear of slanderers' tongues, they will soon conclude that as we are not disturbed about the flying talk, they certainly have no reason for disquiet. But if we are fretted and chafed at evil reports, and if we spend our time hunting and chasing them, others will interpret our restlessness as a token of weakness or guilt. The policy of masterly inactivity is frequently the best under such circumstances. Lies thrive amid contention, and where one is contradicted, a half dozen more will be told. It is better to do like the Irishman, who, when his brother had 'treed' a skunk in a hollow stump, and was preparing for a vigorous onslaught, gathering from some source an idea of the results of such warfare, said, "Come away, Jamie, come away ! and let the nasty crathur alone. He'll stink himself to death." Many a slanderer, left thus to his own loathsome associations, soon finds his level so low that none will heed his words, or do him honor.

When Plato was told that he had many enemies, who spoke ill of him, he replied, "It is no matter. I will live so that none will believe them." A good life is the best answer to an ill report ; and a good conscience is the best protection against the vexing power of slanderers' words. If lies could have killed God's servants, they would all have been dead long ago ; and if slander would have crushed out God's work, it would have been extinguished in ages and generations past. He who takes the cross of Christ, and shares his reproach, must reckon upon receiving this portion of the Master's heritage. "Woe unto you when all men speak well of you ; for so did their fathers of the false prophets." "Blessed are ye when men shall say all manner of evil against you falsely for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven." No person was ever so foully slandered as the Son of God. They hated him without a cause ; and their reproaches against him were perpetual, grievous, and bitter. And yet when false witnesses assailed him, and multitudes clamored for his blood, "as a lamb before the shearer is dumb, so he opened not his mouth."

If, then, men shall say evil of us falsely, we may well let it pass unheeded ; but if truly, let us reform and profit by their criticisms, whether they be our friends or our foes. When Pluto was told that an intimate friend had spoken ill of him, he replied, "I am sure he would not do it if he had not some reason for it." Such a spirit prepares us to gather profit from the reproof of friends, and the reproaches of enemies,—to pluck sweetness from the slanderer's sting, and like Sampson of old, gather honey from the carcase of the lion, who roared against us to destroy us.

[Communicated for the Herald.]

## Assumption.

IF brethren who write articles for publication would prove all things, they would better discern what is the good thing to hold fast. I would advise many of them to let unwritten wisdom remain unwritten. From neglect of the precept above referred to, arise many speculative ideas and theories tending to draw our readers into error rather than to edify. I may be asked who has given occasion for these reflections. Know then that I take exception to Bro. Bond's assumed proposition, that Jesus' breathing on his disciples did then and there impart to them the Holy Ghost. This assumption involves him in difficulty as to whether or not the apostles received the Holy Ghost twice, from which in order to extricate himself he gives what he calls "two reasons explanatory of this seeming difficulty," both of which are assumed and erroneous. Thus one error brings in another to its aid. The first reason offered is, a necessity on the part of Jesus to demonstrate to his disciples the power and authority invested in him. His second reason is another conceived necessity to prepare their minds for the "more full, powerful, and public demonstration on Pentecost." Now there appears much gratuity in all this, inasmuch as there is not a word on record to point the mind to any such cause of difficulty; and when we reflect that in addition to this negative argument against there being any cause of difficulty, the apostles were expressly charged to wait at Jerusalem for the promise of the Father, and that they should be baptized with the Holy Ghost *not many days hence*, we are led to believe this difficulty all a vagary of the writer, and that no measure of the Holy Ghost was imparted until the day of Pentecost. I also conclude that the breathings on the apostles, and charging them to receive the Holy Ghost, and the order to assemble at Jerusalem, and wait there for it, was all the preparation they required for the demonstration on the day of Pentecost, and that this demonstration itself was the completion of their preparation for the work before them.

D. F. ROCKWELL.

SOUND PHILOSOPHY.—A good anecdote is told of a certain English minister, who on being visited one morning in his study, was asked by a friend: "Doctor, why do you sit in such a little place as this? You have not room to swing a cat." "I do not want to swing a cat, sir," was the reply. What volumes of philosophy are comprehended in this answer? The true secret of happiness lies, after all, not so much in gratifying our desires, as in conforming them to our actual situation. It is the longing, restless desire to attain something out of reach, that makes so many lives miserable. It is said of an ancient philosopher that on beholding the splendors of a great palace, he cried out, "How few persons thus distinguish between the desirable things of life and its actual needs!"

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 Long Sermons.

BROTHER GRANT: I wish to raise my voice against long sermons. I think they are injurious. I have known preachers to commence with a full congregation, and when the sermon was ended, one-third, at least, had gone home, because the sermon was from one to two hours and a half long. Fifty minutes is long enough, sixty at the longest. If a sermon exceeds this, as it often does, it is like quack medicine; it kills more than it cures. I have been tried by long sermons, and I hope the preaching brethren will avoid them in the future. Long sermons kill young converts. A word to the wise is sufficient.—*Frank Foster.*

We have copied the above from the "World's Crisis" and heartily endorse every word of it. If a man wants to kill off his influence for good, let him bore an audience with a long discourse. They will soon learn to dread the very sight of him in the capacity of a speaker.

T. W.

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 Poetry.
 

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[Communicated for the Herald.]  
 THE RESURRECTION.  
 FROM THE GERMAN OF KLOPSTOCK.

Thy repose is but brief, oh my dust!  
 Because He who made thee—in Him is thy trust,  
 Shall raise thee again from the sleeping dead,  
 And with life, immortality crown thy fair head.  
 Hallelujah!

Thou art but sown to bloom as the rose,  
 When the Lord of the Harvest goes  
 And gathers us in, us in, as the sheaves,  
 Who have died like the autumn leaves.  
 Hallelujah!

Thou day of thanks and of joyful tears!  
 Thou day of my God and of blissful years?  
 When I in the tomb enough shall have slumbered,  
 Where the dark days are numbered,  
 Awaken Thou me

It shall be to us then as the dreamer of dreams,  
 That slumber of ours on times' gliding streams:  
 With Jesus we enter the palace of joy,  
 When the sorrows of pilgrims no more may annoy.  
 They are o'er evermore!

Ah, into the holy of holies, I pray thee,  
 My Mediator, with the just then convey me!  
 If I have lived in thy Sanctuary, walked in thy ways,  
 To thy name evermore be the glory and praise!  
 Hallelujah!

THE HERALD  
OF  
The Coming Kingdom.

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No. 19.

OCTOBER 1, 1870.

VOL. III.

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Editorial.

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Little Things.

How many there are who fail to live the Christian life. Why is it? Is it because they do not possess a desire? Or is it because they are forgetful and unmindful? We think it is due, perhaps, to the fact that they set their standard of duties so high that they fail to reach it. Or in other words, they fail to realize that a true Christian life is made up of little things—the discharge of small, but often recurring duties.

Such characters as these are as loud as any in exhortations to duty, and they realize that something must be done in order to obtain an abundant entrance into the everlasting Kingdom of our God. But they are planning a hundred different enterprises for the glory of God *at some future day*. They realize the necessity of proclaiming the Gospel to perishing mortals, consequently their brains are devising some scheme for accomplishing this *on a grand scale*.

They see the necessity of supporting an organ for the body which shall assist in the spread of the truth, and comfort and instruct the faithful in their journey of life. They determine, therefore, to send on a large list of subscribers *as soon as they can free themselves from the hurrying cares of business*.

They often come in contact with suffering humanity, and their sympathizing natures pass by the present needs of such with the consoling reflection that they will "visit the fatherless and widows in their affliction," and pour the oil of gladness into the heart of sadness *at some day future*. They sigh for the day to come when they can thus serve God *on a magnificent scale*, and load Him down with princely gifts.

O what a sad mistake such persons make. Can we think that it is quantity God desires? Are we so foolish as to suppose that a gift of ten thousand dollars from a servant whom He has entrusted with one hundred thousand will be more acceptable than one dollar from a poor humble soul who does not possess more than ten dollars in the world? Not at all! In these two instances one gives as much as the other, yet the world will scarcely credit it. The first gives one-tenth of his wealth, and so does the latter. Let us not forget the lesson of the widow's mite. She cast more into the treasury than any of its rich contributors. The true way to measure a person's gifts is not so much by what they contribute, as by the amount that remains in their possession after the gift is made.

We are satisfied that the reason why the characters spoken of fail to discharge their Christian duties is, not so much from a lack of desire, or purpose, as it is a lack of comprehending the fact that our Heavenly Father requires a *constant* discharge of duty *as presented day by day*. He does not require of us that we are unable to perform. Consequently if we fail to convert the whole world, He will not hold us amenable for a failure in the performance of that we are unable to accomplish.

We ought, one and all, to realize that life is made up of little things. As the mighty ocean is but an accumulation of single drops of water, so the greatest life on record is made up of a continued repetition of small events. Those who are constantly looking forward to some future day when they will be enabled to serve God more acceptably make a great mistake. They know not that the day they count on will be theirs. As James says, (iv: 14.) we know not what shall be on the morrow. For what is our life? It is even a vapor that appeareth for a little time, and then vanisheth away. How important it is then, that we should *improve the present*. How? In so discharging every duty of life, be it ever so small, as to secure the smile of our Heavenly Father upon our efforts to do His will. Fill every day, every hour, full of good things done, and do not procrastinate in hope of a coming day when we shall be able to astonish the world by some great deed. Love constantly. Let this God-like principle flavor every action of our lives. Let it be mixed with all our dealings, with enemies as well as friends—with the world as well as brethren. Let us show by every action of our lives that we are freed from the worldly spirit of pride, revenge, envy, etc., and instead are imbued with meekness and humility, and are ever ready to minister to the real necessities of others. There are thousands of opportunities missed by those who are disposed to procrastinate. At home in our families, in our business relationships, and everywhere, we ought to be ever mindful of the little things. If we take care of these the greater things will take care of themselves. If our life, at its close, is strewn with the smiles and benedictions of a thankful multitude, whose distresses have been relieved by us, and if our page in God's book of remembrance is filled



with a record of these small but constantly recurring duties, discharged every day of our lives, depend upon it the gates of the city of God will be thrown wide open, and the voices of welcoming angels will be heard as we pass within its golden streets to enjoy forever more the reward of our labors in the company of the redeemed. Brethren, begin *to-day* to mind the little things of life.

T. W.

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### Rome.

THE "Eternal City" has at last fallen. The Italians have entered its gates and taken possession of everything. The Pope with his feeble legions was unable to resist the onward march of his enemies, and yielded, eventually, to inevitable fate. We learn that the Italian troops were hailed with joy at every step. The oppressed multitudes were glad of any change that provided relief from the tyranny of the triple crowned monarch in St. Peter's chair. The weak old man, fearing an assault upon his person from an exasperated mob, besought the Italian General for protection, and obtained it. A guard of Italian troops was immediately furnished, and are now protecting the old fossil in his weakness.

What wonderful changes have been witnessed in a few weeks. Events transpire in rapid succession that completely revolutionize previous arrangements. France, the proud supporter of the Papacy for many years, is humbled in the dust; her capitol, even, is completely invested with a foreign army, and a terrible and destructive siege is promised if they do not yield to the demands of their enemies. An attempt is being made to secure peace, but we know not how it may terminate. On the other hand, Russia, the Northern Giant, is moving her army to the frontier of Poland towards Prussia. She is evidently becoming uneasy at the condition of affairs, and is preparing for events of the near future. We hear also rumors of complications between Russia and Turkey. It may not be long ere we see this giant power sweeping down with force irresistible upon the sick man of the Levant and securing to himself the key of the Bosphorous that he has so long coveted.

Wonderful events and changes are near upon us, brethren. We cannot be too watchful. Let us be ready, for in such an hour as we think not, the Son of Man cometh. "The night is far spent, and the day is at hand." Let us put on, therefore, the armor of light, and as children of the day be always on the alert, lest our Lord come and find us sleeping.

T. W.

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The most common error of men and women is that of looking for happiness somewhere outside of useful work. It has never yet been found, and never will be while the world stands. Of all the miserable human beings it has been our lot to know, they were the most wretched who had retired from useful employments, in order to enjoy themselves.

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 Labors in the East.
 

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BROTHER Benjamin Wilson, at the request of Brother Work, of Philadelphia, left for that city about two weeks ago; since which time he has been laboring in the interests of truth. He has visited Williamsburgh, N. Y., from which place he writes as follows:

"Shall return to Philadelphia on Friday to stay over Sunday, and then leave for home on Monday. Baptized four last Sunday and had a good hearing. Expect more out to hear next Sunday. Interest is increasing, and find it difficult to leave. Hope you are all well, and prospering. The weather here is delightful. Particulars when I return. Yours truly.

B. WILSON.

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 Words for the Household of Faith.
 

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[Communicated for the Herald.]

 Church News,—Street Preaching, etc.
 

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BRO. WILSON: My time is almost wholly occupied in attention to my store and in the practice of medicine. I cannot even give *certainly* an occasional First day to the preaching of the Word; for if I make appointments, I cannot tell whether I shall be able to fill them or not; sick people need as much attention on these as on other days.

Last First day I preached at Portersville in this county and immersed two into Christ. There are several others in this county who are favorable to the apostolic gospel, and who, if we had a live minister here, would embrace the Abrahamic Faith. This little village of about six hundred souls, and Hutsonville, nine miles north, are about the only two places where I am acquainted whose church-houses are shut against the preachers of the Word. Here the people who are church-goers at all, are wholly given up to sectarian bigotry, though many here speak much more favorably of the truth than they did a short time since. I have spoken twice lately in Hutsonville. There are many points in the county where a good hearing may be had; and, in some places, professors will open to us their houses.

Those immersed last First day live about fifteen miles from this point, and hence I cannot meet with them often. If we only had an intelligent, faithful proclaimer of the Word in this county, I think there might be several additions made to the faithful in Christ Jesus.

As a people are we not too unconcerned about the spread of the Gospel of Christ, too much in love with the world, its honors and wealth? Can we, *do* we believe that sinners and professors of a false theology will be doomed to perdition, and yet make no greater effort to place before them that gospel which, if believed and obeyed, will save them?

But it is objected that the sects bar their doors against us, and we cannot get preaching places. This is true in many places. But what of that? Must we wait until church-houses are built for us, or until the sects throw their doors open to us? Must we wait until the times and circumstances are *made* for us and *tide* us along in our duty? If we wait for these things we shall never do anything.

The miserable doctrines of sectarian theology, their war upon each other and their godless lives, are making infidels by the scores, and are rendering those who would be religious, cold and indifferent. But do these things absolve us from our duty? We should *make* places for preaching, and *keep* competent preachers at work. Why *wait* for church-houses or school-houses to be thrown open to us? Are we better than was our Master, than were the Apostles? They occupied the blue dome of heaven in the streets, lanes and highways, anywhere, everywhere, whenever they could address mortal man and point him to immortality and eternal life. Had *they* waited for invitations to preach, for church-houses to occupy, the world had been doomed.

Street preaching where we have no houses, and can obtain none, should be seized upon in every village, town and city in the land. We need not *now* to look for a sacred edifice in which to worship God. The Temple of God in Jerusalem was once such an edifice; but He who is superior to all temples, more than eighteen centuries since, declared the abrogation of such worship, and taught that, anywhere, everywhere, "they who worship God must worship Him in Spirit and in Truth." False pride, false customs and the love of popularity must all be sunk, if we would win Christ and Eternal Life in the coming age.

Brethren, Sisters, there is a *work* for all to do. Every one cannot speak to conviction and edification; but every one *can* "live godly in Christ Jesus," *can* give of his or her "carnal things," *can* give a reasonable portion of his or her means to the support of those who "minister in spiritual things." This they *must do*, according to their opportunity, if they would enjoy eternal life in the Kingdom and Paradise of God. Ministers and their families must be clothed, fed and housed; but a *hired, a salaried* ministry is an abomination in the sight of God. Notwithstanding this, it is a true, a grand axiom that "they who preach the Gospel shall live of the Gospel." But *the Gospel* points out the way, the means, how raised, when and to whom paid.

I write not these things because *I* would be paid for preaching. My profession demands almost all my time, energies and talents in trying to heal the sick of physical ills. And whilst a member of "the christian church" \* I *gratuitously* preached *all* I could; and now that

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\*Our "disciple" friends boast that they have a good thing of it in calling their church "the christian church." They are welcome to the *name* and the *boast*; for it is as "*sectarian*" as any other name, because it is *unauthorized*. So with "disciples church," and "reform church." A christian church belongs *to* and is owned *by* christians and *not by* Christ. So with "disciples church" and "reform church." The scriptures denominate individual believers as "salt," "vine," "city," "light," etc.; but it would not do to

I belong to "the church of God," I freely give *all* the time I can in the proclamation of the Word. This is little at most. And if *collections* and *disbursements* be made in accordance with the Word, I am willing to give as much as any who are no more able than I.

Why should "*lay*" members "*be eased*" and public speakers "*burdened*?" Must public men make *all* the sacrifice? If so, they should receive *all* the crown, all the eternal glory. Would "*lay*" members like this result? If Immortality and Eternal Life in the Kingdom and Paradise of God, are not worth time, labor, talents, riches, honor, everything, they are worth nothing. And I fear that many who expect these without some sacrifice, without some effort, without giving some to the Lord's cause, will only delude themselves and others into perdition! But I am not now arguing but stating the case. I would only now provoke others to write about and speak of these things, giving to them their due weight and importance. But if others better able will not, the Lord willing and our periodicals admitting, I shall, some time in the future.

A. MALONE.

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[Communicated for the Herald.]

### First Day Ordinances.

"As they did eat, Jesus took bread, and blessed and break it, and gave to them and said: take eat, *this is my body*. And He took the cup, and when He had given thanks, He gave it to them, and they all drank of it. And He said to them, *this is my blood of the New Testament, which is shed for many*." Mark xiv: 22-24. "For *this is my blood of the covenant, that which is poured out for many, for forgiveness of sins*." Matt. xxvi: 28. Diaglott.

My brethren of the One Faith, are we willing to take these declarations made by the blessed Savior as they stand, without any human change? Do we believe He meant just what He said? and said just what He meant? If we do, then there need be no controversy upon this subject. I am willing, for one, although the entire brotherhood should be against me, to humbly confess, that I am simple enough to believe the *literal* statement without any human addition being made to it. The body and blood of the Lord Jesus, born of Mary, and crucified by order of Pilate; and the body and blood of the Lord Jesus to be broken, and drank by the Saints, are as widely different in their meaning, as the East is from the West, and yet both are strictly literal, and strictly true. Neither are emblematic, neither are metaphorical, neither are symbolic or figurative. Both are literal facts. Let it be distinctly understood, that when we speak of Jesus of

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say *salt church, vine church, city church*; nor is it any more reasonable or scriptural to say "*disciple church, christian church*" or "*reform church*." I would not belong to any of these churches. I want to, do belong to "*the church of God, to Deity and not to man*." "*Presbyterian church, Methodist church*" and others, are equally as scriptural as regards *the name* as is "*the christian church*."

A. M.

Nazareth, we are speaking of Him who died on the cross, and shed His blood for the sins of the whole world. But when we speak of the New Testament body and blood of the Lord Jesus which was broken and shed for many for the remission of sins, we are speaking of those elements which Jesus ordained to be His body and blood according to New Testament institution. There is no doctrine of transubstantiation in this, not a bit of it. Jesus was a literal personality, the elements which He has ordained for His body and blood of the New Testament, are as literal as Himself, are as literal as He who said, "handle me and see, it is I, myself."

"For this is my blood of the covenant, that which is poured out for many for forgiveness of sins. Matt. xxvi: 28. Diaglott. This is a hard saying, for some of our brethren, but we believe it to be true, nevertheless, for it fell from the lips of Him that never told a falsehood. We believe the ordinances under the New Testament institution to be as precise, accurate, definite, and important, as any law that God ever gave for the observance of His people under any previous dispensation.

Again, the Savior saith, "Verily verily, I say unto you, except you eat the flesh of the Son of Man, and drink His blood, you have no life in you. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. John vi: 53, 57. These, my brethren, are positive declarations. Do we stumble at these sayings? Are we ready to exclaim as some did, when Christ uttered these words? "How can this man give us His flesh to eat?" "And many of His disciples, when they heard this, said: this is a hard saying, who can bear it? From that time many of His disciples went back, and walked no more with Him." Oh, many disciples stumbled at the Word then, as many do now; and for the same reason. For, said He, there be some of you that believe not. But Paul seems to set this matter to rights when he said, "for I received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and said, take eat, this is my body." 1 Cor. xi: 23, 24. We then come to the reasonable conclusion that the loaf and this cup, in the New Testament are just what the Lord declared them to be; and that our salvation depends upon the doing of His sayings, as delivered to us by His Holy Apostles.

Why are we not willing to use the same language the Savior used? Why say symbols of His body? Why call them emblems of His body and blood? I can assign but one reason, viz: that we do not believe them to be what the Savior declared they were. Does His language need modifying? Have we the hardihood to say the Savior did not mean what He said? All Bible things are described only by Bible words. And we can find no such words in the Bible as symbols of His body and blood. Consequently, we conclude that there are no such ideas in the Book of God. But some may say, we can find words by which we may safely infer the doctrine. That may be. So

on the same principle we can find a multitude of words by which we can safely infer the doctrine of the trinity. For instance, "Show us the Father, and it sufficeth us; have I been so long time with you, and yet hast thou not known me Philip?" "He that hath seen me, hath seen the Father." "I and my Father are one." Such inferences as these has brought into existence the great thrible God, with one head, destitute of body, parts, or passions! A great monster nothing! And upon the same principle we may infer the doctrine of the immortality of the soul. But my brethren, the doctrine of Christ is not based upon inference; but upon pure words, spoken by Himself and His Holy Apostles.

Some are disposed to say, that Christ's saying, that we must eat His body, and drink His blood, simply meant that we should eat and drink His words! Superlative nonsense! Can we for one moment conclude that the Savior was teaching that we must not cease to observe the eating and drinking of His words on every first day, as an established ordinance in the Lord's House? Such an interpretation as this is downright Quakerism. They profess to eat and drink the Lord's body and blood upon every first day of the week spiritually, mystically! That is, by eating and drinking His words! But no one who is a looker on, can discern the Lord's body, or blood among them, with his natural eyes, and they assign the reason, because it must be spiritually discerned.

We, as a people professing the One Faith, and One Hope of the Gospel of the Kingdom of God, have professed to believe in the plain, simple, and literal interpretation of all Scriptures, that are given to us for doctrine, for reproof, for instruction in righteousness, and that they are able to thoroughly furnish us to every good work; and that we maintain the unity of the Spirit's teaching, in the language of the Scriptures; that we upon all doctrines pertaining to salvation, are taught to speak the same thing, to be all of one mind, and of one judgment; and that there be no divisions among us. And why are there diversities of sentiment even among us? Is it because we are not willing to let the Scriptures interpret themselves? I have long since come to this conclusion, that I will not receive anything as a doctrine of salvation that I cannot read in so many words, without note or comment. Is not this sound doctrine? I think it is, and the only ground on which the Saints of God can be one. I design in my next to show the Scriptural importance of observing first day ordinances in order to salvation.

L. H. CHASE.

So whenever we get angry, we are sure to do very foolish things, and give our opposers the advantage over us. You can do mischief in one fit of anger that will follow you all your life-time. Those who witness it will not forget it; and their love for you must be very deep and strong to overlook it, and love you just as much as before. People generally will not show this forbearance towards you.

[Communicated for the Herald.]

## Piety.

WE extract the following from a letter received by Brother M. Knowles, from our esteemed Brother N. Bond, of Cleveland.

"The Conference to me was deeply interesting and profitable. There was one other subject I wished to hear the brethren discourse upon. I think a higher standard of piety, up a little nearer where the Apostolic Church stood, would greatly exalt us as a people in these eventful times. We should be recreant to the truth were we to deny the exact fulfillment of the prophecies both the Old and the New Testament Scriptures, even down to the very moment of our writing. These should arouse us to diligence, activity, and watchfulness. These very necessary accompaniments added to the other Christian graces, are most strictly enjoined by the Master, and His Holy Apostles, and more especially when the signs are hung out so prominently in the political, ecclesiastical, and moral world. The deliverance of God's humble waiting ones cannot be very far in the future.

I think, dear Brother, it will pay well for us to take a very careful survey of our present position. Let it be done in strict accord with the instruction given in our discipline, the Word of Truth. As a starting point, we will begin with that very important text, 2 Cor. xii: 5. "Examine your selves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" If Jesus Christ is in us, or we have put Him on, and abide in Him as a branch abideth in the vine, and draw our nourishment from Him, surely we shall produce corresponding fruits—love, joy, peace, long suffering, gentleness, meekness, goodness, and truth." "There is, therefore, no condemnation to them that are in Christ Jesus who walk not after the flesh but after the Spirit."

In the light of what we as a people believe, viz., that we have arrived at a point of time when Christ's coming as a thief, and the resurrection and translation of His ready waiting ones may transpire at any moment, I ask, do we not need a little more of the self-sacrificing spirit that characterized the early church? Let us heed the things that are coming to pass that we may stand before the Son of man with great joy."

THE Pope's temporal dominion has been consumed. In 1859 the Papal states comprised an area of fifteen thousand two hundred and eighty-nine square miles, and a population of three million one hundred and twenty-four thousand six hundred and sixty-eight.

## Instruction for Unbelievers.

[Communicated for the Herald.]

### The Philosophy and Revelation of Man.

CHANGE is written in indellible characters upon the vast creation. Nothing is at rest. This proposition is supported by the evidence of universal experience. Planets hurry on in their elliptical orbits around their solar centres. Suns move and systems change. Earth revolves upon its axis as it noiselessly speeds on around the sun. Moons wane and are lost to sight, again they re-appear and walk in radiant majesty along the pathway of the heavens. The seasons come and go, and day is succeeded by night. The clouds vary, disappear, and come again. Vegetation springs up, ripens, decays, and returns to dust. The waves of the grand old ocean sweep on in the circulation of the great world of waters. Mountains sink, and valleys rise, and earth itself is a theatre of change. Its bosom speaks it, and the solid rocks of the eternal hills bow in humble obedience to this law. Shall man be an exception? Every plant and animal around him is hastening back to the dust—Bashan's sturdy oaks, and Lebanon's mightiest cedars, the elephant and the insect, the most transcendent funge, and the fir tree of ages are but so many way marks that point to the great tomb of man. Nothing in nature even hints that man will live forever. His doom is written—"dust thou art, and unto dust shalt thou return." In petty egotism we wrap him in bands of preservation, we embalm him, place him in air-tight vaults, so that we may secure him from change. Years pass, and lo! he is there no more. Oxygen, and the elements have entered the tomb, and restored the long forgotten mould to the vast circulation of matter. Man is mortal. Nature everywhere teaches the fact. Nature speaks truth. She will not contradict Revelation.

But reader, we must soon part, we shall therefore leave this very interesting part of our subject, I fear I have already trespassed upon your time by inviting you to stay so long to look with me at the truths of nature. We have searched together but failed to find any trace of man's undying existence. Rich fields of inquiry are before us, and it is with reluctance that we leave their enchanting bowers. God's Book is also open, and let us see what He tells us about man.

God has said man is mortal (Job iv : 17,) and from every plant, from every animal, from every hill top, and from every valley, from every continent, and across the wide ocean comes the echo, "he is mortal." Can we not believe these many witnesses? Shall we hold a theory in opposition to truth? Shall we speculate on the nature of a soul of which we know nothing, and can know nothing? God has taught many great lessons both in His Book, and through nature, and everywhere He recognizes the material man as the thinking, acting, responsible being. The trial of Adam is ample proof of this fact.



Amid the splendor of the garden of God he was created. In undisputed possession of its pleasures he lived. God would accept him only on conditions of obedience. These conditions were specified—the law announced, “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.” Here is the law and its penalty. It was given to the physical man—the man capable of eating therefore is the responsible man. Let us follow the record a little farther. Adam sins. Now let us see what the Judge will say to the guilty criminal. The sentence of the Judge should always be in harmony with the penalty contained in the law. The law reads, if you eat you shall die; the sentence of the Judge is, “unto dust shalt thou return.” Whatever the law meant by “thou shalt surely die,” the Judge meant when He pronounced the sentence, “thou shalt return to dust.” Thus it is clear that the physical man sins, and must therefore suffer the penalty. Once more, we cannot suppose that in giving a law, God would address Himself to a part of man which is not intelligent and yet this was the case if the physical man cannot think, or is not intelligent. If He did not address Himself to the physical man, but to a spirit or soul man, why should He say to it, “thou shalt return to dust?” On the hypothesis that the soul is the intelligent part of man, in order to suffer the penalty, it must return to dust! Can immaterial things turn to dust? If so, they can exist no longer as souls, hence are not immortal.

David takes his harp, and while he sings, his voice rolls along down the declivity of ages, spreading to all lands, and reaches to us. His words stand as monuments of truth in the earth. “While I live I will praise the Lord, I will sing praises unto my God while I have any being.” Psa. cxlvi: 2. Here man is represented as thinking, and praising when alive, and ceasing to think or praise, when dead. “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.” Psa. cxlvi: 3, 4. If thoughts cease, and man ceases to praise when dead, then he praises and thinks when alive. “He returns to his earth, in that very day his thoughts perish?” Whose thoughts perish? The man’s thoughts who returns to earth. Then it follows the man who returns to earth is the man who thinks. No amount of sophistry can cover up this fact. It is too plainly written. “In death there is no remembrance of thee, in the grave who shall give thee thanks.” Psa. vi: 4, 5. Again, “the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth.” But “the living, the living he shall praise thee, as I do this day.” Isa. xxxviii: 18, 19. “The living know that they shall die, but the dead know not anything; also their love, and their hatred and envy are now perished.” Eccl. ix: 4–6. Why say that their love, hatred, and memory perish, when they die, if these functions are not inherent in the physical man? If memory, hatred, envy and love are the products of the spirit, and the

spirit lives on forever, how can it be said of these phases of mentality that "they have perished?" It would not be true in any sense. But on the other hand, if they are the functions of the physical man, when he is dead, all are at an end. When the man is dead, all the functions of life have ceased. And necessarily so. The cause ceases to act, and the effect is not produced.

A. J. EYCHANER.

[SELECTED.]

### Sound Doctrine.

"But speak thou the things which become sound doctrine." (Tit. ii : 1.)

In our day of almost universal departure from sound doctrine, it becomes those looking for the second coming of Christ, to be careful what they teach, that they do not prevent or misapply the sacred teachings of the word of God. Let it be remembered by us that God has magnified His word above all His name. (Ps. cxxxviii : 2.) "Forever, O Lord, thy word is settled in heaven." (Ps. cxix : 89.) Therefore no word that has proceeded out of the mouth of the Lord will return un o Him void, or fail to accomplish that in which He is pleased or to prosper in that whereunto He sent it. (Is. lv : 11.)

There is no fact more distinctly stated in the scriptures, than the doctrine of two resurrections of the dead, "both of the just and of the unjust." And the interval between them is distinctly stated to be one thousand years. (Rev. xx : 5.)

We cannot with impunity evade the literal expressions and statements of scripture, found in Rev. xx, because some portions of that chapter are figurative. Neither should we give a forced or unnatural interpretation of that chapter because it is found in a "book" that "abounds" with symbols. We might as well explain away the "new heaven and a new earth" (Rev. xxi : 1.) for the same reason. If the reign of Christ for a thousand years (Rev. xx : 4), is not a literal reign, then is not the "new heaven and a new earth" literal : and we might as well adopt the "spiritual reign" first, as last, and be consistent.

. . . . . The same period of judgment is presented in Rev. xx : 4, as in Dan. vii : 9, 10. Each portion is fulfilled at the second coming of Christ. Rev. xx : 4 is a very special record of what God has in *reservation* for His faithful martyrs ; and doubtless was a source of great encouragement to them, while under torture and suffering for Christ. This class are those "who had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands." Here we have the "*beast*," and his "*image*," and his "*mark*," which certainly cannot apply to Pagan Rome ; but most certainly do to *Papal* Rome in all these features. As these several features did not exist till after the rise of the Papacy, and as the promise of living and reigning with Christ for a thousand years, is to those "who had not worshiped the beast neither his image, neither had received his mark," this language certainly includes those martyrs who suffered

under Papal rule. So the promise to them of reigning with Christ for a thousand years is not yet fulfilled.

“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.) Here is the resurrection of all the righteous dead announced; on whom the second death will have no power. As the second death will have power over all that do not have part in the first resurrection, it follows that all the righteous must necessarily be raised at this epoch. Therefore not only the martyrs, but all the righteous dead are included in the first resurrection. After the thousand years, then comes the resurrection of the wicked dead. . . . . Those that endeavor to apply the “thousand years” in the past, have to virtually ignore the evident meaning of Rev. 20: 8, 9.

If all the dead are raised simultaneously at the sounding of the seventh angel, then all will be raised to immortality: “for the trumpet shall sound, and the dead shall be raised *incorruptible*.” (1 Cor. xv: 52.) And then would follow, either the salvation of all men, or the unending torment of the wicked; because to be raised incorruptible, is to be imperishable, or undying. Either conclusion, would make the scriptures clash in violent opposition to each other, and the direct effect would be to unsettle us as to the meaning of the word of God. We should be careful, when facts are stated and events to be accomplished, and not try to crowd them into too small a compass, or limited time. We have examples to the point. (Is. lxvii: 1, 2,) “The spirit of the Lord God is upon me; because the spirit has anointed me to preach good tidings unto the meek. . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God.” The events of this latter clause as time has already proved, are near two thousand years apart. So also Is. ix: 6, “For unto us a child was born. . . . and the government shall be upon his shoulder. . . . upon the throne of “David, and upon his kingdom, to order it, and to establish it.” The period between the birth of Christ, and the time when the government shall rest on his shoulder is likewise near two thousand years; and yet there is nothing in the language that would imply such an interval. So also in some portions of Scripture where two resurrections are declared, they might appear to be simultaneous from the language, if there was nothing in other parts of the scriptures that show an interval of time between.

. . . . . The literal rendering of Dan. xii: 2, by Prof. Bush, strongly favors the view of a thousand year's interval between the two resurrections. And many of the sleepers of the dust shall awake: these, [the awakened] [shall be] to everlasting life; and those [the unawakened] [shall be] to shame and everlasting contempt. The same is suggested, as he says, by some of the Jewish school, and is undoubtedly very ancient. Aben Ezra renders it: “Those who awake shall be [appointed] to everlasting life, and those who awake not shall be

[doomed] to shame and everlasting contempt." The words of Gaon himself, are, that this "the resurrection of the dead of Israel, whose lot is to eternal life, and those who shall not awake are the forsakers of Jehovah." (*Anastasis*, p. 134.) "Those, the unawakened," refers to the wicked dead, who will not awake for one thousand years after the righteous. This view makes the language very significant.

"The resurrection of the just," in Luke xiv : 14, when the good will be "recompensed" appears to be in distinction from that of the unjust, and we think an interval of time between them is implied in the language. But the language of Christ in Luke xx : 35 is very emphatic : "But they which shall be accounted worthy to obtain that world and the resurrection from the dead"—why use the word from, if all the dead come forth simultaneously? If I take five hundred dollars from a thousand, I certainly have five hundred still in the same, place. In John v : 29, Christ teaches two resurrections, one to life the other to damnation. So likewise, Paul (Acts xxiv : 15), teaches the resurrection of the just and unjust. The resurrection of the just was what Paul sought to attain unto (Phil. iii : 11) : "If by any means I might attain unto the resurrection of the dead." According to this rendering if the mere attaining unto a general resurrection was all Paul meant, then his language is inexplicable. But if the apostle (as is evident) meant a special resurrection, that of the blessed and holy, in distinction from that of the unholy, then we see force and importance in his language. But a more literal rendering of the passage sets forth more clearly what the apostle had in mind. Paul makes use of the Greek term *exanastasis*. This is the only place where it is used in the New Testament ; literally rendered "resurrection out from among the dead." Thus we see the apostle labored to attain to this special or privileged resurrection, that of the holy dead, which is one thousand years previous to the resurrection of the wicked ; for we read, "But the rest of the dead lived not again until the thousand years were finished." (Rev. xx : 5.)

Some have taken exceptions to the term, "*lived not again*" as though the word "again," is spurious. Says Prof. Bush : "In the established text of the earlier editions of the Greek Testament," it is properly rendered "*lived not again*" and after this our translation was made. But all modern editions unanimously reject this reading and adopt "*lived not.*"

We think the "earlier editions of the Greek" are more likely to be correct than the modern. But as the modern editions retain the words "*lived not,*" "until the thousand years were finished," this is sufficient to prove our point. So that nothing is really gained by trying to get rid of the "again" in the text.

We think the doctrine of the two resurrections a thousand years apart will stand yet, despite all sophistical attempts to undermine and destroy it, for Rev. xx is *still* in the Bible, and will continue there, for the confirmation of the faith of believers, as well as other corroborative

portions of the word of God touching this subject, until the righteous dead shall come forth, by the voice of the archangel, and the trump of God; and they shall live and "reign with Christ a thousand years." "But the rest of the dead lived not again until *the* thousand years were finished."

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## Miscellaneous.

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[Communicated for the Herald.]

### The Bible Import of the Word Dominion,

HAVING shown in the former article that the original word rendered dominion in Gen. i: 26, signifies to reign, I will next select a few texts, as samples, in which this word signifies to rule. The following language of the Prophet Isaiah thus affirms. "And the people shall take and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives whose captives they were; and they shall **RULE** over their oppressors." Isa. xiv: 2.

Of the same import is the language of Ezekiel. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was cast away, neither have ye sought that which was lost, but with force and with cruelty have ye *ruled* them." Ezek. xxxiv: 4. Also chapter twenty-nine. "It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them that they shall no more *rule* over the nations."

The following text refers to Christ's future rule, or the manifestation of His power in putting down all interposing rule, power, and authority. "Rule thou (Christ) in the midst of thine enemies." Psa. cx: 2. Any arguments which from the etymological import of the word rendered *dominion*, would limit Adam's authority to four-footed beasts and creeping things, would thus limit the title of Christ's dominion. But in the text before us this word is selected by inspiration to denote the loftiest title of Christ to earth's domain; also the regal power with which He shall be clothed to crush out the rebellion which has been raging upon this planet for six thousand years. He who shall hold a title to dominion over all the earth, must be invested with authority to not only make laws for its government, but with executive power to enforce them. A title to earth's dominion upon any other principle would be nugatory—a dead letter.

Israel was God's Kingdom. He gave it to His servant David and it was his kingdom. He will give it to Jesus Christ, and it will be His Kingdom. In Psalm one hundred and forty-five, and verse thirteen, this word represents the *dominion* of the Great Jeho-

vah. "Thy Kingdom is an everlasting Kingdom, and thy dominion endureth forever." In this verse the terms Kingdom and dominion are used synonymously and interchangeably. Will any one think of limiting the word dominion in this case to the Kingdom of Israel alone, although they only are mentioned? In the following text the term dominion is used to denote the tyrannical rule of Egyptian kings over ancient Israel. "O Lord our God, other Lord's besides thee have had *dominion* over us; but by thee only will I make mention of thy name." In these verses the word dominion evidently denotes the kingly power of the Great God, and of earthly kings. In the following texts referred to in Daniel, the word dominion is used to denote the Empire of God, of the kings of Babylon, of Christ, and of the Saints of the Most High God. Dan. iv: 3, 22, 34; vi: 26; vii: 6, 12, 14, 26, 27. In Daniel eleventh chapter and third verse the imperial rule of Alexander, and his dominion, included not only the earth, but all the nations and kingdoms from Macedon to the distant Indies. It reads, "And a mighty king shall stand up, that shall rule with great *dominion*, and do according to his will."

In the following text the words kingdom and dominion are used synonymously and interchangeably. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion, the Kingdom shall come to the daughter of Jerusalem." Micah iv: 8. Speaking of Christ's universal Kingdom, Zechariah says: "And His dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zech. ix: 10. Christ uses this term as one of the most appropriate words with which to denote the Princely rule of the kings of the earth. "But Jesus called them unto Him, and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them." Matt. xx: 25. The following text refers to the position of Christ far above the powers, might, and dominion of earth. Paul says, "Far above all principality, and power, and might, and *dominions*." The term dominions in this text is used to denote the great powers and kingdoms of earth. The Word dominion in the following language of Peter denotes the everlasting rule or Kingdom of Christ. "If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and *dominion* for ever." Of the same import is the following language of the Revelator in reference to the everlasting kingdom of the Great God, "And hath made us kings and priests unto God and His Father, to whom be glory and *dominion* for ever and ever. Amen." Rev. i: 6. In both of the last named texts the regal glory of Christ and His Father is associated with their *dominion*; thus teaching that it is used to denote their royalty as the universal monarchs of earth. Go sum up.

I. I have shown the perfection and immutability of God's original plan—that being absolutely perfect and immutable, the same plan will

be carried out through Christ which would have been carried out through Adam had he proved loyal.

II. That both were placed upon probation as mortal men, for glory, honor and immortality.

III. That both were subject to the same trial and conditions, and were offered the same position as the reward of fidelity.

IV. That if the first Adam had proved worthy, there would have been no second Adam.

V. That a restoration will place man just where Adam started—the plaster will be as large as the sore.

VI. That superadded to Adam's original position and nature would have been added, glory, honor, and immortality as the rewards of perfect loyalty to His law.

VII. That the same glorious rewards will be given to Christ, which would have been given to Adam, had he obeyed.

VIII. That the same title of dominion will be given to Christ which was offered to Adam in case of obedience—that the word dominion is used from Genesis to Revelations with scarcely an exception do denote the *reign, rule, or dominion* of a royal monarch, holding dominion over a nation, kingdom or empire. That this is one of the strongest terms in the Bible to denote the regal glory, honor, power, and reign of the Great Jehovah and His royal Son—that if dominion over all the earth does not constitute a person the legal head and owner of earth with all upon it, whether beast, men, nations, kingdoms, or empires, no term in the Bible would denote such a position; and that the almost universal use of this term from Genesis to Revelations must be set aside to limit it to four-footed beasts and creeping things. Christ will be the Imperial head of the body politic which shall rule the world just as Adam would have been had he proved equally worthy.

J. M. STEPHENSON.

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[Communicated for the Herald.]

### The Decline!

COMMENCING in 1866, and at the battle of Sadowa, the Papacy has been reduced in temporal power by a series of startling events in quick succession. Sadowa alienated Austria. When Isabella, then Queen of Spain, heard of Prussia's victories in that war, she is reported to have exclaimed in about these words, "Alas for the Church, alas for the Pope, alas for all of us!" Next, this favorite daughter of "the Church" being another pillar and prop of the Papal throne, was deprived of her crown, and driven into exile. Close on this, the Pope makes another long stride onward in sin, and downward in power by calling a council claiming to be Ecumenical, or of the habitable world, to aid in forming yet another name to be added to the long list of his "names of blasphemy." Rev. xvii: 3. Not long had the ink been dry, affixing the dogma of infallibility to his impious heraldry, before the French troops were withdrawn from Rome because they were needed

by France, that other great pillar and support of the Papacy. And this, in a few weeks, is followed by a crushing defeat of that Pillar in a war with Prussia, a Protestant power. This has placed the Pope at the mercy of the Italians, and given them possession of Rome, making it the capital of Italy, and thus depriving the Pope of the last vestige of state authority. All this in the short space of four years, commencing at that famous and remarkable date, 1866, has great significance. Kings and peoples who used to support the Papacy have begun to hate her, "and to make her desolate and naked, and to hate her flesh, and burn her with fire."

The Pope wears a *triple* crown, and his *triple* support, those three great pillars, Austria, Spain, and France have been shivered from under him as it were. "They shall take away his dominion to consume and to destroy it unto the end." It was from the northern parts of Europe that old Pagan Rome was overrun. The Goths, Vandals, etc., came from the regions about Prussia, Germany, and adjacent countries. And singular to relate, it is from these regions that the temporal power of Papal Rome is being broken. The blow of her final consumption and death however, will be given by our personally present Lord Jesus with His Saints. 2 Thess. ii : 8.

This event hasteth greatly. Who can say the situation is not almost if not altogether ripe for it? Who can say that it will not be the next great event that will flash like a thunderbolt on the Papal throne from the great cloud of Divine judgment that now hovers over the nations of this world, infusing, after long centuries, the supernatural element overwhelmingly and permanently into mundane affairs? Gibbon has described "the decline and fall" of the Pagan Roman Empire, but no such man as he will narrate "the decline and fall of the Papal Roman Empire, for "Alas, who shall live when God doeth this!" maybe however some glorified Saint, in the sweet and hallowed Millennial light of the Kingdom, will speak of it as a reminiscence of the present "dark ages," when darkness covered the earth, and gross darkness the people; ere the glory of the Lord had been seen upon Mount Zion, and His holy light had flashed from her brow. Isa. lx : 1, 2.

Some one has prayed that the Lord might come lest by the abounding of iniquity "Earth and Hell be turned into one." But we need fear no such result, for it is His inflexible purpose to, as it were, *turn earth and Heaven into one* by coming and causing the divine will to be done "on earth as it is in heaven." Matt. vi : 10. Num. xiv : 21. O, come blessed Savior. Our heart is too full for utterance when we think of the manifold treasure and "grace to be brought unto us" at thy coming. We can only therefore, "out of the abundance of the heart" exclaim, "Even so, come Lord Jesus, come quickly." Amen and Amen.

WILEY JONES.

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LET not sin therefore reign in your mortal body.



[SELECTED.]

## Science of the Bible.

## THE LESSON OF THE CARDIFF GIANT.

THE best geologists and arcæologists of the State examined the Cardiff humbug. Some of them pronounced it a petrification of a once living man. Others pronounced it a "very high work of art," and declared, "upon scientific principles," that it must have been buried there by some unknown race, anterior to the history of the State, etc. Now, after such scientific humbug as this, in the name of common sense, we would like to ask those sage inspectors of fossils, if they expect us to throw away our Bibles upon such testimony as their science renders.

We happen to know one of these worshippers of "infallible science." We have looked at some pictures in his book, which are said to represent bits of human skeletons fifty or one hundred thousand years old. Now, from their appearance to our dull eyes, and from the lesson of the Cardiff Giant, we can but question whether they were more human than he, and whether their origin may not, after all, have been almost as recent as "His Highness from Fort Dodge." Natural science is in its incipiency, and we may say of it as the Indian said of the white men, it is "mighty uncertain." Thanks to the giant for this lesson, and let us keep our Bibles a little longer.

Ever since the modern revival of natural science, the Bible has been the object of periodical assault by the students of nature, and in the providence of God the force of these attacks has always been broken by later discoveries of men in their own ranks. Indeed, natural science in its developments has proved to be a "comedy of errors." Some new thing is found in the bowels of the earth; some High Priest of nature at once arises and announces with proud assurance the "unerring law of nature," and draws some amazing conclusion, which overturns Moses's account of the recent creation and unity of the human race. Soon another savior arises, institutes fresh researches, exposes the fallacious foundation of the former theory, and down comes the whole superstructure, like the "baseless fabric of a vision." Eighty theories of natural science have from time to time been approved by the French Academy, all of which are now condemned by that association of nature's interpreters.

The Bible cannot tally with all the theories of natural science, and it is really one presumptive proof of its divinity, that it does not perfectly tally with any. Some geologists hold that the universe at first consisted of matter in a gaseous or nebular state. Others, as eminent, reject the theory. Some fill the earth with molten matter in furious combustion; others with gas; and still others have lately assured us that granite hitherto considered of igneous formation, and the oldest rock is of comparative recent origin, that it was elaborated with water, and that there is no more heat at the centre of the earth than at the surface.

Graphite, magnetic iron, and even fossils have been found in granite, which could not be if it were of igneous formation. Moreover, it is found that the temperature diminishes as you approach the centre of the earth, in some places, as in Chicago, which facts are held to evince, that though fire exists near the surface in various parts, the great central portion of the earth is not in a state of combustion. If this be true, every modern system of geology must be modified or abandoned.

Dr. Robert Patterson, of Chicago, has adduced a large number of interesting blunders of geologists which bear upon the alleged antiquity of man. He might now add that of the Cardiff Giant. He says:

"These men seem to be like men who dream, or as if their imaginations have become so accustomed to ages and millenniums that they are incapable of sober calculations of years and days. When they venture on such calculation for the future, they are almost invariably disappointed. For instance, when in 1820 the Russian philosopher, Dr. Hamel, and his party, were swept along the grand Plateau of Mt. Blanc by an avalanche of snow, carrying three of his guides into a crevasse, where they perished, he alluded to the possibility of their reappearance of their remains, by the slow action of the glacier, after an interval of some thousands of years. In August, 1861, they were discovered and recognized upon the surface of the glacier. From the correctness of this calculation of a future date, we may infer the accuracy of geological chronology of the unknown past.

"Peat bogs, in which human remains have been found at the depth of twelve feet, whence a great antiquity was inferred, have been found to grow a foot in five years. In thirty-six hours a green tree is converted into a fossil in California, and into lignite in a week; while before your eyes you behold the hardest porphyry converted into potter's clay, and the hardest granite so softened by the acidulated atmosphere that you can crush or cut it as easily as unbaked bread. I have seen this metamorphic action affecting all the strata of the Nepa Valley. Vegetation runs riot amid this excess of carbonic acid. This discovery at once accelerates the formation of the carboniferous plants many millenniums, besides showing the folly of Lyell's calculations of the slow erosion of lavas by streams in Auvergne.

On the coast of England flints have been found, the stony covering of which has so completely the aspect of ancient rock as to warrant the conclusion that they were the growth of countless ages; but on removing the flinty matrix you find a coin bearing the head of an Edward, a James, even a George; or a bolt or an anchor bearing the mark of some existing firm. We have had men counting the successive thin layers of delta and sedimentary deposits as indications of so many floods; but we know now that these give no such traces, as a mass of fine clay deposited in quiet water will stratify, in a few hours, into dozens of layers.

The best modern geologists now prove that the river beds were not excavated by the existing rivers, and some of them not by rivers at all, but that they are earthquake chasms.

Cyell, and a score of other savants, gravely cite the researches of Herner, who bored down seventy feet into the soil of Egypt for bits of brick and pottery, and calculated that the Nile had been depositing that seventy feet of mud over them during the last thirty thousand years. The matter was solemnly reported to the British Association and the French Institute, and not one of these learned men had common sense enough to put the question in its proper form, namely, how long will a brickbat require to sink seventy feet into a mud bank? The whole valley of the Nile is only a vast mud bed every year during the inundation; and the brick-bats probably reach their bed in one season. At any rate bricks of the reign of Mohammed Ali have been found deeper than Herner's.

Such facts as these, which are frequently occurring, should teach us the uncertainty of science, and the folly of allowing its transient theories to shake our faith in the sure Word of God. We close by simply stating them, with a word of council for each case.

I. The meaning of the Bible may be obscure, and the revelation of science may be clear. Then let science interpret the Bible.

II. Science may be obscure and the Bible clear. Now let the Bible interpret science.

III. If both Bible and science should appear clear and contradictory, hold on to the Bible and wait for further developments in science.

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[SELECTED.]

### On Creeds.

What do you believe? This is one of the first questions put to any one desirous of uniting to any of the various sects of the present day—a question necessary and wise in its place, but one capable of being answered in many ways; variety of circumstances producing variety of replies. The position taken by non-Roman Catholic bodies being generally a simple one, in order to obtain a satisfactory answer—namely, all answers should be based upon the position, that nothing should be required to be believed of any man for which no certain warrant of Holy Scripture can be given. Yet, despite this, how numerous the divergences, how manifold the discrepancies, between the conflicting creeds of the present day; all profess to be His disciples, to obey His word, yet are in discord one with another. How much this discord does influence, and has influenced, the world in its career of disbelief and folly is well worthy the contemplation of the student of the Word. The more so, when we remember the Lord's Prayer, wherein he says, "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Mark the result desired, "*that the world may believe that thou hast sent me.*"

It is, however, my desire to direct attention, not to carry out in its fulness, to the proper scriptural method of examination of all creeds and professions of faith, made by any person, persons, or sects. One of the most prevalent portions of all creeds is, "I believe in God." But, simple as the utterance of the words are, easy as its declaration may be, is this expression of a belief in a God understood by the many who make it? As a form of words, it may be the rest on which the believer in Him may lean, after he has found Him through much struggling and weariness of heart, much despondency and chastisement of spirit. But, on the other hand, it may only be the dry bones of the theorist, divested of any life-bearing or fruit-producing results in himself. This is well exemplified in the Scripture, "Thou believest that there is one God; thou doest well: *the devils also believe and tremble.*" But of the believer sometimes more is required than a trembling belief of the kind spoken of by the Apostle. The one springs from fear, the other should spring from love. How is the difference to be known? "If a man say, I love God,"—and love of God must proceed from, or, if you prefer it, precede, belief in Him,— "and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" "He that dwelleth in love, dwelleth in God, and God in him." Very much to the point is the reasoning of the apostle,—love of God is shown by love to or of man,—love resting in the belief that God is love,—that His tender mercies are over all his works. Believing in Him, we are to be imitators of Him, who exerciseth loving kindness, judgment, and righteousness in the earth. One can understand the value of a belief which carries with it the life as shown in the words and examples seen in the Scriptures. How, after seeking for the Lord, struggling after Him—finding that he is not far from any of us—the seeker cries out—"I believe in Him"—verifying the words of the Psalmist, "He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, bound in affliction and iron."

Whether the words express belief in God or in Christ,—in the kingdom or immortality—it is well and wise to see that the delight in the law of God is after the inward man,—that the circumcision is that of the heart, in the spirit, not in the letter,—for the letter killeth, and the spirit giveth life, and so be able to rise into the liberty (not license) of the Lord, the Spirit.

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#### Russia in Motion.

THE following Editorial from the "Chicago Tribune" most clearly sets forth the present situation and future prospects of Colossal Russia. It will be seen that they, judging from a political stand-point only, harmonize with the clearest outlines of prophecy relative to that power. Great changes are coming, brethren, in the near future. Are we prepared to meet them?

“ We have, for months past, been expecting the stirring news which at last comes to us from Berlin, that Russia, which has been massing vast numbers of troops on the frontiers of Poland, and Hungary ever since the Franco-Prussian war broke out, is now moving them down to the Black Sea for the expulsion of Turks from Europe, and the seizure of Constantinople and the Dardanelles. In the general reconstruction of the map of Europe; when Germany and Italy are completing their unity, France is prostrate, and England dare not say her soul is her own, now is the time for Russia to carry out her hereditary policy, which was thwarted by the Crimean war. Now she can sweep down not only to the Dardanelles, but straight on through Asia Minor, and over the Holy Sepulchre and the Sacred Mountains of the Crucifixion and the Law, or across the Suez Canal, and up the Nile to the Pyramids and the Mountains of the Moon. There is not only nothing in European Turkey, but nothing in Asiatic Turkey, or Egypt, to stop Russia from extending her sway over the entire domain of the Eastern Roman Empire.

In European Turkey, the major part of the population are Greeks or Franks, as all persons of Western Europe are there styled. Only about one-fourth of the population are Turks, who could not sustain themselves in power at all but for the prepondering number of Turks in Asia. We have no special sympathy with the mediæval sentiment in favor of bringing the sacred land of Palestine under the sway of a Christian nation, except in so far as it would promote the actual interest of the people themselves, and of tourists to that country, whose numbers are annually increasing.

Under the energetic transforming hand of Russian enterprise, Constantinople would soon become the London or New York of the East—the winter capital of the world's great modern empire. Thence the influence of the Russian Government would be felt over a wider area than that of the ancient Roman Empire in its palmyest days, and over nearly as vast a population.

Prussia and Austria are the only powers capable of interfering. Austria will, doubtless, be placated by a liberal portion of the Slavonic Turkish territory. England will learn, that if she is ambitious to fight Russia single-handed, in defence of the Turk, now is her time. But, with Ireland hanging heavily around her neck, she dare not make the plunge. So new significance may soon be given to the title of the Czar, who is not merely the Emperor of Russia, but Czar of all the Russias.”

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[Communicated for the Herald.]

### Perversions of the Bible.

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Is it not strange that men will be led to place more value on any notion of their own than on the Bible itself. Opinion is a powerful king and rules with a rod of iron those who become his subjects.

In order to evade the force of a text of Scripture, we sometimes say, “ it is a mistranslation,” another it an interpolation, another is a

figure of speech or a parable. If these methods will not do we say it was fulfilled in the days of the Apostles, or belonged to the Jews, or that it is to be fulfilled sometime in the Future Age. Thus, we get along tolerably well with our notions and the *Bible does not materially trouble us.*

Brethren, these things ought not so to be. If we find our views on any question to conflict with the plain word of God let us ever be willing to yield, whether it tears from us our most exalted notions of self-wisdom or not.

We are commanded to lay apart all superfluity, and "receive with meekness the engrafted Word, which is able to save our souls." We are then to rely upon the Holy Scriptures, and not upon human opinions. There has been too much of the human, and not enough of the Divine; too much self, and not enough of the cross. Let us learn wisdom by the past, and become more devoted to Bible faith.

H. V. REED.

## Poetry.

### CRY OF THE CHURCH.

SELECTED BY N. BOND.

Aim—"Hark, hark, hear the blest tidings."—Harp.

Hear, hear, God of the faithful, Lone, lone, captives, we cry; Lo, lo, the oppressor reproacheth, And mocketh our every sigh; Hear, hear, O hear, He mocketh our every sigh.	Voice, voice, awakening the sleeping; Sound, sound, through the dead vale, Rise, rise, ye that are groaning, None of the faithful shall fail; Rise, rise, O rise, None of the faithful shall fail.
Plead, plead, God of the faithful, Plead, plead, now for thy name; Grant, grant, now for thy glory, The trumpet may judgment proclaim; Grant, grant, O grant, The trumpet may judgment proclaim.	Breathe, breathe, breezes of heaven, Breathe breathe now on the slain; Sure, sure, still is the promise, The faithful shall yet live again, Live, live, yes live, The faithful shall yet live again.
Come, come, now in thy glory, Dust, dust, doth cover the slain; Yet in the valley of vision, Thy dead men shall yet live again; Live, live, yes live, Thy dead men shall yet live again.	Now, now, from thy long keeping, Grave, grave, deliver thy dead; Wake, wake, ye that are sleeping, Awake at the archangel's tread; Wake, wake, O wake, Awake at the archangel's tread.

### Died.

At their residence in Hendrix Co., Ind., seven miles east of Ladoga, Brother SILAS DAVIS, and Sister CATHERINE, his wife. The former on the 30th of August, the latter on the 8th of September; disease in both cases flux and typhoid fever. They have but one child, a girl, aged fourteen. They were both members of the Church of God at this place. There are few of us left here to mourn their loss, but we sorrow not as those who have no hope. They have died in the prime of life. Brother Davis was aged thirty-eight years, eight months, and four days. Sister Davis' age was forty years, four months and four days. She was a daughter of Patrick Logan, the pioneer of the truth in these parts.

DANIEL W. RONK.

# THE HERALD

OF

# The Coming Kingdom.

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No. 20.

OCTOBER 15, 1870.

VOL. III.

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## Editorial.

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### The Hour of Judgment.

"Fear God, and give glory to Him, for the hour of His judgment is come."  
Rev. xiv: 7.

THE Scriptures plainly teach that there is a judgment to come, and refer to it as the *day* of judgment, the *hour* of judgment, and "the *time* of the dead that they should be judged." There have been periods of judgment in the past, and there are others yet in the future. The old world, the cities of Sodom and Gomorrah, Korah and his company, the Israelites in the desert, the seven nations of Canaan, the ten tribes of Israel, and Jerusalem with her inhabitants, have all experienced the just judgments of God, and have proved that "the ungodly shall not stand in the judgment." Psa. i: 5. "The Lord is known by the judgment which He executeth." Psa. ix: 16. Great and terrible have been the judgments of the Lord in past ages, both upon individuals and nations, on account of their wickedness; and the Prophetic Word tells us that there is a great day of wrath yet to come, "a day of judgment and perdition of ungodly men." 2 Pet. iii: 7. When Paul was rehearsing before Felix his faith in Christ, he spoke of "a judgment to come" so forcibly that the governor trembled. The judgments of the Lord have always been executed upon the principles of justice and truth. "The Judge of all the earth will do right," whether in the case of individuals or nations.

We read that "God is the judge of all," (Heb. xii: 23,) and that "God shall judge the world;" (Rom. iii: 6;) that "the judgment of God is according to truth," and that the "judgments of the Lord are

true;" and that none who commit evil shall escape the judgments of God. Rom. ii: 3. The execution of this sentence of condemnation is to take place in the day of His wrath, and to be administered by the Lord Jesus. "The Father judgeth (in the sense of executing) no man, but hath committed all judgment to the Son." "As the Father has life in Himself, so has He given to the Son to have life in Himself, and has given Him authority to *execute judgment* also, because He is the Son of Man." John v: 22, 26, 27. Consequently God has "appointed a day in which He will judge the world in righteousness, by that man whom He has ordained, whereof He has given assurance unto all men, in that He has raised Him from the dead." Acts xvii: 31. That MAN is Jesus the Christ. He is the executioner of the just judgment or sentence of God. Paul says, that "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." 2 Thess. i: 7, 8. The Lord "reserveth the unjust unto the day of judgment to be punished," 2 Pet. ii: 9, and then "the Lord will come with ten thousands of His Saints to *execute judgment* upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

Without multiplying Scripture proofs to show that God will judge the world in the future, as well as in the past, we will now look more closely at the period of judgment alluded to in our text—called the *hour* of judgment. The words form part of the proclamation of the messenger who is represented as flying through mid-heaven, having the everlasting Gospel to preach to all nations. All are called upon to fear God, because the hour of His judgment is come.

The word *hour* usually signifies a short season or period of time. Judgment has been delayed, because "the Lord is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance," but when this angelic proclamation shall be made there will be no more delay—judgment will immediately begin. The time here referred to is when the company of the redeemed first-fruits will be with the Lamb on the Mount Zion, consequently after the gathering together unto Himself of all His chosen and faithful people, dead or alive. They are with the Lord, and stand to assist him in the execution of "the judgment written; this honor have all His Saints." Psa. cxlix: 4-9. "Know ye not that the Saints shall judge the world," says Paul; and in Dan. vii: 22, it is said that when the Ancient of days shall come, that judgment will be given to the Saints of the Most High. "Him who overcomes and keeps my works to the end," says the glorified Jesus, "to him will I give power over the nations." This power will first be exercised in destroying them that destroy or corrupt the earth. Rev. xi: 18. "The wrath of God will be revealed from heaven against all ungodliness and unrighteousness of men, who hold



the truth in unrighteousness;" and is not this the character of the majority of the present religious world, as well as of those in ages past, who have opposed the truth by their traditions, and thought to do God service by shedding the blood of His Saints? And will God forever restrain His wrath? The martyrs of Jesus as seen at the opening of the fifth seal, are represented as saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season, *until* their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." Rev. vi: 10, 11. Judgment on their persecutors was to be delayed until a future time, but nevertheless it would surely come. Another persecution was to arise under the beasts, political and ecclesiastical, and many should seal the truth with their blood. See Rev. xiii: 7, 15. These are the blessed dead of Rev. xiv: 13; and the resurrected Saints who had been killed for daring not to worship the beast and his image, mentioned in Rev. xx: 4. These are not the first-fruits spoken of in Rev. xiv: 4; nor those who cried for vengeance on them who had shed their blood as we read in Rev. vi: 10, but the company of those who should be killed as they were. They receive the same reward as the others, though coming in at the eleventh hour—"they also live and reign with Christ for a thousand years." "THIS is the first resurrection." And God will avenge their blood together. Jesus illustrated this by the parable of the importunate widow and the unjust judge. See Luko xviii. The unjust judge did the widow justice, because of her importunity; then Jesus asks, "And shall not God avenge His own elect, which cry day and night unto Him, though he bear long with them? I tell you that He will avenge them speedily (suddenly). Nevertheless, when the Son of Man cometh, shall He find faith (this belief) on the earth?" This vengeance was not to be executed until the Son of Man should come, as this work is given into His hands. But now there are few who believe that God will do justice to His elect by avenging their blood on their murderers. But they shall not escape; when they cry peace and safety, sudden destruction shall overtake them.

Another angel follows the one which announces that the hour of judgment is come, saying, "Babylon is fallen, is fallen." Babylon here called a city, is also one of the names inscribed upon the forehead of the harlot woman, whom John saw riding upon the scarlet-colored beast. And he adds. "I saw the woman drunk with the blood of the Saints, and with the blood of the martyrs of Jesus." Rev. xix: 6. This is an antichristian, ecclesiastical persecuting power, and is by no means to be confined to the Papacy, as many apply it. All nations have drunk of the wine of her fornication, and therefore, they all drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. Rev. xiv: 10. "Her sins have reached to heaven, and God hath remembered her

iniquities." "Strong is the Lord God who judgeth her." "In one hour so great riches have come to nought." "Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her." Rev. xviii. 5, 8, 17, 20. After this judgment is over, John heard a great voice of much people in heaven, saying, "alleluia, salvation, and glory, and honor, be unto the Lord our God. For true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, alleluia." Rev. xix : 1-3.

We leave the reader to follow out the train of ideas suggested by this hour of judgment. We understand this judgment to relate more particularly to the great antichristian system as opposed to the system of truth, and to the antichrist and his supporters as the opponents of Christ and those who are associated with Him. It is written, "these shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they that are with Him, are called, and chosen, and faithful." Rev. xvii : 14. The results of this war, and the destruction of the beast and his associates, (Rev. xvii : 12, 13; xix : 19, 20) will be vast, terrible, and overwhelming. The entire political aspects of the nations more immediately concerned will be changed, and their entire ecclesiastical constitution altered. They will be conquered by a strong hand, and taught submission to the King of Israel, and it will be their best policy to "serve the Lord with fear, and rejoice with trembling." Those who obtain the victory over the beast, will sing a song of praise to the Lamb, saying, "Who will not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. xv : 4. And it is also written, that when God's judgments are in the earth, the inhabitants of the world will learn righteousness. Isa. xxvi : 9. The religious teachers of the people will then find their occupation gone, for as they have been either more or less connected with Babylon, they will share in her judgments. They can no longer teach lies in the name of the Lord. There will be better teachers provided—a better and holier priesthood. The lips of the priest will then teach the people knowledge. "The deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity. The meek shall also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the *terrible one* is brought to nought, and the scorner is consumed, and all they that watch for iniquity." Isa. xxix : 18-20. It is said that "the wealth of the sinner is laid up for the just," (Prov. xiii : 22,) therefore the gold and silver and gorgeous temples and places of worship, which will escape the ravages of war among antichristian nations, will be confiscated, and fall into the hands of their righteous successors. Thus will the blood of the martyrs of Jesus be avenged. Their persecutors will be destroyed—their property appro-

priated to other and better uses—and their places of power and honor, whether in the government or priesthood, will be occupied by those whom they have despised, persecuted, and treated as the off-scouring of all things. In this manner will our God vindicate his honor, avenge and save His people, and bless the nations with His truth. Blessed era! May the Lord hasten it in His time! B. W.

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### A Visit to Philadelphia.

SOME weeks ago we received an invitation from Brother Work of Philadelphia, to visit that city, for the purpose of preaching the Gospel, and immersing some who had already believed the truth. Accordingly we left home on Friday, September 9th, and arrived at the above-named city the following day, making the trip from Chicago, without change of cars, in about twenty-four hours. Brother Work met us at the depot, and immediately stepping on board the street cars, we were soon conveyed to within a few feet of his residence, 409 Queen Street, where we were very hospitably entertained during our sojourn in the city of "brotherly love."

In July last our good brother and his lady having occasion to come West as far as St. Louis, made a flying visit to Geneva, in order to see us, and have some conversation. The result was, after a pleasant interview, not only with us, but also with a number of the brethren, he was immersed into the name of the Anointed One. This took place on Sunday morning, July 3rd, before the breaking of bread. After communing with us, and spending the day in social intercourse with the brethren in Geneva, and many from Chicago, who happened to be with us, he returned East the following day. Since then he has been *work-ing* to bring others to a knowledge of the truth as it is in Jesus. Brother Work has been closely allied with the Presbyterians in both Church and Sunday School, and his friends and connections are mostly of that order. For some months past several have been enquiring after the truth, and meeting as a class at his residence. They have endeavored to "prove all things," by "searching the Scriptures daily to see whether these things were so." Therefore some of them have believed. We met these friends on the evening of our arrival, and were gratified to find them, Cornelius-like, ready to learn and do all that the Lord has commanded. We must not forget to mention that two female members of the class, had already put on the Lord Jesus in baptism, and thus the seed sown, was already producing fruit.

As we do not intend to give a detailed report of our labors in Philadelphia, we shall merely state that arrangements had been made for us to speak on the following day (Sunday) at half-past ten o'clock A. M., and half-past seven P. M., notice of which had been given in the daily papers. The place of meeting was a Church edifice formerly occupied by the Swedenborgians, but which had been closed for four

years. This house had been rented for a month at \$25.00, with the privilege to rent it for a year at \$250, if needed. Having been closed so long it cost considerable labor and money to make it clean and respectable, which was done however. The brethren had to exercise considerable faith, for prospects were not very favorable. At the morning meeting, there were not many present, though as many or more than could reasonably be expected. In the evening there were more in attendance. Of course we endeavored to interest all in the Coming Kingdom of God.

Every evening of the week was occupied in conversation with inquirers, except Wednesday, when by invitation we went to Beverly, to repeat Sunday morning's discourse in a Presbyterian house, but by certain maneuvering amongst the leaders of the people, our friend who invited us was insulted, and we ruled out. We expected about as much, not being ignorant of their devices.

On the following Sunday, September 18, according to previous arrangements, we immersed four believers—one female and three males—in the Delaware. This took place before the morning meeting. One of the candidates was an old gentleman, who was formerly a Baptist. He had been quite sick for a long time, and was scarcely able to walk, yet by attending to the ordinance he was refreshed both in body and mind, and came away rejoicing in the Lord. His son, who had been his principal instructor was also immersed with him. All except the old gentleman were Presbyterians. The female was Mrs. Work, who had been investigating with her husband for some time before their visit to Geneva.

The morning meeting at the Church was well attended—better than anticipated. After the public were dismissed we then broke bread together in remembrance of Jesus. A Brother Dull, formerly in connexion with the Christadelphians in Philadelphia, who was in attendance at the meeting, joined us. He expressed his joy and surprise at finding unexpectedly so many brethren of "like precious faith." Had a good time for about one hour.

At four o'clock held a Bible class at Brother Work's house, which was attended by a number of persons who appeared to be interested in the things taught. This class is held every Sunday afternoon for the examination of various topics connected with the faith. All are invited to this class. Another is held during the week of a more select character.

The evening meeting was still better attended, and much attention given to the reading and exposition of the Word. The services of the day were enjoyed by all, and highly satisfactory to those immediately concerned.

That evening was to end our stay in Philadelphia, but as the interest was increasing, and the brethren were at a loss how to keep it up, we engaged to speak on the following first day. In the meantime we visited friends and brethren in New York and vicinity during the

week, and returned in time to fulfill our engagement, on Sunday, September 25, *en route* for home the following day.

The meetings were well attended both morning and evening, and many were desirous for a continuation of public services in the same place, if possible. Brother Dull was appointed to speak on the following Sunday evening, morning to be occupied by breaking of bread, etc. We trust that the little flock may be able to keep together, and hold their ground. Opposition has already begun to be manifested by the Presbyterian eldership, and hard things are being said about those who formerly bore an unblemished character in their body. But this may be expected. They speak evil of that which they do not understand. May their eyes be opened to see the truth!

On Monday, September 26, we left the hospitable roof of Brother and Sister Work for home, where we arrived on Tuesday evening, finding all as well as when we left. We could not but feel grateful to the Father of mercies for His goodness, both to us and ours.

There are many things which passed under our notice during our absence from home, on which we might comment, but as our space is limited, we forbear. We hope that our visit may not be in vain. The good seed of the Kingdom was sown with a liberal hand, and our sincere desire is that some of it may lodge in good ground. We would give little for any other kind of soil. The good and honest heart alone will produce the proper fruit. We think that there are some of this class in Philadelphia, though the city is overrun with Catholic and Protestant religionists, and we trust that the brethren there will continue to hold out the light of truth that these may discern the way of life, and walk in it.

B. W.

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## Words for the Household of Faith.

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[Communicated for the Herald.]  
Conference Report.

PURSUANT to notice, the brethren of Southwest Missouri and Southern Kansas, met in conference on Limestone Prairie, seven miles Southwest of Greenfield, Dade Co., Mo., Saturday, September 10, 1870. The weather was very unfavorable—it rained almost incessantly from Thursday morning till Saturday morning, consequently but few of the brethren from a distance were present. There were a few from Kansas, one from Indiana, and one from Iowa. A goodly number of the brethren of Southwest Missouri were present. R. J. Hill was chosen President, G. C. Stakely, Secretary. The meeting was then opened by prayer by Brother Crayton, of Iowa, followed by a short but appropriate discourse by R. J. Hill from Eph. iv, showing the necessity of Union in the brotherhood. Divisions and contentions he said

were sure proofs of carnality. From one o'clock to three P. M., was spent in social meeting followed by preaching by R. J. Hill, his theme was the house of God. It was listened to with marked attention, and was very instructive. At seven o'clock P. M., preaching by Brother Crayton, from Dan. xii; showing our whereabouts in the drama of time, the discourse was able and instructive.

Sunday morning the brethren met for Conference business at nine o'clock. A motion was passed recommending that one brother in each locality where there are a few brethren should take the responsibility of getting them together on the First Day of the week. It was agreed that the brethren of Southwest Missouri and Southern Kansas, should unite for Conference purposes, to be known as the Southwest Missouri and Southern Kansas Conference. The next meeting of said Conference will be held on Lightning Creek, Crawford Co., Kansas, to commence on Thursday, before the full moon in August, A. D. 1871. Also another to be held on Limestone Prairie, Dade Co., Mo., to commence on Thursday before the full moon in October, 1871. Due notice of the above meetings to be published in the HERALD. The brethren were requested to furnish the Secretary with a list of the names of brethren in their respective localities. The object of this move is to inform traveling brethren of the whereabouts of the brethren in these parts, that preaching brethren and others may call on them. The subject of Evangelist's work was discussed at some length, but the brethren not being prepared to take definite action on it, the subject was laid over till next Conference.

A good congregation having assembled, R. J. Hill addressed them on the subject of the Gospel, showing the plan of salvation in a forcible manner. At two o'clock P. M., we listened to an interesting discourse from Brother Crayton, upon the parabolic teachings of our Savior.

At night we had an interesting meeting, nearly all of the Brethren took part in it. A good state of feeling existed, and the Brethren seemed to feel the importance of the great work in which we are engaged, and expressed a determination to do all within their power to advance the cause of the truth, believing the time to be short, and that we shall soon see the King in his glory. Love and union characterized every act of the meeting. The Brethren seemed to take fresh courage, and a renewed determination to press forward to the work for the prize of the high calling of God in Christ Jesus. May the spirit of wisdom guide them into all truth, and build them up to a place among all of them that are sanctified. It is sweet to meet and associate with those whom we hope we shall soon meet again, and share with them in the glories of the coming age. Though clouds of thick darkness hang over us now, and temptations surround us on every side, let us press forward, knowing this that every temptation we successfully overcome in honor to our Master, will redound to our glory in the age to come.

## NAMES OF BRETHREN.

George Evans, Stephen C. Oliver, and a number of others living close by, Greenfield, Dade Co., Mo; John Clark, Avilla, Jasper Co., Mo: Hillary Green, Archibald Parker, Geo. W. Long, S. B. Hoge, Geo. Painter, J. B. Smith, W. L. Polkjoy, Joseph Harbin, Humphry Wheaton, Stephen Shipman, Henry Scott, Thomas Smith, Isaac Shipman, Daniel Smith, Frank Shipman, I. S. Snider, L. Wheaton, I. T. Tandy, Joseph Freed, H. E. Cooper, Preston Hoge, Lemuel Hicklin. Hamilton, Crawford Co., Kan; Daniel C. Cooper, Baxter Springs, Kan. John Elston, Daniel Howard, Elston Labette Co., Kan.

G. C. STAKELY.

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 An Album Extract.
 

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THE following short extract is from the album of one of our sisters, and may not be uninteresting to others:

*To my Sister in Christ:* Perhaps it is my privilege to first inscribe upon these pages the endearing title—"Sister in Christ." There is a volume of meaning in these few words, which none but those who are enlightened in the truths of the Gospel can understand. To speak of one as a sister implies a family relationship. But does such a relationship exist between us? Yea, verily. Not of flesh and blood, but one of nobler birth by far. The family to which we belong is one of great importance. It is destined in the providence of God, to rule the world. Our Elder brother, whose history we read with so much interest and profit, is waiting at the right hand of our Father in Heaven, and when the hour arrives for His return, He will visit us. Visit us, did I say? Nay more. He will remain with us, that "where He is there we may be also." Not only this, but He will gather the family together from all parts of the earth. Those who are asleep will "hear His voice, and will come forth," and those who are awake, will be caught up together with them to meet the Lord in the air. What a happy gathering that will be? Think of it. All the family of God from the times of our brother Abel down to the last member born, will be brought to the Land of Promise. There the glorious rewards which our Elder brother will bring from heaven will be distributed to the faithful. There will the glory of the Lord be manifested to our wondering eyes. There will the loud anthems of praise be sung by the assembled host of redeemed ones. Those mountains which once echoed the dying groans of a crucified Lord will resound with peals of victory, as the white-robed throng sound out their hymn of praise crying, "Alleluia, for the Lord God Omnipotent reigneth." The Tabernacle of God will then be with men, and He will dwell with them, and they shall be His people and He will be their God. He will wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither be any more pain, for the former things will be passed away. Rev. xxi: 3, 4.

My heart fills with longing desire when I think of that glorious day—that day of rest for the people of God. I long to see the absent members of our family. I scarce can wait for the intervening hours to pass when I shall see and converse with those dear brethren and sisters of whom we read in sacred writ—those who not only lived, but died for Christ. I am proud of such relationships. God grant that you and I, dear sister, may so live, that they, too, may be proud of us when we meet in that happy day. Many things may frustrate us in this life that will tend to cool our ardor for the truth. Friends may desert us, brethren may prove unfaithful, but let us not forget that God is true. He will never forsake us. Man is mortal and erring. Let us learn then to be charitable with each other, and bear one another's burdens as much as possible. Let us not trust in man, but in God. If all else forsake us and prove recreant to their trusts, still let us bear up under the load, and pray to our Heavenly Father for strength to continue faithful to the end. We "have not yet resisted unto blood," as did Jesus, our great example. We know not how long the day of trial may continue, but in any case, let us nerve ourselves for the conflicts of life, and be determined to "overcome." The reward is great. The prize is sure. Then let us to the end endure.

[Communicated for the Herald.]

#### The Right Spirit.

**BROTHER WILSON:** We have returned home from the Chicago Conference much refreshed, and strengthened in the hope of the Gospel, or the things pertaining to the Kingdom of God.

We have taken the pains to assess ourselves at cash value, including half of my yearly salary at one thousand dollars, and have taxed ourselves fifty cents on the one hundred dollars, and have sent the tax therefrom (five dollars) to apply on the Evangelist's salary, and our choice is J. M. Stephenson. I hope that all of the brethren will respond likewise. Many of the brethren are well able to pay one dollar on every hundred dollars they are worth. There is means enough within the Brotherhood to support two Evangelists, the HERALD, and a Child's Paper, and the brethren never lose or miss it, had we a good system to work upon or by, and I know no better way than I have suggested, that every brother or sister assess themselves according as their ability and as circumstances will admit of.

Suppose there are but two thousand Brethren of the Abrahamic Faith in the United States, and their average wealth to be one thousand dollars each, which would be two millions dollars, and a tax on that of fifty cents on the hundred dollars, would give one thousand dollars, enough to support one good Evangelist or more. I do not believe this to be one-fourth of the brethren, or of the wealth of the brotherhood. Come, brethren and sisters, let us rally around our standard, Jesus Christ. Our wealth, or rather the Lord's in our hand,



will be required of us in the great day of final assize. We cannot tell how much good a few dollars may accomplish; we will not be the loser, but the gainer in the end. God knows that we need food and raiment, and with these we should be content, for it is sure we can take none of our worldly wealth with us into the Kingdom. We that cannot go out into the world to preach or teach the people the things of the Kingdom by word, we can help those by the means that the Lord has entrusted in our hands. And brethren, we need a Child's Paper, and the means can be raised the same way by tax. Shall it be raised? I say, yes; all we have to do is to say we will have a Child's Paper, and then go to work and raise the money, and not one wait for another. Let each one act independent of the other, and let us have a Child's Paper for our children, to give them for a New Year's present.

Brethren, think on these things candidly, then act, or work. We have a work to do as well as he that goes out to preach the Word. Brethren, do not wait to see who responds, all try to be first. This is the only way that I can see that we can raise the means to support the cause and the truth we love.

Yours,

L. CLEM.

[SELECTED.]

### The Coming One.

A CAREFUL and reverent reader of the Holy Scriptures easily perceives that it was the will of the Lord that His people in all ages should be left in an expectant attitude, uncertain but what He might return in the existing generation. The object plainly was to induce them to lead such a holy life, and have such aspirations, and corresponding preparations, for higher degrees of glory, as nothing but such an expectation should excite. He tells us so, indeed. For it is written: "*Every one that hath this hope*" (of being like Him at His *appearing*) "*purifieth himself, even as He is pure.*" 1 John iii: 3. That is, he aims at the Divine model. Now in order to keep alive this hope, it is necessary to be "waiting for the Son of God from heaven," (1 Thess. i: 10,) and in order to an intelligent and expectant waiting, there must always seem to be a possibility, and perhaps even a probability, in the apprehension of the believer of the Lord's instant coming. At the same time it is evident that delay could not be intended to discourage this feeling; rather, in the nature of the case, each successive year would intensify it. Our Lord has made a fearful statement of the consequences that will ensue, in the case of those servants who are induced by the disappointment of previous expectations, as well as by other causes, to say that He delays His coming. And, moreover, it is apparent on but a little reflection, that the time must come at last when the proof will be absolute. Infinite wisdom and love so arranged the matter as to leave room in all past time for such a waiting, without making statements which in any way were calculated to mislead, or compromise Divine truth.

On these general grounds, a present expectation in our day, too, would be warranted.

Yet it is natural and reasonable that as the time of the end approaches, knowledge on this great subject will increase, growing out of the development of events; and also that more light will be speedily vouchsafed from above to guide inquirers who have Daniel's heart and feelings. What! should not the Lord give an intimation to His own? With reverence be it said, this would not be like Him. Even of Abraham, though not immediately concerned, the Lord said: "Shall I hide from Abraham the thing which I do?" Gen. xviii: 17. The Scripture says, too: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets." And there is a special promise given concerning the clearer understanding of the Prophetic Word in the last times, for we read (Dan. xii: 9, 10) "the words are closed up and sealed till the time of the end; the wise shall understand."

Therefore we need not hesitate to assume that if we really stand on the verge of the close of the present dispensation, we have a clearer insight than the Saints who preceded us.

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[Communicated for the Herald.]

#### A Word of Encouragement.

EDITORS HERALD: *Dear Brethren:* We wish to say to the Brotherhood that we are not idle, but are telling the good message to the people in Jefferson Co., Kan., battling with the Word of God to the best of our ability. The clergy venture out now and then, fire their guns at us, then slope off without stopping to see whether they hit or miss—a sure indication of dishonor, while truth bears off the palm, causing an interest with those who do their own thinking, sufficient to encourage us with a hope that God will bless the seed sown, give the increase, and we labor not in vain. In conclusion, we say to the seed of Abraham by faith—unite firmly in the bonds of love; "love as brethren, be pitiful, be courteous," "pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus concerning you." Brethren, let us take courage, soon the Eastern crisis will end and the day dawn upon us—the "glad day of Israel." But are we ready? are we turning from "idols," vanities, and pleasures of earth, (which so soon fade away,) unto the living and true God. Watching and praying while waiting for His Son from heaven,

T. E. ADAMS.

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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.

## Instruction for Unbelievers.

[SELECTED.]

### Tyndale on the State of the Dead.

THE enemies of the reformation were continually urging against its leaders, and against Tyndale and Luther in particular, that they believed in the "sleep of souls." The reformers, justly judging that the work in which they were engaged was a mighty one, and the cry for help continuing to be poured into them from all the nations of Europe, they often expressed fears of the interruption of their work by the introduction of so many perplexing questions. Men's minds were in a strange unsettled state, and as many of the old traditions and doctrines of the Catholic Church had been attacked and overthrown, the reformers saw that amid such general perplexity of religious opinions, the only way to secure the success of the reformation was, to place the Bible in the hands of the common people and let them decide for themselves. In carrying out this plan, Tyndale seemed disposed to let such questions as "The real presence in the eucharist," and the "state of the dead," alone. But his enemies were not disposed to let such questions rest. They continued to rail, as some on whom their mantles have fallen, now do, about "soul sleepers." Finding it necessary to silence, if possible, and to take the weapons out of the hands of his opposers, Tyndale at length replied, but in such a way as to narrow down the points at issue between them. He stated plainly that he believed there was no reward this side of the resurrection; but if his opponents could only prove from the Bible that there was, he was willing to yield the point and believe their doctrine. In so doing he threw the whole burden of proof upon his adversaries. But we promised to let him tell his own story. Here it is: "A protestation made by William Tyndale, touching the resurrection of the bodies, and the state of the souls after this life. Abstracted out of a preface of his, that he made to the New Testament, which he set forth in the year 1534.

"Concerning the resurrection, I protest before God and our Savior Jesus Christ, and before the universal congregation that believeth in Him, that I believe, according to the open and manifest Scriptures and Catholic faith, that Christ is risen again in the flesh which He received of His mother the blessed Virgin Mary, and the body wherein He died; and that we shall all, both good and bad, rise both flesh and body, and appear together, before the judgment seat of Christ, to receive every man according to his deeds; and that the bodies of all that believe, and continue in the true faith of Christ, shall be endued with like immortality and glory as is the body of Christ.

"And I protest before God and our Savior Christ, and all that believe in Him, that I hold of the souls departed as much as may be proved by manifest and open Scripture, and think the souls departed

in the faith of Christ, and love of the law of God, to be in no worse case than the soul of Christ was from the time that He delivered His Spirit into the hands of His Father, until the resurrection of His body in glory and immortality.

"Nevertheless, I confess openly, that I am not persuaded that they be already in the full glory that Christ is in, or the elect angels of God are in. Neither is it any article of my faith; for if it so were, I see not but then the preaching of the resurrection of the flesh were a thing in vain. Notwithstanding yet I am ready to believe it, if it may be proved with open Scripture."—*Biog. Nar.* p. 62, 63.

More, to prove the consciousness of the departed Saints brought forward Matt. xxii: 32. "I am the God of Abraham . . . . God is not the God of the dead but the living." Tyndale in reply says: "And when he proveth that the Saints be in heaven, in glory with Christ already, saying, 'if God be their God, they be in heaven, for He is not the God of the dead;'" then he stealeth away Christ's argument, wherewith he proveth the resurrection; that Abraham and all Saints shall rise again, and not that their souls were in heaven; which doctrine was not yet in the world. And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. For when Christ allegeth the Scripture, that God is Abraham's God, and addeth to, that God is not the God of the dead, but of the living, and so proveth that Abraham must rise again: I deny Christ's argument if I say with Mr. More, that Abraham is yet alive, not because of the resurrection, but because his soul is in heaven. And in like manner, Paul's argument unto the Corinthians is nought worth; for when he saith, 'if there be no resurrection we be of all wretches the miserablest; here we have no pleasure, but sorrow, care and oppression; and therefore, if we rise not again, all our suffering is vain;' 'nay, Paul, thou art unlearned; go to Master More, and learn a new way. We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are then in as great joy as Christ who is risen again.' And I marvel that Paul had comforted the Thessalonians with that doctrine, if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your doctrine, show me what cause should be of the resurrection?"—*Answer to More*, p. 118.

Reader, Mr. Tyndale has spoken. You have heard his words. His testimony on the state of the dead is before you. Think you that he gives any countenance to the notion of going to heaven at death. Does he in any way sustain the doctrine of the soul's immortality. Finally, if the Protestant churches had followed the teachings of Tyndale and Luther on this subject, would they be believers in the immortality of the soul to-day? "I trow not."

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STRIVE earnestly to attain the glorious promised rest.

## Miscellaneous.

[Communicated for the Herald.]

### An Exposition of Rev. xvii.

DEAR BROTHER BOND: Your letter requesting me to give an exposition of Rev. xvii, is before me. A press of duties will not allow me, at present, to send you any more than an outline of the chapter. Make any use of these thoughts you may think proper.

This chapter brings to view the *Roman earth* under Papal supremacy, and traces in vision, its history, with the European family of nations, to the judgment, and fall of the Roman hierarchy. Let us notice the various symbols and trace their agency. The key of the chapter is the fact that it contains *two visions*.

In the *first vision*, the harlot is seated upon the *waters*. In the *second*, she is riding upon the *scarlet colored wild beast*. In one vision are *waters*, in the other *mountains*. Keep the two visions in view, while we explain the symbols.

I. The *harlot* is a symbol of an apostate ecclesiastical body, and must be understood to symbolize the *Papal hierarchy*. The symbols of *Church rulers* are feminine, and are *women* and *cities*. Those that symbolize civil rulers are *masculine*, represented by *mountains*, *horns*, and *wild beasts*. These distinctions should never be forgotten. *No horn* symbolizes ecclesiastical rulers, not even in the *little horn*. Its *eyes* and *mouth* are the religious element. Beasts never symbolize ecclesiastical rulers.

II. *The wild beast with seven heads and ten horns*, is the fourth monarchy of Daniel. Its principal symbols are "*iron*" and "*clay*," the *sea monster*, the *leopard*, and *scarlet wild beast*. The pure iron symbolized the fourth monarchy under the pure Roman family; the "*clay*" symbolized the German races. The *mixture* represented the fourth monarchy under the *Romano-German* family, from A. D. 800, when Charlemagne was crowned Emperor of the Holy Roman Empire, to the present time. The *scarlet* period of the fourth monarchy includes the rule of the *Romano-German* family. Germany has always been the hive of the European nations, and will control affairs till He comes whose right to rule will be acknowledged by all nations.

III. The *waters* symbolize *nations*. The harlot sitting upon *waters*, represents the *Roman hierarchy*, sustained by the nations. The characteristics of the woman are clearly set forth in the terms, "*whore*," "*wine of her fornication*," arrayed in purple and scarlet color, and decked with gold, precious stones, and pearls, "having a golden cup full of abominations and filthiness of her fornication," "Mystery, Babylon the great, the mother of harlots, and abominations of the earth," "Drunken with the blood of the Saints, and with the blood of the martyrs of Jesus."

Her *sitting* upon the beast indicates her supremacy and control, and refers to the period of her domination. When thrown from that position, the cry goes forth, "*Babylon is fallen, is FALLEN*."

The characteristics of the wild beast as presented in this chapter are seen in the following symbols. *Scarlet color*, indicates a period in the fourth monarchy during which it sustained the harlot or the *Roman hierarchy*. This was under the *the Romano-German dynasty*. The seven heads symbolize the seven forms of governments under which the fourth monarchy existed at different times. The ten horns represent ten kingdoms that arose out of the Roman earth. They constituted the Romano-German family, and were under the control of the Romano-German Empire. These kingdoms, for centuries, aided the beast in carrying the harlot. When God's time really comes for her overthrow, God puts it into their hearts to hate the harlot. They turn against her, and eat her flesh and burn her with fire. This has been fulfilling for more than seventy years. The Papal dominion has been overthrown for many years, but it is not utterly consumed. The great events now transpiring in Europe are but successive steps in the final destruction of the Papal hierarchy. I have had no fears of anything that the Pope could do. His dominion is gone, and it was never to be restored. He may make struggles, but they are death throws. He may speak great swelling words, but they are powerless. No nation fears him, because he has no civil power. The "woman" "harlot," is prostrate, is fallen. Her domination is among the things that *were*—her rule is *ended*. She *lives*, but does not *reign*. France has aided in sustaining her for many years, but its support is now quite harmless.

How many more struggles she will make before she breathes her last, is unknown. The throne of Germany is the fourth monarchy, and while it endures the King whose right it is to rule, will not have taken to Him His great power.

The world is in motion. The nations are carried onward by a ceaseless current towards a sea, great and unknown. We can hear its political and social waves lashing its hidden shores, but a fog obscures that ocean. We may soon be in it; but let us not attempt to navigate its waters, without our unerring Chart.

Yours, J. B. WEETHEE.

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[SELECTED.]

### The Flowers of Palestine

"My Beloved spake, and said unto me:  
 Rise up, my love, my fair one,  
 And come away!  
 For, lo, the winter is past,  
 The rain is over and gone,  
 The flowers appears on the earth;  
 The time of the singing of birds is come,  
 And the voice of the turtle (dove) is heard in our land;  
 The fig tree putteth forth her green figs,  
 And the vines with tender grape give a good smell.  
 Arise, my love, my fair one,  
 And come away." Cant. ii: 10-13.

ALL travellers in Palestine grow eloquent in their allusions to the flora of Immanuel's Land. Testimonies like the following might be easily multiplied :

"The sacred fields of Canaan are emblazoned with botanical glories second to none on the globe. The richness and variety of the flowers upon the hill sides and plains of Bible sites are almost without parallel ; not less than twenty-five hundred species of plants may be classified along the paths of Abraham, of Elijah, and of Jesus. Every sacred association is pointed with flowers—the punctuation of the language of beauty."—*Dr. Morris.*

"The path of usual travel, on which one enters immediately after leaving Jaffa, passes through a positive parterre of flowers, millions of anemones mingled with familiar asphodels and tulips, together with an illimitable variety of other natural and unfamiliar plants of every possible pattern and hue, whose faces are strange to your experience, and whose very names are unknown. No one can help growing enthusiastic as he enters Palestine from this direction. You are filled with exceeding delight and surprise at the exuberant profusion of these spring blossoms on tree and shrub and grass. A wide plain spreads out in every phase of variegated loveliness to the southernmost end of the ancient Sharon."—*Dr. Robinson.*

"The hills in the region of Mount Tabor offer better pasturage than any we have met in the Holy Land, and yet there seem fewer flocks upon them. But the flowers have taken advantage of this absence of cattle and people, to spring up in a variety I have never seen equalled. We gathered bouquets in a few moments by the path, which I defy any London or New York conservatory to equal in beauty and freshness, in variety, or in rarity. Such feathery things, such fairy shapes, such delicate colors, such exquisite contrasts, were never, it seems to me, combined in any nosegay, and I felt then, as I do now, ashamed that my feeble botany could not name and place them. I make their beauty the *amende* of a most honorable mention. Could I have sent one of those Syrian bouquets to each of my beloved friends at home, I would gladly have paid the largest New York price for a hundred, and a hundred might easily have been plucked from a rood of ground. But their frailty was equal to their freshness and delicacy. There is a solemnity in the houseless, treeless, unpeopled state of this fine country, which is an affecting preparation for approach to the great centre of Jesus' ministry, the Sea of Galilee. Nature seems to say there is no room for anything in this sacred region but the memory of Him whose glory fills the earth. The hills are green, and flowery, and fragrant, but they refuse any meaner service than that of acting as the witness of Him who, once putting their lilies above Solomon in all his glory, used them as His altar and His pulpit."—*Dr. Bellows.*

As we prepare this article a group of flowers, gathered at ten sacred localities in the vicinity of Jerusalem, is before us. We re-

ceived it from Dr. R. Morris, Secretary of the Scholars' Holy Land Exploration. It is tastefully arranged and quite suggestive. He represents each flower as speaking—listen!

I heard the happy angels singing on the Christmas night,  
When shepherds saw Christ's glory and were ravished with delight.  
Luke ii: 4-14.

I heard the dying Rachel as she bid her friends farewell,  
And pressed her baby to her breast with grief that none can tell.  
Gen. xxxv: 16-20.

I saw the weeping sisters, weeping round the open earth,  
And heard the god-like voice of Jesus, "Lazarus, come forth!"  
John xi: 1-46.

I flourished on Mount Zion, where King David's harp was strung.  
2 Sam. v: 7f  
And all my leaflets quivered as the holy hymns were sung. 1 Kings ii: 10.

I heard the prayer of Solomon, his people's fond desire.  
2 Chron. iii: 1; vi: 18.  
And saw descend the answering sign of God, the *cloud and fire*.  
2 Chron. vii: 1-3.

I flourished by the Kidron, in the sweet Siloam's flow,  
A green and fertile valley where bright fruits and blossoms grow.  
2 Sam. xv: 23.

I heard the parting words of Jesus, full of sympathy and love.  
Luke xix: 41-44.  
And I saw His blessed form ascending to the realms above. Acts i: 9-12.

I heard the shrieks of infants burned in sacrifice to Baal;  
Their writhings and their tortures, were the mockery of hell.  
Jer. xix: 1-6.

I sprung amidst the sepulchres were Judah's monarchs lay,  
But all the tombs are empty now and Judah far away.

I bloomed beneath the olive trees, were Jesus bowed His knee;  
His tears bedewed my blossoms in the dark Gethsemane. Matt. xxvi: 36-45.

On Shepherd's Plain—near Rachel's tomb—at humble Bethany—  
By Zion's walls—Moriah's slope—the Kedron's flowery lea—  
On Olivet—in Hinnom's dell—where monarchs had their tomb—  
And in Gethsemane—we bright and holy blossoms bloom.



When the Divine fingers had completed the work of the heavens, they made the earth and *adorned* it. The *bounty* of the flowers is one of the evidences that the Spirit of wisdom is equally the Spirit of beauty”

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[Communicated for the Herald.]

Sunday School in Chicago.

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ABOUT the fifth of August last, the Chicago Congregation commenced a Sunday School, at 906 West Lake Street. The School was divided into five classes, two of which are Bible classes. The senior Bible class adopted as the first subject of their investigations, and as preliminary to all other subjects, the following, namely—“Is the Bible in very deed the Word of the Living God?” The subject has been continued at each of their meetings to Sunday, October 2nd, when it was requested that the propositions discussed be furnished the *HERALD* for publication. The following are the subjects:

I. The fact that the use of the vocal organs is not involuntary or intuitive, but acquired; and never acquired without an instructor, or instructors, is demonstrative that God Himself must have instructed Adam, or taught him the use of his vocal organs. And as God must have spoken to man before he could have learnt to speak; therefore the Bible must be the Word of God.

II. The Bible could not have been written by bad men, for it condemns them; nor yet by good men, for they could not hypocritically palm off their own production as the Word of God. But “holy men of God spoke as they were moved by the Holy Ghost.”

III. The dispersion of the Jews into every known country, and their subjection everywhere, whilst they tenaciously retain their national and traditional hopes and aspirations, resulting in their isolation and consequent preservation of all their national expectations.

IV. The uninterrupted observance of the memorial institutions of the Old and New Testaments are demonstrative of the Scripture account of their origin, and therefore that the Scriptures are the Word of God.

V. The internal evidences, as exhibited in the results of the reception of the Word, as well as the general or universal results of the free circulation and use of the Scriptures, in their moral, political, and commercial effects.

VI. The general fulfillment of prophecy.

VII. The impossibility of the human mind to have conceived of the existence of the invisible God, independent of Himself.

VIII. Some of the apparent contradictions of the Word itself.

By request, G. B. S.

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A PURE faith will never hold its own unless it be associated with a pure practical life.

The Future Perfect State Supernatural.

THE following from the pen of the late Nathan Lord, D. D., LL. D., President of Dartmouth College, for thirty-five years, shows that he was a full believer in the promises of God made unto the Fathers. The extract is made from an introduction to a volume of sermons composed by his son John King Lord. The Dr. died September 9, 1870, in the seventy-seventh year of his age.

“There is nothing in the disordered nature and constitution of man; nothing in the organizations of social life, which are but the aggregation and embodiment of depraved individuals; nothing in the law of life and continuance impressed by the Creator equally upon individuals and collective bodies; nothing in the prophecies of Scripture which have been fulfilled in the past history of the nations; nothing in the present state of the world, Pagan, Jewish, or Christian; nothing in the doctrinal theology of the Bible, or any ethical science built upon it; there is nothing in all or any of these which justifies the belief of a self-restoring power of man, or the progressive development of society into a perfect state, or any purpose of God to produce by His Word and Spirit in connection with natural civilization, a universal perfect state before the dissolution of the present order of things, and the second coming of Christ. But, contrarily, it is evident, that the universal perfect state which is promised in the Holy Scriptures in which righteous men shall possess the earth, God has provided for by a particular and express supernatural covenant, which is independent and exclusive of all natural civilizations, and has its successive fulfillments in all ages, only as they are successively overthrown.

..... “It cannot fail to impress the diligent student of the Bible, that the inheritance of the earth is not promised to mankind in general, descended by ordinary generation from Adam, who is of the earth, and earthly; but only to the *ecclesia*, who, by a supernatural generation, are descended from the second Adam, the Lord from heaven. To Adam no promise was made, but remotely and obscurely, that the seed of the woman should bruise the serpent’s head. To Noah none was made, but in respect to earthly and natural society. ‘But to Abraham and his seed were the promises made;’ and to them only with express and specific limitations; ‘He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.’ Only in this distinct and independent supernatural line do we obtain; ‘if ye are Christ’s, then are ye Abraham’s seed, and heirs according to the promise.’ The inheritance is equally specific; namely, the regenerated earth; ‘For in thy seed shall all the families of the earth be blessed.’ Till that predicted time of restitution, when the

‘Redeemer, King, Creator,  
Returns in bliss to reign,’

the earth is alien, wicked, abominable. It is vexed by fallen spirits,

by the passions of evil men, and all the related ills of a fallen state. It is plagued by unchristian and anti-christian powers, that fill it with confusion, violence, and crime. These allied powers of evil are symbolized in Scripture as ferocious wild beasts, and their course is described equally by letter and by symbol, till it is terminated by judgments of God. Dan. vii."

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[Communicated for the Herald.]

### Character.

CHARACTER is the sum of a man's actions whether those actions are good or bad. His reputation is what he *seems* to be, but his character is what he really *is*, or in other words reputation is the outward appearance, but character is from the heart. It is the sum of things done; whatever a man does, therefore, gives tone to his character. If his actions are all good, he has a good character; but if bad, he has a bad one. The character is not the man, nor the man the character.

The same relation exists between man and the character formed by him, that exists between cause and effect. As there can be no effect without a cause, so there can be no character without a man. Man cannot live without doing something. Being active, he acts; and because he acts he does things either right or wrong. A man can form a character, but a character can never form a man. If, therefore, it were possible to flash "the character" of Abraham upon some "other dust" it would not be Abraham. We may make a photograph from a man, but never can we make a man from a photograph. A tree will cast a shadow, but a shadow will never cast a tree! To talk therefore, of making a man from a character, is to talk impossibilities. The body that does right or wrong in this life, is the one that has character. If a body in the resurrection be made of dust, that never before was organized into a body, how can we say of it that it is responsible? Has this new dust, character? Has it done anything? The body that acts here, that was faithful here, will be rewarded hereafter. Isaiah says, "Thy dead men shall live, together with my dead body shall arise." The body that falls asleep in Christ has not perished, but will rise again with the same character it develops here. The Saints die, go back to dust, their actions live in the great book of remembrance, to show that they were faithful unto death, and therefore deserve a crown of life. Raise the same dust, and you have the man with a character—raise any other dust, and it is a man with a character.

A. J. EYCHNER.

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[Communicated for the Herald.]

### The Non-Resurrection Theory, etc.

BROTHER WILSON:—Much writing on my part has of late been impracticable; but when opportunity comes the mouth must speak, or the pen move from the heart's abundance. The Adventists seem considerably infected with the non-resurrection notion. When inferential

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 Poetry.
 

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 I AM GLAD.
 

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 SELECTED BY MISS R. BEARDSLEY.
 

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O, I'm glad redemption's coming,  
 And the Saints are going home,  
 Going to the hotter country,  
 Where their feet no more shall roam;  
 Going where the radiant sunlight  
 Ever gilds the verdant shore;  
 Where the storm-clouds never gather,  
 And the shadows fall no more.

I'm glad that the promise is given,  
 Cheering us when faith grows dim;  
 If we suffer with our Master,  
 We shall surely reign with Him.  
 In the world we've tribulation,  
 And the humbling cross to bear,  
 But we'll have the crown and Kingdom,  
 And the weight of glory there.

I am glad, but still I sorrow  
 For a Church in slumber bound;  
 Speedily the Master cometh,  
 But, O where shall faith be found?  
 Where are those, the good and faithful,  
 Who shall hear Him say, "well done?"  
 Where are those to bid Him welcome,  
 When He comes to take His throne?

I am glad there is a remnant,  
 Waiting, longing, for the day;  
 Watching, for the absent Bridegroom,  
 Grieving at His long delay.  
 Now their lamps are brightly burning,  
 Earthly hopes no more ensnare,  
 They are robing for the marriage,  
 As the festal hour draws near.

O, I'm glad, for God has promised  
 He will wipe our tears away;  
 He will give us joy, for mourning,  
 And in robes of praise array;  
 Never shall the sound of weeping,  
 Fall upon our ears again;  
 But we'll hear the songs of gladness  
 Rising in celestial strains.

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COURTEOUSNESS lies in a due regard to the feelings of others, and is a Christian duty.

THE HERALD  
OF  
The Coming Kingdom.

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No. 21.

NOVEMBER 1, 1870.

VOL. III.

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Editorial.

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**Brethren, do not fail to Read the Following.**

WHY? Because the matter treated of is of vital importance, and should receive the active co-operation of every member, male or female, rich or poor. In other words, we are about to make

A NEW PROPOSITION.

We have been repeatedly urged by brethren whose hearts are ablaze with the love of the truth, to issue the HERALD weekly in place of semi-monthly. We have been quite as anxious as any one else to do this, but our prospects seemed dark so far as success was concerned; we have therefore postponed the project until the present time. We feel now, however, that

THE TIME HAS COME.

If ever there was a time in the history of our sin-cursed world when events of thrilling interest transpired with lightning rapidity, surely, that time is NOW. If ever there was a time when the children of God could lift up their heads on account of their redemption drawing nigh, that time is NOW. If ever there was a time when the brethren needed a closer communion with each other, and a more frequent report of their several conditions, wants, hopes and prospects, that time is NOW. If ever there was a time when we needed a weekly

organ in the body of Christ, that time is NOW. We feel sure that all honest-hearted lovers of the truth will respond Amen to our conclusions on this matter. With this brief introduction we will now reveal

#### OUR PLAN OF OPERATIONS.

It is this. We purpose commencing the weekly issue with the new year, and also design a change in the form. In place of a magazine we propose issuing an open sheet. Our reasons for this are, 1. We can issue it at a less proportionate expense. 2. The postage to our subscribers will be less.

We shall also introduce new features that we have heretofore been compelled to ignore owing to a lack of room. For instance, we shall devote a column each week for the benefit of our children, in lieu of a child's paper. We shall also give a weekly digest of news from all parts of the world. Also, a digest of news from the brethren everywhere, as we learn of their condition. A weekly market report also will be given for the convenience of those who are likely to be benefited thereby. We have also obtained assurances of hearty support by their pens and otherwise from Brós. H. V. Reed, J. M. Stephenson, B. Wilson, and a number of others who are abundantly able to instruct and edify all who read their writings.

We purpose issuing the first number of our weekly in advance of its time, a copy of which we shall mail to every subscriber on our list at the present time. Our object is that every one may see for themselves, before subscribing, just what the new paper will be. Also, that they may have a copy for canvassing purposes.

#### WHAT WE EXPECT.

We expect that every person now subscribing for one copy, will at least subscribe for two. Also that every brother or sister whose means will allow will subscribe for just as many copies as they can possibly afford, and we will mail them singly, to any address they may name. By way of illustration, we may add that two brethren on being informed of our intention, at once subscribed for one hundred copies each, and another one fifty. We may also add that these brethren are not of the wealthy class, but are poor in this world's goods, when compared with scores of brethren we might name. If those who are rich subscribe in like proportion we can assure our readers of one thing, viz., that the paper will be issued weekly without doubt.

We must not forget to state before closing our remarks, that *each issue* will contain more reading matter than is found in the HERALD

as now published. Consequently, coming weekly, our readers will secure more than twice the amount of reading matter for the same money. We might consistently charge a higher price, but we feel impelled to let it remain at two dollars, and trust to an increased subscription list to meet the increased expense.

#### DO NOT MISUNDERSTAND US.

We do not propose to issue weekly and take the chances ourself of a sufficient response to meet the demands. We have suffered as much loss, financially, in the publication of the HERALD as we feel called upon to sustain. But we now make the proposition to our readers, that if they will secure us TWO THOUSAND *additional subscribers*, we will commence the work. We cannot promise a commencement unless this is done. The question now remains with you to decide.

#### DO YOU WANT IT?

If you do, remember that "*actions speak louder than words.*" Talk the matter up. Then put your names down, and strain every point you can to make the work certain of success. Act as if the whole depended upon your individual efforts. Put your heart into it. Remember, it is the Lord's work, and not a mere worldly speculation. The times demand it, and nearly every other religious body has its weekly organ. Why should not we also secure it when the opportunity is presented? We can, if we will. If we fail, it will be not from a lack of means, but on account of a Laodicean spirit of worldliness that has seized upon those who are rich, and stupified them with its deadly properties.

How many more are there that will enroll their names upon the hundred list, and how many among the fifties? Those who *cannot* afford fifty let them take twenty-five, or fifteen, or ten, or five, or two, but no one less than *two*, if it is at all possible, even if sacrifices must be made in some other direction to accomplish it.

Send in your names at once and the number you will positively pay for, but remember that we shall hold each one so sending as *sacredly pledged* for a fulfillment of their word, by the 15th of December, so that we may *know* the basis we have to start upon. If we find, previous to that time that the effort is futile, we will notify all to that effect, so that they may act accordingly.

T. W.

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Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.

### Holy Spirit.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved.....And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi: 15-18.

The above language of Christ was not limited to the people then living, but will include all that should believe the Gospel and obey it; therefore will include us that believe to-day. And why should not these signs follow us? Again, Christ says, "if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive." John vii: 37, 38. They that believe on Him will include us that believe to-day; therefore the promise of the Spirit is to us. Thus Christ taught the people, and so the Apostles understood Him, as is seen,

I. By Peter's language on the day of Pentecost. After that the Holy Spirit was given he stood up and said, that the receiving of the Holy Spirit was that spoken of by the Prophet Joel, and quotes from Joel, how that the Holy Spirit should be poured out upon *all flesh*, and their sons and daughters should prophesy. Acts ii: 15. Did all flesh receive the Holy Spirit on the day of Pentecost? No, for the disciples at that time were all Jews, but Peter understood that all flesh should receive it at some future time, as seen by verses thirty-eight and thirty-nine. "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. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Verse thirty-three shows what promise Peter referred to, Christ having received the promise of the Holy Ghost had shed forth that which they then saw and heard, and Peter tells them that if they repent and obey, that they shall receive the same gift, and not only they, "but all that are afar off, even as many as the Lord our God shall call." And are we not called according to that Gospel? if so, the promise of the Holy Ghost is to us.

II. By Paul's language to the Romans—"If *any man* have not the Spirit of Christ, he is none of His." Rom. viii: 9. But some may say, Christ had a meek spirit, is not that what is meant? But in 1 Pet. i: 10, 11, we find the same language used, where Peter defines the Spirit of Christ as being that Spirit which revealed the sufferings of Christ to the Prophets, and that Spirit is called the Holy Ghost in 2 Pet. i: 21. Therefore we conclude that we must have the Holy Spirit before we are Christ's, or sons of God. Again in Rom. viii: 15-17, Paul argues that the receiving of the Spirit adopts us as sons of God, and joint-heirs with Christ, and the same Spirit is the witness to us that we are children of God.

Paul speaking to the Galatians taught them the same doctrine that they must have the Spirit of Christ in their hearts to constitute them sons of God. He says, "and because ye are sons, God hath sent forth the Spirit of His Son (Christ) crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. iv: 6, 7.

IV. John speaking on the same subject says: "Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit." 1 John iv: 13. If the receiving of the Spirit was the evidence to John, Paul, the Romans, and Galatians, that they were sons of God, must not we receive the same Spirit before we have the evidence that we are the sons of God? But some may say does the word Spirit in the above quotations always mean the Holy Spirit? The word we think is plain that there is but one Spirit promised to the Church, as seen by 1 Cor. xii: 13; Eph. iv: 4.



1 Cor. xiii: 8, is often quoted as evidence—"prophecies they shall fail; tongues they shall cease. 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." So it reads, and so we believe. But has that which is perfect come yet? Paul then saw through a glass darkly, and knew in part as all mortal men must see and know; but when Paul becomes perfect or immortal, then he will see clearly, and know perfectly, as he was then known by the Lord. Can any one argue that we know any more of God's plan or will, than Peter did, who saw Christ, heard what He said, and saw what He did, and afterwards received the Holy Spirit which "taught him all things" that pertained to life and godliness, as seen by John xiv: 26? If not, then that which is perfect has not yet come, nor the time for prophecies to fail, and tongues to cease.

But some will say we have not got that Holy Spirit now, and how are we to get it? Please read Luke xi: 1-13. There Christ says, "if ye then being evil know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him."

In conclusion, I will say in the language of Paul, "Quench not the Spirit"—"Despise not prophesyings,"—"Prove all things; hold fast to that which is good." 1 Thess. v: 19-21.

Yours in Hope,

J. B. CRATON.

REMARKS.

The preceding article has been inserted by request, but we do not endorse the writer's views, nor his application of the Scripture proofs given. We will very briefly review some of them.

I. Mark xvi: 15-18 is quoted to prove that the promise belongs to believers *now*, and that they ought to do the things spoken of. If those signs were to follow *all* believers throughout the present age, and there are believers now in existence, then the *signs* will be manifest; but at present no such signs are seen, therefore we arrive at the conclusion, that either there are no believers now, or that our correspondent is wrong in applying the promise to *all* believers. We have no proof from the Word that *all* believers in the Apostolic age could perform these miraculous works. It was only the spiritual men, or those who had the spiritual gifts, who could do these wonders. The Apostles, Prophets, Evangelists, Pastors and Teachers were of this class. These all possessed the leading, guiding, and wonder-working Spirit of God; and these were all placed in the Church for a certain purpose—"for the perfecting of the Saints for the work of service, for the building up of the *body* of Christ." The signs of the primitive age were for unbelievers, (1 Cor. xiv: 22,) and for the confirmation of the Word. In the verses immediately following those referred to above in Mark xvi, we read, "and they went forth, (that is, the Apostles—believers,) and preached everywhere, *the Lord working with them, AND CONFIRMING THE WORD WITH SIGNS FOLLOWING.*" See 1 Cor. ii: 4, 5; 2 Cor. xii: 12; Heb. ii: 3, 4.

II. John vii: 37 is referred to in order to show that the Spirit was promised to all believers. John says that Jesus spoke of the Spirit which they that believe on Him should receive. Those who then believed did not receive the Spirit until Pentecost—a baptism, as Jesus had promised—and then the signs followed. But *all* those who be-

liered were not immersed in Holy Spirit as they were. Some received it by the laying on of the Apostles' hands. See Acts viii : 14-17 ; xix : 4-7. Nor did *all* the believers thus receive the Spirit—and none but such could manifest the signs.

III. Because Peter quoted from Joel's prophecy, that the Spirit should be poured out upon *all flesh*, etc., it is inferred that *all* who are called by the Gospel are included in the promise. The Spirit was poured out on the disciples at Pentecost; these were Jews. Some years afterwards it was again poured out on the Gentiles in the house of Cornelius. The pouring out was abundant, (Titus iii : 6,) overwhelming; in fact enough to constitute an immersion in Holy Spirit. Acts i : 4, 5 ; ii : 1-4 ; x : 45, 46 ; xi : 16, 17. We have no record of any other out-pouring of the Spirit. Jews and Gentiles, or all flesh, were the recipients of this gift; nor have we the slightest ground for believing that there will be another pouring out of the Holy Spirit during the present dispensation. The primitive believers had "the earnest of the Spirit—the first-fruits of the Spirit"—but the harvest, the full realization is future. Both Joel and Ezekiel connect it with the restoration and redemption of Israel. But supposing that the three thousand converts who were baptized on the day of Pentecost received the Holy Spirit, as claimed by our correspondent, they could only receive it through Apostolic hands. The Apostles were the only channels of communication. It is clear that it was not given to the baptized ones in a direct manner. The baptized Samaritans did not receive the Spirit till Peter and John prayed and laid *their* hands on them. Then how did those obtain it who never saw the Apostles? or how can we in this day? There is no proof that any one ever had that Spirit, from that day to this—at least, we know of none.

IV. Rom. viii : 9—"The spirit of Christ." This is claimed to be the same as the Prophetic Spirit of 1 Pet. i : 11, and 2 Pet. i : 21, and the conclusion is drawn that we must have the Holy Ghost *before* we can be Christ's or sons of God. This is an assumption and incorrect. Paul says, that as "many as are *led* by the Spirit of God, they are the sons of God," Rom. viii : 14, and "*because* ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father," Gal. iv : 6. The receiving of the Spirit then does not constitute us the sons of God, as our correspondent asserts. "The Spirit of Christ" in verse nine is called "Christ" in verse ten, as follows: "Now if any man have not the *Spirit of Christ*, he is none of His. And if *Christ* be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Now Paul speaks of Christ dwelling in the heart by *faith*, (Eph. iii : 17,) and if by faith, then certainly not personally. We are also said to *receive* Christ—to put Him on—to walk in Him—to have Him formed in our hearts, etc., then why not also by the same means, and in the same sense to have His spirit? not a person, nor a thing—but His mind or disposition. And all will admit that if we do not possess His disposition or spirit, we are none of His.

V. 1 John iv: 13—"Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." This quotation also fails to prove that the possession of the Holy Spirit is necessary to show that we are the children of God. John is not here speaking of the brotherhood at large, but of himself and brother Apostles. The following verse shows this: "And *we* have seen and do testify, that the Father sent His Son to be the Savior of the world." The *we* who saw and testified were certainly the chosen witnesses, to whom Jesus promised the Holy Spirit as a guide, teacher, remembrancer, and revealer of future events. See John xiv: 17; xv: 26; xvi: 7-13. They were to receive the Holy Spirit, and then said he, "ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts i: 8. The Apostles were witnesses of all things which Jesus did, and especially of His resurrection. Acts x: 39-41; ii: 32. That Spirit was to be *in* them. It was *with* them while Jesus was with them, because He had the Spirit given Him without measure, (John iii: 34,) but when He went away He promised to send them the Spirit of truth, and that it should be *in* them. John xiv: 17. The Father dwelt in Jesus by His Spirit, and both Father and Son by the same Spirit dwelt in the Apostles, and their fellowship was with the Father and the Son. Hence John could say truly, "we know that we dwell in Him, (God,) and He in us, because He hath given us of His Spirit."

VI. 1 Cor. xiii: 8. Paul positively declares that prophecies shall fail, tongues shall cease, and knowledge shall vanish away. Of course it will be understood that he is here referring to spiritual gifts. This state or condition of things he represents as an imperfect state, in fact a state analogous to that of childhood. The Church of Christ is the body of Christ, and that Church is but *one body*. As a body it has also its infancy and maturer age. The body includes all who have been incorporated into it, from the first to the last—from the ascension to the second coming. But the present state is imperfect, as each individual member of that body is first a babe, and then grows up to manhood by appropriating the nourishment provided, so the whole body—the Church, has had its infancy, and riper years. We read that "He gave some Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints for the work of the ministry, for the building up of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children," Eph. iv: 11-14. These gifts which the Anointed One gave to man—gifts of Apostles, Prophets, etc., of course includes the endowments of Spirit which they also possessed; and these united were for the universal Church, the whole body. That part of the body which is at present in existence is just as much benefited by these gifts as the early Church. The gifts last through the whole age until the body is complete—until that age which is perfect is come. But it by no

means follows, that the spiritual gifts which qualified the Apostles and others for their work, should actually be present in the Church now, any more than the Apostles themselves. Therefore we read that they should pass away, while faith, hope, and love should remain. It will be admitted by all that faith and hope belong to the present imperfect state, and that these two in connection with love *remain*—that is, abide in the body after prophecies fail, tongues cease, and knowledge vanishes away. When the perfect or immortal state comes, the measure of the stature of the fullness of the Anointed One will be attained, and we shall be one with Him. That which is in part will be done away, and we shall know even as we are known.

VII. It is asked by our correspondent—"Can any one argue that we know more of God's plan or will, than Peter did who saw Christ, heard what He said, and saw what He did, and afterwards received the Holy Spirit, which taught him all things?" Without claiming that we know more than Peter did before he received the Spirit, we may safely say, that he himself knew a great deal more after he received it than he did before, and that we now have the benefit of what he has left us on record, and not only what the Spirit taught him, but also what John and James and Paul wrote to their brethren. These inspired men have completed the record of the Divine mind and will, and we ought never to forget that the Holy Scriptures are just as able to make us wise unto salvation *now*, as they were Timothy of old; and as fully capable of making the man of God perfect, thoroughly furnished unto all good works *now*, as in Apostolic times. Nay, we may say, if possible more so. This was written of the Old Testament Scriptures, and since then we have the writings of inspired Apostles and Evangelists added thereto, confirming and establishing what the Prophets wrote. Hence it is highly probable that we, at the present day, may have even a better and clearer understanding of God's plan and will than either Peter, or any of the Apostles had, before they received the Holy Spirit. The reason is obvious. We have now in the completed Divine Word, the full benefit of what Jesus taught them, and also of what the Holy Spirit revealed to them afterwards. Do we need any further revelation? If the Spirit is required to add anything more in order to our perfection, were the Apostles and primitive disciples perfect? If we do not arrive at perfection of character, most assuredly it is not the fault of the Holy Spirit in not completing the standard of our faith, which is the Word of God.

VIII. Luke xi: 1-13, is referred to in order to show how the Holy Spirit is to be obtained. This language was addressed to the Apostles. During the few days that intervened between the ascension of Jesus and the day of Pentecost, they and some others "continued with one accord in prayer." We are not told what they prayed for, but as Jesus had told them to ask for the Spirit, and to wait in Jerusalem until they should be baptized in it, we presume they acted accordingly. Then they received an answer—full, complete, and glorious. Let us rightly divide the Word of Truth, and it will save us from much confusion.

We have thought proper to review and examine some of the proof-texts given by our brother in support of his views concerning the Holy Spirit, not merely for his benefit, but also for those who are in sympathy with this doctrine, as set forth by him. If the Holy Spirit is in the Church now as in the early Church, then it necessarily follows that we have a right to look for the "signs following," which were then numerous and conspicuous. *But the "signs" are wanting*—there are none among us who can speak in foreign languages without learning them first; none who can foretell future events; none who can lay hands on the sick, and they will recover, etc.—therefore one of two things is true, either that there are no believers now, or that these spiritual gifts were to cease in the Church. Now we know that we have "the Faith once delivered to the Saints"—the "One Faith" of the primitive Church—and that we are believers; but the signs do not follow. Hence we are forced to conclude, that the position sought to be sustained by some in reference to the presence of the Holy Spirit in the Church now, as it was in primitive times, is erroneous, and that many passages quoted to prove it, fail to do so. We commend our readers to examine for themselves.

B. W.

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### Without Action no Character, no Reward.

RIGHT and wrong exist only with law. No law, no moral obligation. Law must precede action, and action character. In other words, a man must act before he has a character. To be a sinner he must *do* wrong; to be righteous he must do right. He must do either wrong or right before he can be punished for sin, or rewarded for virtue. Hence if any other dust be raised in the resurrection, it can neither be rewarded nor condemned, but if the same dust be raised that has lived and acted here, because it has character, it will receive according to the deeds *done*; for we read that the dead were "judged every man according to their works."

A. J. EYCHNER.

#### REMARKS.

We do not read that *dust* was judged, but "the dead." The dead referred to were once living human beings, originally formed of dust. They were placed under law to God, and their obedience or disobedience to law made them a character. It is correctly stated that without law no moral obligation; but as action was the result of living organized dust, it follows that *character* can only attach itself to living beings placed under law. Unorganized dust has a character of its own, and one particle of the same kind is just as good as another, but the character of organized beings, such as man, beast, or bird does not attach to it. One atom of oxygen is equal to another atom of the same gas, whether found in organized or unorganized matter, and possesses its own peculiar character. The character which a man makes for himself in this life, belongs to *himself* as an organized living being, and not to individual particles of matter as such. If his character is

inseparably connected with the dust of which he is composed, whether organized or unorganized, then each atom bears it; but as every organized being is constantly throwing off from itself waste matter, without taking from or lessening the character, it shows that it does not attach to the mere dust, or dead matter thrown out of the living organism. The waste is supplied by more matter, which in its turn forms part of the body, serving the purposes of life, and then it passes out. It is not necessary that the food eaten be composed of the identical particles which once composed part of the body, but other organized dust in the shape of good food will do as well. The character of the man inheres *only* in the *living* organism, as a whole, and not in the particles of matter constantly ejected from the system, or in the dust-body whose life becomes extinct. Hence, we read of the dead being raised and judged, but not "dust." Dust can neither be rewarded nor condemned; it has no character. If it is essential to raise the same dust that once lived here, then we ask, the *whole* or only a *part*? Suppose a man lives to the age of seventy years, and weighs one hundred and fifty pounds, in that period, enough of what is called dust-matter is eaten and appropriated by the living organism to support life, and then ejected from the system to make several hundred bodies of that weight. Is all this "dust" blessed or cursed with a character? And why not? It has lived and acted, just as much as that which is laid in the grave. Besides, to argue that the "*same dust*" is necessary to be raised is to argue for a mortal resurrection. But Paul says, "it is sown a *natural* body; it is raised a *spiritual* body;" therefore not necessarily the same dust. And this is illustrated by what he says about grain. "Thou sowest not that body that shall be." "God giveth it a body as it hath pleased Him." Let Paul then settle this question. We leave the verdict with him. Character attaches itself to the living man, and not to inert matter. It is *the man* that must be judged.

B. W.

[SELECTED.]

### Work-day Christianity.

The Bible allows no slovenliness in business. Christianity encourages invention, promotes refinement, suggests method, insists upon order, promptness, regularity, good humor, good manners, and good living. The resources of the earth are abundant for all. If manual labor were made a part of education—an essential in every school and college curriculum—the world would be brighter and cheerier for the change. It is because labor has been dunned out as toil for a livelihood—underpaid, overtaxed, unfashioned, unchurched, that so many toilers are worn, and weary, and forced to be illiterate and melancholy; whereas, if their work and position were properly rewarded, they would be strong, vigorous, intellectual, religious and happy, and contented with their lot.

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## Words for the Household of Faith.

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[Communicated for the Herald.]  
 "First Day Ordinances."

### A REVIEW.

THE article in the HERALD of October 1, over the signature of an esteemed brother, on the subject of "First Day Ordinances," demands something more than merely a passing notice. The usually clear perception of the truth, the fidelity, the age and experience of Brother C., go far to predispose one in favor of whatever he has written from time to time; and also to awaken a feeling of modest reluctance to any public expression of dissent. The kind feelings we entertain toward this brother, and toward those who may sympathize with him in the position taken in the article referred to, induce a hesitation which amounts to a temptation to withhold the dissent we feel impelled to express. The old Roman vindicated himself by exclaiming, "Not that I loved Cesar less! but Rome more!" and we in the estimate of our affection, set the truth and its purity of doctrine even above the love of our brethren. They may and sometimes do err; but the truth and pure doctrine do not. In hope of winning these in their sweet, and exalted combination we have renounced—well, no matter, we have become base, and with this shall try to be content. Brother C., has aimed at the same preference by declaring his willingness to stand against the whole brotherhood in the maintenance of the truth of a *literal* interpretation of the words of Christ. Mark xiv: 22-24. This is surely a strong expression of zeal, which though it proves nothing for the truth, and might have been withheld without any loss being sustained, yet possibly it is not wholly a burst of bravado. For though it makes his position no stronger, and might by many be construed into a reckless disrespect for the perceptions and judgment of the entire brotherhood, as matters of no importance at all; still the charity that thinketh no evil ought to guide us in the view we take of what, if interpreted severely might appear to be a little "unseemly" behavior in one who knows so well with what behavior charity conducts herself.

But the position itself is the point of importance and takes precedence of any circumstance or of any proposal relative to the maintenance thereof. We can best discover the author's point by quoting his words as follows: "But when we speak of the New Testament body and blood of the Lord Jesus which was broken and shed for many, for the remission of sins, we are speaking of those elements which Jesus ordained to be His body and blood according to New Testament institution." Are "elements" then indeed "to be broken and shed for the remission of sins?" This is the point involved which is no trifling matter. It becomes a question with regard to a Savior, and by whom or

what do we receive the forgiveness of sins? If Jesus has really ordained elements to be His body and blood, to be broken and shed for many for the remission of sins," it is of no consequence to say "there is no doctrine of transubstantiation in this." For instead of there being "not a bit of it," there is at least the whole principle entire. What is the amount of the difference, pray, between ordaining bread and wine called "elements" to be His body to be broken, and shed for remission of sins in the Church, and ordaining that bread and wine shall pass from their normal character into the body and blood of the Lord Jesus in the Church? The ordaining in the one case amounts to as much as ordaining in the other. Both have the eating and drinking of the real body and blood of the Lord in view; and both claim as the object, the remission of sins. Our brother says, that "Jesus was a literal personality. The elements which He has ordained for His body and blood of the New Testament, are as literal as Himself, are as literal as He who said, handle me, etc." If we understand this, it is an assertion, that the elements He has ordained to be His body, are as literally His body, as the literal personality which He invited the Apostles to handle, when He said, "It is I, myself." This is surely his meaning, for he would not say the elements ordained to be His body are, as literal elements, as His personality was literal; for this would be giving up the thing maintained. Or, if he should say, the elements are literally the Lord's body at the same time because ordained to be His body, it matters not, as he maintains that the body of Jesus, born of Mary and crucified, and that which He has ordained to be His body, are *both* literal, the one as much so as the other. What then is the disclaimer of transubstantiation worth? If the literal body and blood of Jesus are eaten and drank by Divine ordination in this case, so are they in the case of the Papist, and no more. Luther and others of historic fame connected with the great Protestant reform of a former age, thought they improved the Papist doctrine by calling theirs *con*-substantiation. But a change of name signified little while the principle remained the same. And a denial of the doctrine, or of either of the names will signify no more if the same thing in substance is maintained.

But did Divine authority ever *ordain* anything to be what it is *not* ? for bread is bread, and wine is wine, whether eaten and drank in the Church or out. Our senses always at all times make this apparent. And as there is no physical change of elements so-called; is there a mystic change? and did Christ ordain that a mystic influence should be imparted as the Papists claim, to him who eateth, making him a partaker of Christ, and therefore of salvation? Is it the sacrament that sanctifies, or is it *faith* in the sacrament? We say neither; but faith in the real and literal Christ.

But brother C. has come to the conclusion long since, and (we know not how many others have come to the same conclusion with him,) that he will receive nothing as a doctrine of salvation that he cannot read in so many words without note or comment. This may be



a good general rule, but will hardly work in all cases. It would make our good brother C. too much like the woman of Samaria, who said, "Sir, give me this water that I thirst not, neither come hither to draw?" John iv: 15. Here was a doctrine essential to salvation proclaimed by Christ, but had our brother been adhering rigidly to his rule, he could not have received it, because not proclaimed in so many words. "If any man thirst let him come unto me and drink: He that believeth on me, as the Scripture hath said, out of his belly should flow rivers of living waters." John vii: 37, 38. Does brother C. believe what he reads here in so many words literally; or would he make some note or comment on the passage? "For the bread of God is He which cometh down from heaven, and giveth life unto the world." "I am the living bread which came down from heaven, if any man eat of this bread he shall live forever." John vi: 33. Was this literally so or not? Was Jesus really bread, as literally as the words state? and did He literally come down from heaven, or was He born of Mary according to the flesh? Or did the office and authority, the character and position which He sustained come from God, come down from heaven, which constituted Him the bearer of life to men from heaven; making Him in relation to immortal life, what bread is to the present life? There must needs be some note or comment, or we should have a strange faith, and strange and wonderful ideas of salvation. If *waters* in the above passages, and *bread* in the latter cannot be understood as the words literally express, the rule must have its exceptions. How shall we understand these words of Christ?—"This is Elias which was for to come." Was John the Baptist literally, really and truly Elias, if they would only believe he was, and receive him, as the identical Elias? Or did the word *is* (εστίν) have in the sentence, the force and meaning of *signifies* or *represents*? Some think there is a resemblance existing between the *passover* and the Lord's *supper*. The Divine declaration concerning it recorded in Exodus xii: 11, is in these words: "And ye shall eat it in haste; it is the Lord's passover." Will it be denied that the word "*is*," in this statement has the import of *signifies*, and that only? The passover, literally and truly, was the act of passing over the houses of the children of Israel in Egypt when the Lord smote the Egyptians. Verse twenty-seven. The eating of the pascal lamb was kept up as a memorial of the act of passing over the houses of Israel. But because it was said, "ye shall eat it, etc., it is the Lord's passover," was that ordaining it to be really and literally the *act* of passing over? or only the commemorative sign of that act?

So the words of the Lord Jesus: "*Take eat, this is my body,*" have a signification exactly similar; and the word "*is*," in the sentence, has exactly the meaning that it has in the two instances just cited. Our brother says, "the body and blood of the Lord Jesus, born of Mary, and crucified, etc., and the body and blood of the Lord Jesus to be broken and drank by the Saints, are as widely different as the East is from the West; yet both are strictly literal, and strictly true.

Neither are emblematic, neither are metaphorical, neither are symboli or figurative." By this very full, plain and emphatic declaration, we understand that the body and blood of the Lord Jesus, to be broken and drank by His disciples, though widely different, are really and literally as much His body and blood, as the body that hung on the cross, and the blood that flowed from that body then and there. There is no signification, no representative act in the eating and drinking thereof. The one body and blood are as far from any commemorative import as the other. We really eat one of the bodies and its accompanying blood of the Lord Jesus. No figure, symbol, metaphor, or emblem, says our brother C., nothing of the kind. And what next? Why the next is, that you must believe that you really do, literally and strictly eat the Lord's body, or you lack the faith to discern the Lord's body. We have always believed Paul referred to the Lord's death which He suffered on the cross, in these words, "for as often as ye eat of this bread, and drink of this cup, ye do show forth the Lord's death till He come." This bread and this cup we have thought was a reminder or remembrancer of that death. And when he said further, "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation (judgment—margin,) to himself, not discerning the Lord's body;" the examination we always believed to relate to the status of one's faith in the real death of the body of the Lord Jesus, and the Scripture doctrines which surround that death. The unworthily eating and drinking consisting in the lack of a vivid perception of the real body of the Lord Jesus, crucified, dead, arisen and living; which is an example carried out of the command always in its true import, "*this do in remembrance of me.*" Is this sound doctrine that cannot be gainsayed, or is it not? Certainly not, if we have been mistaken in regard to the body that is to be discerned.

"Feed the Church of God which He hath purchased with His (Jesus) own blood," said Paul to the Elders of Ephesus. "Ye were not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ." I Pet. i: 18, 19. "By His own blood He entered once into the Holy Place, having obtained eternal redemption for us." Heb. ix: 12. And now are we to understand our Lord to mean that the contents of the cup was really and truly His blood of the new covenant which is shed for many for the remission of sins, or are we to understand that the contents of the cup signified and represented His blood which was shed in or on account of the New Covenant, to ratify and give it force and availability? If the answer is still, no; for Jesus said, "this is my body," and "this is my blood;" then we ask all such to show us how they can, or how any one can refute the *Papist*, who follows their rule exactly in interpreting the words of Christ addressed to Simon—Matt. xvi: 18, 19—"Thou art a Rock, and on this ROCK I will build my CHURCH, and the gates of hades shall not triumph over it." (Diaglott.) I can imagine brother C., standing before an audience, half of whom have a leaning

toward Catholicism. He forgots his rule, or lays it aside, and in his own peculiar style, he deals both serious, and then those sarcastic blows which knock their rock from under them, and send them away, some angry, and some disposed to seek a more Scriptural, truthful, and reasonable interpretation. The passage in John vi: 53, will be attended to in another article if the Editors will permit.

ASA W. BUTTON.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The New Heavens and Earth.

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii: 13.

THE phrase new heavens and earth occurs just four times in the Holy Scriptures. By reference to these four occurrences we may ascertain with some degree of certainty the sense in which the Bible writers used this phrase. The Apostle Peter has furnished us with a clue to the sense in which he used it. He refers to a promise which God had previously made. He says, "we, according to His promise, look for new heavens and a new earth." They will be according to His promise, not according to any man's theory, or preconceived views. At the time Peter wrote the foregoing words, there was but one promise upon record that God purposed to create a new heavens and earth. This promise is recorded in Isa. lxxv: 17. In chapter sixty-six and twenty-second verse, the same writer refers to this promise incidentally, in the following significant language: "For as the *new heavens* and the *new earth*, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." By this text we learn that the new heavens and earth, when made, will last as long as the seed and name of Israel shall remain. From the context going before, we may also learn that this glorious work is associated with the gathering of the children of Israel out of all nations, and bringing them to God's "holy mountain" Jerusalem, and the taking of them for priests and Levites. God then affirms in the next verse, "For as the new heavens and the new earth, which I will make, shall remain before me, so shall your (Israel's) seed and your name remain." Thus teaching that the creation of the new heavens and the new earth are indissolubly associated with the restoration of Jerusalem and Israel.

But, according to the promise, to which Peter referred, it will be the "creation of Jerusalem a rejoicing, and her people a joy," for an *olam*, or one thousand years. God says, "for behold, I create now heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. lxxv: 17.

The adjective "*new*," which qualifies "heavens and earth," presupposes that they had been *old*; it is not therefore a new creation out of new material. but a *restitution* or *renovation*, or according to Christ

a "regeneration." "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." Note 1. The word "regeneration" signifies "new birth." Other translators have thus rendered it. The word regeneration denotes two births of the same identical thing. The man who will be born again will be the same man in two conditions, having different natures. Just so with the old and new heavens and earth.

Speaking of the old heavens and earth God says, "these are the generations of the heavens and earth when they were created." Gen. ii: 4. Christ in the language before us speaks of a new genealogy of the same heavens and earth under a new and more permanent and glorious constitution. Those waxed old and shall pass away, but these shall remain as long as Israel's nationality remains. New and old are relative terms. New heavens and earth presupposes old ones; and to re-create or renovate certainly teaches that the new ones will be made out of the old.

II. The new heavens and the new earth will so far exceed the old ones in interest, beauty and glory, that the former shall not be remembered or come into mind. As the moon and stars pale before the rising splendors of the sun, so the old order of things represented by the old heavens and earth, will be lost in the millennial glory of the new creation. That the creation of the new heavens and earth will relate primarily to great mechanical, social, moral, and political improvements upon the earth's surface, under the most glorious constitution that ever has been, (and yet involving trial, sin, mortality and death,) will appear in the light of the following description of them by the Prophet Isaiah. Mark the relation the first three verses sustain to each other as cause and effect. The great and eternal God says: "for behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that which I create*; for (because) behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and

dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. lxxv: 17-15. In reference to which please observe,

I. God purposes to create "new heavens and a new earth," and then bids His people to rejoice *in that which* He creates, because He creates "Jerusalem a rejoicing, and her people a joy." Thus the first work of the creation of the new heavens and earth will relate to the restoration of the metropolis, and the subjects of the Kingdom of the Messiah. According to our Savior's last discourse, the Jews were to be led away captive among all nations, and Jerusalem trodden down of the Gentiles until the times of the Gentiles should be fulfilled. Luke xxi: 24. Thus teaching that when the times of the Gentiles are fulfilled then the restoration of Jerusalem and the Jews shall commence. But according to Isaiah, the restoration of Jerusalem and her people will constitute the first work in the creation of the new heavens and new earth, therefore the creation of the new heavens and earth will begin with the commencement of the day of the Lord, and not at its terminus; and will relate to the reconstruction of the metropolis and Kingdom of God, and not to the conflagration of the physical heavens and earth. The first work of Christ and the Saints will be to overthrow the assembled nations, and deliver the Jews, and their Holy City Jerusalem will be the great centre from which will radiate all over the earth the grand and glorious work of the new creation.

II. In this philanthropic work, God's chosen people are called upon to rejoice for an *olam* or age; because He "creates Jerusalem a rejoicing, and her people a joy." The age during which Jerusalem's people are called upon to be glad and rejoice is evidently the thousand years or the millennium of Revelation twentieth chapter, and the creation of the new heavens and earth commences with the day of the Lord, and not its termination.

III. Glorious as that dispensation shall be, still mortality and death shall linger upon earth. Infants, old men and sinners shall live during that age of glory and prosperity. The days of His people as a class, will be as the days of a tree, and His elect shall long enjoy the fruit of their labors. The sinner living an hundred years, amid the light and privileges of that age shall be cursed with death; thus implying that one hundred years will be the time of probation to individuals in which to prove worthy of eternal life, or be cut off for their transgressions. According to the Revelator's description of the new heavens and earth, the nations are mortal, and the leaves of the tree of life are to restore or to heal them; (Rev. xxi: 24; xxii:) and that they are upon probation for eternal life is evident from the fact that those who keep the commandments of God will be separated from the wicked, pass through the gates into the city, and have access to the tree of life, to eat and live forever. Rev. xxi: 24; xxii: 14. According to John's glowing description, the work of the creation of the new heavens and earth commences with the Holy City, New Jerusalem, and radiates from that central point to all nations, which bring

their glory and honor to that metropolitan city. As before shown, these nations are the victims of disease, and consequent mortality.

The results growing out of the creation of the heavens and earth are not such as might be expected after the earth had become a molten sea of fire, and all nations with all things upon the earth's surface had been utterly consumed, and Mount Zion, with all other mountains had become a level plain, and the land deeded to Abram had mingled with all lands, and its boundaries, the Nile and Euphrates, had been dried up. Instead of such a state of things as this, (which would circumvent the "fulfillment of the covenants of promise," and frustrate God's purpose concerning man and earth,) we find a succession of mortal generations, old men and suckling babes, four-footed beasts and creeping things, probation, sin and death, while surviving all those wonderful changes, represented by the passing away of the old heavens and earth, shall stand Mount Zion, just as real, as when the long line of Judea's Kings reigned upon it, or as when it was made sacred by the feet of Israel's bards, and the Son of the living God.

J. M. STEPHENSON.

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[Communicated for the Herald.]

#### A Whole Gospel.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. iv: 4.

ARE we, can we, stand justified before God in preaching a half Gospel? We answer emphatically, no! The text we have chosen as a foundation or starting point, when properly understood positively forbids such a conclusion. Is preaching the death, burial, and resurrection of Christ the Gospel? We answer, a part of it, and only a part. "And the Scripture 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. This text alone would not make intelligent the whole Gospel; but we need to connect with it Gen. xxii: 17, 18; Acts iii: 25; Gal. iii: 16. In these quotations we have an outline of the Gospel, which consists in covenants and promises made by God to Abraham and his Seed, which Paul expounds to be the Christ. Aside from Gal. iii: 16, the Gospel could not be clearly understood or defined, especially the death, burial, and resurrection of the Christ as the Gospel, or even a part of it. The quotations, with many more of like import, relate to life and land—the inheritance of the Saints in the Kingdom of God, and the dominion which is under the whole heavens. So then man cannot be justified by a part of the Gospel, but must live by every Word of God. There are some who say they believe what we have defined to be a whole Gospel—the Gospel definite—yet we have heard them tell others that they will be saved if they believe in Christ. Is this not preaching another Gospel, or perverting the Gospel? Let such look well to it, lest they come under the fearful penalty. See Gal. i: 8, 9.

Christ is the King, but not the Kingdom, nor the dominion or territory, nor the laws, nor the joint-rulers, nor the subjects; these are all component parts, and must all be preached to make a whole Gospel. Preaching a part for the whole, is equivalent to taking from the words of God's Holy Book. Fearful work indeed! "Go ye into all the world, and preach the Gospel (the good news of the Kingdom) to every creature, he that believeth and is baptized shall be saved." How plain! how simple! how glorious! and yet how many blunder at the very outset—substitute something else—climb up some other way. How thick and impenetrable is the darkness that engrosses the minds of the masses! A statement is made with much force by a certain writer that a branch may belong to the tree or vine, but never draw any sap or nourishment from the tree or vine. Fearful thought indeed! yet I think much of the Savior's teaching bears very strongly upon this point. "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works! Verily I say unto you, I never knew you, depart from me ye workers of iniquity."

NEWEL BOND.

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## Miscellaneous.

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[Communicated for the Herald.]

### Has Napoleon done his Work?

WE will not stop to talk of the Latin and Greek numerals, making six hundred and sixty-six, but look at the history of the case in Rev. xvii. First, we read, "and one of those seven angels having the seven bowls, came and spoke with me, saying, come, I will show thee the judgment of that great harlot who sits on many waters." Sixth verse—"And I saw the woman drunk with the blood of the Saints, and with the blood of the witnesses of Jesus." (Diaglott.) Eighth verse—"The beast which thou sawest was and is not, and is about to ascend out of the abyss, and to go into destruction." Eleventh verse—"And the beast which was and is not, he is both an eighth, and is of the seven, and goes into destruction." We next read of these that "they received authority as kings one hour with the beast." As kings, (not kings, but Republican rulers.) Verse eighteen—"And the woman is that great city, which holds sovereignty over the kings of the earth." In Rev. xviii, we read of her plagues." Thirteenth verse—"Therefore in one day will her plagues come—death, and mourning, and famine, and she will be burnt up with fire, because strong is that Lord who has judged her." Here is judgment and a final overthrow of fallen Babylon, while yet merchants, great men and kings, remain to weep for her. Chapter xix: 2.—"The vast throng rejoico, "because He judged the great harlot." Babylon is judged and overthrown before the armies of heaven are led to the fields of Armageddon, and the ravenous fowls bidden to a feast of blood. See Rev. xix: 19-17. Ezek. xxxix: 17. This Gog power—and "th u

shalt come from thy place out of the north parts—Ezek. xxxviii : 15— with “many people”—a confederation of nations—“and fall on the mountains of Israel,” is after the judgments of Babylon. Now let us enquire has the Napoleon dynasty that was, and is not, and yet was revived in Napoleon III., has he sustained the Pope and his Cardinals in Rome, the seat of the beast, and guaranteed his civil power for years by his bayonets, and upheld the Pope’s civil power? Of all the Catholic rulers of Europe, he alone carried the woman, and has he not carried her to judgment? The moment his troops leave, the Italians pounce on the poor old Pope, to wrest the civil power from him, and his judgments begin, and they will never close till they “reward her double.” Did Napoleon carry the woman to judgment, and himself to destruction? Was ever destruction more complete? The head of a great nation, his word was law. Disastrously, shamefully defeated, and led a prisoner by exultant enemies, hurled from his throne with hissing and contempt by his own maddened subjects. Even his queen has the name coward on her lips. Did ever mortal man fall so suddenly from such a dizzy height of power to such an abyss of disaster and infamy? Goes into destruction—that is the word. It does not say that he dies. He is more than dead—*destroyed*. Scarce has this news been telegraphed till it thrills over the wires that his old foster mother is in an agony of trouble, her seat and civil power wrested from her, and judgment will follow judgment till the old bloody harlot is destroyed by fire. Amen.

LEWIS HICKLIN.

[SELECTED.]

### The Aspect of Europe.

THE swift progress of great events in Europe may well fill him who watches them with an unspeakable sense of wonder and awe. The life of centuries seems to be crowded into a single year. The whole aspect of a continent passes from one phase to another as swiftly as the scenes of a magic lantern. All prophecy is baffled; the most self-confident lose courage to predict, and can only look in mute wonder for the birth of the next hour. We have seen the two foremost nations of Europe clash together in sudden shock; from the one there has shone out courage, discipline, intelligence, in their highest forms, while the other has revealed an all-pervading and almost hopeless weakness. Victory has followed victory in dazzling succession; but with such loss of life and infliction of suffering as were never known before. At the same time the government of the empire has fallen like a dead tree before a storm, and France again calls herself Republican. Now the proudest and most brilliant capital of Europe is closely beleaguered by confident foes. Meanwhile Rome has been seized by the kingdom of Italy, and the pope’s temporal power has fallen. Vague tremors and throes throughout Europe have responded to the Republican war-cry of France. The Italian monarchy feels the ground uncertain under its



feet. England stands openly confessing that it has no longer any power to influence continental affairs. And now word comes that Russia is turning an armed front toward the jewel of her eye, the long-coveted Constantinople. From such a chaos of accomplished wonders and looming portents, who can say what forms will at last emerge?

There are certain aspects on which the eye dwells with especial interest. It seems next to certain that the first issue joined is already settled, that France must become by the side of Prussia what Austria already is, and a great Germanic nation be the dominant power of Central and Southern Europe. Then comes the absorbing inquiry as to what form national governments will assume. Shall we see now that great triumph of the Democratic impulse which has so long been predicted? Here we feel our scrutiny for the present entirely baffled. It is a bad augury for the Democratic cause that France, which was expected to be its foremost representative, has suffered such loss and shown such weakness. A Republic within it, born of defeat and humiliation, could hardly be the terrible leader in a crusade against kings that was the France of '92. Of Italy no one knows what to expect. If national good fortune could avert internal change, her monarchy might be thought safe. For the third time within eleven years, it has richly profited by the quarrels of its neighbors. Rome has fallen to it, as Lombardy and Venice fell to it, as an incident in the struggles of greater powers. Yet there is something volcanic in the Italian people, which may be only stimulated to greater activity by this last triumph. No one can say that in a week Victor Emmanuel may not be a fugitive before Garibaldi and Mazzini, yet no one would dare predict such an event. \* \* \* \*

From this we turn to a wholly different side of affairs, the bearing of the Pope's loss of Rome upon the religious question. This seems to be generally regarded as but slight; it being assumed that the spiritual power of the papacy will be little affected by the event. But as a sign, rather than as a cause, it seems to us of the greatest moment. The party that triumphed in the Council and controls the church is the Ultramontane school. That party has been devoted to the Pope's temporal power; and now on this great point they have been utterly worsted in the Catholic kingdom of Italy. It is a sign that the power of the Ultramontanists, and of the Catholic church, is utterly feeble in Italy, where they have been so completely over-ridden on this important point. The will of the Catholic church on what it considers a great matter, has been contemptuously overborne. If the papacy is weak in Italy, where is it strong? Of Italy's Catholic neighbors, probably France and Austria are even more alienated than herself. Spain may perhaps be counted firm, and so may Ireland. But Southern Europe for the most part is rapidly becoming lost to the Church of Rome. No wonder she puts forth her best efforts in England and America,—she has good need.

We shall touch briefly on another point, for the reason that the facts regarding it do not yet seem to be strongly authenticated. Russia is said to be massing her troops on the borders of Turkey, and giv-

ing signs of aggression there. It will be strange if the news is not true. For this seems the very conjuncture for which Russia has been watching long and patiently. If she demands Constantinople, who shall say her nay? Not England, for out of her own dominions England is nobody. Not France; not Austria; not Prussia, who when less engaged might be disposed to make this the issue on which to try her strength with her only remaining rival. Turkey would be but the sheep in the bear's paw. Let Russia win Constantinople, and make the Black Sea a Russian lake, and her power will be what would hitherto have been thought more than a match for any single European State. We might then see events which would fulfill the first Napoleon's words, that in fifty years Europe would be all Cossack or all Republican.

We are like those who look upon a thunder storm, in which man's fate seems to hang on mighty causes before whose power he trembles and is powerless.

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[SELECTED.]

#### A Word about Union.

The following extract, from the "Prophetic Times," contains some good common sense, which we commend to the attention of those who would sacrifice the TRUTH for the sake of peace, union, and numbers.

"There is an old story, upon which some seem to lay more stress than on the parables of Jesus, which tells of a philosophic father teaching his sons the strength of union, by showing them how easy it is to break a bundle of sticks, taking them one by one, and how difficult taking them all together. Had the venerable gentleman bound up fire with his sticks, he might have shown also the dangerous unwisdom of union where the elements are not homogeneous. Had he exhibited a Roman prisoner chained to a dead carcass, he might have shown the still further lesson of the disability and pestilential horribleness of some unions.

"The Bible also tells of a union-furor which prevailed among men in a very early period of the world's history, when 'the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.' We do not read, however, that the result was particularly advantageous. Giants, indeed, were produced by the coalition, but judgment came upon its heels, and all the 'mighty men' and 'men of renown' were drowned from the face of the earth.

"The mingling of that which is of God with that which is of man, is a special form of evil, to which people are quite too prone; and it is a very effective engine in Satan's hands, for marring the truth and destroying souls. It may often wear the appearance of something very desirable and promising. It may look like success, triumph, and augmented efficiency, but, in reality, it is surrender, compromise, and defeat. Satan's first effort to frustrate the purpose of God was, to *kill*

the holy seed; when that failed he tried peaceful synthesis and unseemly unions, in which he was much more successful. From this it would appear, that union, if not of the proper sort, is worse than murder.

"It is one of the vices of our day and country, that men are ready to compromise and sacrifice almost anything, just for the convenience, grandeur, and supposed strength of union. It matters not how truth suffers, and the Church's testimony is obscured, only that people are united, and dwell in peace, and appear in grand combinations, in which the worst are on the same level with the best, ignoring all distinctions. And, it sometimes happens, that the most antagonistic the more readily unite to put out of the way troublesome truth. Herod and Pilate make friends when the Christ is to be crucified.

"We have no hesitation to say, that much of the blatant *unionism* of our day is thoroughly anti-Christian. That which the true man of God is bound to maintain above all things is, *The Truth—The Truth at all costs*. If there can be union in the maintenance of the pure and undamaged Truth, so much the better, and such union should be sought and promoted; but union, on any other conditions, is immoral, and not of God. The miserable expediency which views union as the chief end, and seeks union first, union last, and union all the time—union in the truth if convenient, otherwise, union on half truth, or union on no distinct truth at all, only so there is *union*,—is simply the old story over, by which the devil involved the world in the condemnation of God.

"Inspiration says, 'the wisdom which is from above is *first pure* then peaceable.' The implication is, that the wisdom which puts '*peaceable*' first, and teaches us to purchase peace and union at the expense of pureness in faith and testimony, is not 'from above,' but from beneath. Oh, but union is so beautiful—so pleasant—so heavenly! Yes, so were 'the daughters of men,' but that did not satisfy God, nor keep off the ugly judgment which followed. Peace is a good thing, but it dare not be bought at the expense of God's truth, or at the sacrifice of fidelity in the preaching and confession of that truth. Otherwise, peace is not peace, but a lie, and a devouring sword."

[SELECTED.]

### The Popes of Rome.

THE "News Frei Presse," of Vienna, thus briefly summarizes the history of the Popes: "Since St. Peter (supposing that he ever was in Rome.) there have been 297 popes, of whom 44 were anti-popes and 1 female pope. Nineteen popes quitted Rome and 35 reigned abroad. Eight papal reigns did not exceed each a month's duration; 40 extended over one year; 22 over two years; 54 over five years; 51 over fifteen years; 18 over twenty years; and only 9 exceeded that duration. Of the 297 popes, 31 were declared usurpers and heretics, and of the remaining 266 legitimate occupants of the Holy See, 64 met with violent deaths, 18 having been poisoned and 4 strangled. Independently of the Avignon popes, 26 were deposed, expelled from

Rome, and banished; 28 others were only maintained in power by foreign aid." Out of the whole number, 153, or more than half, showed themselves unfit for their office; 6, in spite of their vows, had children. Leo. IV., it is said, was a woman, and died in child-birth; *peperit papissa papillam*, said contemporaries. Urban V. confessed his fallibility, and submitted to the censures of a council; two other popes, Victor III. and Adrian VI., confessed in public that they had sinned, etc. . . . Certain it is that in this long history of Christ's vicars, note may be taken of frequent absences of Holy Spirit.

[SELECTED.]

### The Sleeping Ones.

"Them also which sleep in Jesus will God bring with Him."

NOT unfrequently is this detached portion of Scripture quoted to prove that Christ will bring from heaven, at His return, a class of Saints who have passed through the valley of death, and entered heaven as disembodied personalities. But the fallacy of this claim will appear from various considerations:

I. It is not said that Christ is to bring these Saints, but God is to bring them.

II. He is not to bring them down from heaven, but will bring them up from the grave, just as He brought Jesus up.

III. He is not to bring disembodied souls, but them that "sleep in Jesus;" and if disembodied souls go to heaven to "sleep" there, they are no better off than if asleep in the ground. If souls are here spoken of, they are souls "asleep;" and if they are to be brought from heaven, then souls are "asleep" in heaven; and why is not unconsciousness as bad in one locality as in another? But let us look at the text: "if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him." 1 Thess. iv: 14. How are they to be brought? Paul says, "even so"—even as "Jesus died and rose again," being thus brought from the grave by God the Father, for "the God of peace brought again from the dead our Lord Jesus." Heb. xiii: 20. "Them also that sleep in Jesus will God bring with him"—with Christ—that is, as God brought Christ from the dead, so He will bring from the dead those who sleep in Christ; and as Christ was brought again from the dead to an endless life, so will it be with those who "sleep in Jesus"—for they are to be brought "even so," even as Christ was. If Christ was brought forth to an immortal life, "even so" it will be with his Saints.

Thus it is evident that no reference is here made to bringing sleeping ones from heaven, but from the grave, even as Jesus was brought.

### Died,

At Harvard, Illinois, Nov. 13th, 1870, Sister EURANIA HUTCHINSON, aged seventy years. Sister Hutchinson was immersed into the Christ as a Gospel believer about eleven years ago, and her life has been consistent with her professions. She sleeps in Jesus. Blessed sleep! from which none ever wake to weep.

The writer preached a discourse from Luke xx: 35, to an attentive audience. H. V. REED.

# THE HERALD

OF

## The Coming Kingdom.

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No. 22.

NOVEMBER 15, 1870.

VOL. III.

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### Editorial.

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#### Our Weekly.

SINCE making the announcement in our last issue, we have received a number of responses relative to the weekly issue of the HERALD. All but one have expressed great satisfaction with the plan, and have guaranteed it their earnest co-operation. Some have subscribed for two copies, others for five, and some for ten.

Before the next issue of the HERALD we expect to mail to each subscriber a specimen copy of the new paper. It will not be as large as most of the weeklies are, because we cannot depend upon obtaining a sufficient number of subscriptions to warrant our printing so large a sheet. Then again, the transition from its present size to a size equal to that of the "World's Crisis," for instance, would be too sudden. Our correspondents are not prepared for it. It would entail a greater increase of labor than they are ready to meet. We shall commence, therefore, with a smaller sheet, and as interest and support increases we will increase the size. A gradual growth is healthier even in religious newspapers, than a mushroom growth. There is more likelihood, at least, of its continuance.

We have concluded to change the form to an open sheet, and if our brethren agree with us that it ought to be issued weekly, and manifest that agreement in a substantial manner, it will be so issued. If not, we shall issue as now, semi-monthly.

Brethren, do not delay in this matter. Make an earnest, prayerful effort to sustain God's cause in this direction. Make sacrifices, if necessary, for with such sacrifices God is well pleased. A hundred-fold interest will accrue to you in the Kingdom of God. Make a de-

terminated effort then for success. Let those who are engaged in business pursuits be as earnest and determined in this matter as they are in their worldly affairs and we are certain of victory. We do not see why the Lord's business should not receive the same earnest and careful attention that is devoted to temporal matters. If there is an opportunity to make a thousand dollars by a diligent pursuit of a certain plan, how earnestly the plan is worked out until the end is gained. Let this same diligence be exerted for a couple of months in this new enterprise of the Lord's. And while we urge this we mean it. We are not talking for talking's sake, but we want ALL to be up and *doing*. A lazy, indifferent christian in these stirring and eventful times is a pitiable object. He will probably be just as lazy on the very day that the cry is heard, "Behold! the bridegroom cometh; go ye out to meet him." Such have a poor chance of entering in through the gates into the holy city. They may secure present treasures, but alas for their future prospects!

The time is short. If you have any real interest in the movement, let us hear from you at once. There is a greater interest in the truth now than we have known for years, and we believe, that by well-directed efforts on the part of those who hold it, many souls can be saved. Who are really in earnest? We shall see before the year has expired.

T. W.

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#### "The Intermediate State."

AN article bearing the above caption, and cut out of the "Religious Telescope," has been forwarded us by a reader of the HERALD, for examination, and a reply is desired. The article is too long for publication, and therefore we shall be confined to a mere general statement of the texts and arguments made use of by the writer, in which he endeavors to set aside the Bible doctrine of the complete mortality of man, and the state of the dead.

The writer charges those who entertain our views of the intermediate state, as holding "a species of infidelity," "materialism," and "heresy." This is nothing new. We are used to such language. But this proves nothing. He tells us that "the Scriptures declare that there is coming, in the future, a great day of final judgment, when the righteous will receive their *full* reward, and the wicked their *full* punishment. . . . Our capacities for the enjoyment of happiness or the suffering of misery, will doubtless be *increased at death*, and *perfected* when we put on our resurrected and immortalized bodies at the last day. The rewards of the righteous, and the punishments of the wicked will begin on earth, *be increased at death, and perfected at the judgment.*" The italics are ours, and show the position of the writer. No proof is given. "The bottomless pit," he says, "*may refer to and represent the state of the wicked before the judgment, for it does not seem to convey the idea of complete misery as the lake of*

fire and brimstone does." The bottomless pit he compares to a jail in which a criminal is confined before the final sentence to the penitentiary or gallows. There he says the wicked will be lodged till the judgment. As for the righteous, "they are doubtless in a condition similar to the souls of them that were beheaded, which John saw under the altar, in heaven, and happy, but not perfectly so, for want of capacity, and for want of their full reward."

The reader will perceive that all this is mere assumption, and based upon the error that man possesses a dual nature, and that he has an immortal soul. We are then treated to a few passages of Scripture and sundry remarks, to show up our materialistic errors, and prove his assertions. The first text introduced to show that spirits can and do exist separate from the body is, Luke xxiv : 39, "Handle me and see; a spirit hath not flesh and bones as ye see me have;" and the second Mark vi : 49—where the historian speaks of Jesus walking on the lake, and the disciples were afraid, because they thought they saw a spirit. In the latter passage the original word translated spirit is *φαντασμα phantasma*, which means a phantom, or apparition. In the former text it reads *πνευμα pneuma*, in the original, though Griesbach places *phantasma* in the margin as the probable correct reading. But it matters little, whether it be *pneuma* or *phantasma*, as the disciples had the common idea of a supernatural appearance, and were afraid on both occasions; and in each instance Jesus assured them of His literal personality. A spirit or phantom, such as the disciples thought they saw, has no real tangible existence—no flesh and bones, as Jesus had. It is assumed that our Savior here taught the existence of spirits, and that they can and do exist separate from the body, and those who deny this assumption make Christ a deceiver. Of course, our writer takes for granted what he has not yet proved, that man possesses a *body* and *spirit*; and that the spirit is the man himself, which can live separate from the body, without either flesh or bones. As the passages already cited do not prove the point, we will look at the next.

Eccl. xii : 6—"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." The writer says, to "escape the force of this truth, they say that the term spirit here signifies only *breath*." We affirm that the force of the truth in this text is, that the original word means *breath*; and that the collateral texts show it to be nothing else. If we refer to the creation of man as related by Moses in the book of Genesis, we find that after he was formed of the dust of the ground, the Lord God "breathed into his nostrils the breath of life, and man became a living soul." This breath of life came from God, and we also know that it was atmospheric air. It is air that enters a man's nostrils, and fills his lungs. It is air that gives life to the body, and sets the human machinery in motion. And when the man is deprived of air he dies. Elishu understood this when he said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." "If He set His heart upon man, if

He gather unto Himself His Spirit and His breath; all flesh must perish together, and man shall turn unto dust again." Job xxxiii: 4; xxxiv: 14, 15. The Psalmist also says of man—"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. cxlvi: 3. Is it not clear from these inspired words that what we say is correct, that spirit in the text referred to means *breath*? But it does not follow as this writer insinuates, that we believe that breath means intelligence. Man is an organized being, and possesses a brain which is the laboratory of thought, and the depository of intelligence; but it matters not how delicately and elaborately he may be organized, without breath, he can manifest no life or thought—can think no better than so much clay. We believe with the Psalmist, that when man's breath goeth forth, or when his spirit returns to God who gave it at creation, "*in that very day his THOUGHTS perish.*" Let our writer and those who believe with him seriously ponder this statement of the inspired Word.

A quotation is then made from Isa. lvii: 1, 2, to show that body and soul is spoken of, and that the *body* rests in the grave, while the *spirit* walks in uprightness. We do not find anything of the kind in the text, and therefore pass it over as not worthy of notice.

Next we are introduced to Matt. x: 28—"Fear not them that are able to kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both body and soul in hell." Our criito has now introduced another term—soul—and speaks of it as synonymous with *spirit*. Here is manifestly an error. The original word *ψυχην psucheen*, means *life* in this passage, and in many more where it is translated soul. In many other places it signifies *person*. The *life* of a disciple is in God's keeping, and Jesus wished to impress this fact on the minds of His disciples. Men might kill them for His sake, but they were not to be afraid of them. They could not go beyond the present life. A disciple has the promise of living again. "Our life is hid with Christ in God." Col. iii: 3. The persecutor cannot touch *that* life. Hence on another occasion Jesus said, "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." Matt. xvi: 25. The same original word is used here as in the other place. A man may save his *present* life by denying Jesus, but would lose by so doing his *future* life; and by adhering firmly to Jesus and His Gospel he might lose *present* life, but gain a *future* one. Jesus is "the resurrection and the life," and he has promised to raise from the dead all His disciples. Hence their life is secure. Men may kill the body, but cannot touch the future life or person of the Saints. That is in God's keeping; therefore we are rather to fear Him who has power to destroy both body and soul or life in Gehenna. We offer this as the only true exposition of this text.

Our writer says that 2 Cor. iv: 16, teaches the same difference between soul and body. Paul, as it happens, says nothing about



either—he is contrasting the outward and inward *miz*. The parable of the rich man and Lazarus he says teaches the same thing. Luke xvi : 19–31. The body of the rich man went to the grave, and the soul to hell, etc. The reader must not forget that this is a *parable*, though it is generally treated as a relation of facts. Jesus took the current idea among the people in order to illustrate and enforce certain things He wished to teach. His design in this parable was not to illustrate His views of the state of the dead, nor the doctrine of the immortality of the soul; but to contrast the then present state of the Jewish nation with that of the Gentiles, and the reverse of this when “the first should be last, and the last first.” Another object was to call their attention to Moses and the Prophets. See verse thirty-one. It is both idle and vain to bring up this parable to prove the state of man in death.

Again, what Jesus says in John xi : 25—“Whosoever liveth and believeth in me shall never die,” and in John viii : 51—“If a man keep my saying, he shall never see death”—is given as proof that Jesus taught that man has a soul, and that it will not die. But this is not correct. Christ was speaking of persons—believing persons—not merely souls or spirits in the popular sense of the term. Such persons He shows will not die or see death in *THE AGE*—*εις των αιωνων, eis ton aiona*. This is the true sense of the expression. But there are some who will taste of death—the second death. These are the unworthy. The others are of that peculiar and chosen class who are accounted worthy to obtain that age and the resurrection from the dead, *who can die no more*. Luke xx : 35, 36.

Phil. i : 23, 24—“For I am in a straight betwixt two, having a desire to depart, and to be with Christ, which is far better”—does not refer to death, though quoted to show that Paul expected when he died to be with Christ. If this was his expectation, then he was not consistent with himself. He taught the Thessalonians that the time when they should be “*with the Lord*,” would be at the resurrection; 1 Thess iv : 17; and he only expected his reward at the appearing of the Lord, the righteous Judge. 2 Tim. iv : 8. Jesus Himself taught His disciples that they could not go to Him:—“Whither I go, ye cannot come.” John viii : 33. Jesus, as our forerunner and High Priest, has entered into the Holy Place *for us*, and consequently there is no necessity for us to go too, even supposing we could do so. A better rendering of the above passage will throw light upon it. The “*Diaglot*” translates it as follows: “I am indeed, hard pressed by the two things—(I have an earnest desire for the returning and being with Christ, since it is very much to be preferred.)”

2 Cor. v : 6–8 is also quoted to establish the same position, that at death believers go to heaven and are *with the Lord*; but this passage evidently refers to presence with the Lord *after* the resurrection, and not *before*. It is *then* that mortality will be swallowed up of life, and it is *then* that Paul will receive his crown of righteousness, and with all the saved be ever *with the Lord*.

But we need not multiply words to prove the fallacy of the popular theory of the intermediate state. It is founded upon the false idea that man has two natures—the material and spiritual, and that the spiritual survives the death of the body. The Bible gives no support to the theory. It represents death as a sleep, a state of quietude and rest. The grave as a place of darkness, and in which there is no wisdom or knowledge. If in the day of a man's death, his thoughts perish, as is stated by the Psalmist, then certainly everything which characterizes and lifts man above the brute is extinguished, and will be forever lost unless restored by a resurrection. The objection is brought against our views on this subject, that if man is unconscious in death, he loses his identity. But this is futile; for a resurrection will restore identity and consciousness, just as surely as it is restored each morning when we awake from sleep. It is not the body merely that dies, but the man himself—and it is the *man* that will be raised to life again, with all his powers and capabilities in full force and activity.

B. W.

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## Words for the Household of Faith.

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[Communicated for the Herald.]

### The Flesh and Blood of the Son of Man.

“Then Jesus said unto them, verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink His blood, ye have no life in you.” John vi: 53.

THE record of the controversy between our Lord and the Jews, which culminated in this declaration, begins in the fifth chapter and sixteenth verse. It was purely a contest waged by truth and righteousness against ignorance, the true parent of unbelief and sturdy religious zeal. Darkness and light can mingle and produce twilight; but this is not pure true light, and there are no means of expelling even such darkness as this but by the great luminary of day. Religious zeal spreads a pavilion of darkness over men's minds that acts like a thick cloud which hides the sun. Righteousness and truth always invade the domain of religious zeal and darkness. “Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.” Verse eighteen. Ignorance and religious zeal here assumed that Jesus had outraged the sanctity of Divine authority, and set up a claim which was monstrous for its impiety; and the forfeit of His life was the only adequate measure of justice. Alas, how exorbitant, how swift to shed blood, how hard to pacify is “a zeal of God, but not according to knowledge.” This has been the world's incarnate fiend, the world's devil, embodied in human form and flesh and blood, killing the good and the true, setting on high the false and the wicked, for God and religion. In vain is the plea of innocence united to truth and reason. Religious zeal has a reprobate mind, and has no reason and no judgment concerning the truth. The crucifixion of Christ, the

sufferings of the Apostles and their violent death at last, the cruel mockings and tortures and death of an immense host of martyrs for the same cause, the scorn and contempt of religious arrogance of our own times, shown toward any suggested possibility of errors in the faith and religious opinions of any of the great denominations on the part of their members, are the works of this evil agent in the flesh.

But truth must war, must reason, must assert; must point to evidence. It never was commissioned to lie inert and dormant, Jesus stated His connection with the Father, and also that He was empowered to work by the Father, and to do greater works than these, even to the extent of raising the dead and giving them life out of their graves. Next he appeals to the testimony of John who had borne witness to Him; then to the works that He did; then also to the witness that the Father had borne by a voice from heaven; and lastly to the Scriptures; "search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Religious zeal combined with ignorance, *thinks*, nay, is sure that its subject has a title, an indisputable warrantee of heaven, and consequently of eternal life laid down in the Scriptures. The Scriptures contained the record of God's promise to Abraham and his seed. "And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, etc. And I will give unto thee, and 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 : 7, 8. Such a promise founded in the truth of God, to Abraham and His seed, implied as strongly as language could make an implication, the *eternal life* of Abraham and his seed. For how could Abraham and his seed, all of whom were merely mortal and doomed to die, receive at any future time all the land of Canaan whereon he dwelt a stranger, for an everlasting *possession*, unless at some future time he and his seed were made to live again eternally, and be put into possession, according to the true import of the promise, of the pledged inheritance? It was therefore correctly settled, that as God had promised to give to Abraham and his seed after him, the land where the stranger in his lifetime dwelt, but gave him no inheritance in it, not even so much as to set his foot on, (Acts vii : 5,) a time must come when Abraham and his seed would live again, and on the land where he had formerly dwelt, and receive the promised possession everlastingly. This was the idea of eternal life, as taught by the Scriptures. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." The raising up the dead and quickening them, is the eternal life of the Bible.

The Jews claimed their descent from Abraham, and therefore claimed also that eternal life was theirs by God's promise to Abraham and to his seed, of the land of Canaan for an everlasting possession. But there was a fatal defect in their title. Not because they interpreted the promise erroneously; but their error was in regard to the seed of Abra-

ham specified in the promise. There is no true hope or expectation of eternal life for any man living, or any of the dead, except in the fulfillment of the promise to Abraham and his seed of the everlasting possession of the land of Canaan. "And now I stand and am judged," said Paul, "for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews." Acts xxvi: 6, 7. Here is the whole matter of the hope of eternal life, clearly expressed by one authorized to speak with certainty. Here were two parties hoping in the promise of God to Abraham and his seed of the land for an everlasting possession. One party interpreting the promise correctly, and understanding equally correct who were the seed to whom the great and glorious promise was made. The other party also understanding the promise correctly, and hoping to come to its fulfillment. For in this promise recorded in their Scriptures they *thought* they had eternal life. Wherein then was the difference between the Christians represented by Paul, and the Jews of the twelve tribes, since both parties hoped in the same promise for eternal life at its fulfillment? It was in this, that Paul and his fellow-Christians had *searched the Scriptures* to a far better purpose, and attained a correct knowledge of the import of the word SEED in the promise. Paul expressed the result of his search thus: "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but of one; and to thy seed, which is Christ." Gal. iii: 16. Here then, were the Scriptures in which the Jews *thought they had eternal life*, and they were *they which testified of Christ*. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii: 29. Heirs both of the inheritance and eternal life. Believers, who are constituted the seed by being in Christ, are the only heirs to the promised inheritance of the land, whereon Abraham dwelt, for an everlasting possession with eternal life. The Jews' hope of coming to the promise because they were Abraham's natural seed or descendants, was a false and preposterous hope, founded on the promise which testified of Christ, ignorantly applied to themselves. "Neither, because they are the seed of Abraham, are they all children. . . . That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix: 7, 8. Children by adoption through Christ the one seed, to whom the promise was made, are counted for the seed who will inherit the land, and have eternal life, and these only. This is the only possible way to eternal life for men. How futile was the hope of the Jew in the promise for life? How mistaken their interested and selfish interpretation and application of the promise to the seed of Abraham to the exclusion of Christ, to whom with Abraham the promise was made? All their searching of the Scriptures had failed to discover to them the testimony which the promise bore to Christ. They thought that in the promise they held a charter of eternal life. Total mistake—serving God day and

night in hope of coming to the promise without Him to whom the promise testified. But equally fatal is the mistake of those who hope, not like Paul, in the same promise, but exclude the promise entirely from their faith and hope. The Jews ruled Christ out of the promise, and did not receive its testimony to Him. And these as effectually rule Him out of the promise in their professed faith and hope, by denying the true import of the promise, or wholly overlooking the promise as a matter of no consequence. The Jew held the promise firmly, but saw no testimony of Christ in it. The modern Protestant professes to hold Christ firmly in his faith, and deduces no hope in Him from the promise made to the fathers of the Jews—to Abraham and his seed, of the heirship of the land whereon he dwelt as a stranger. Was Paul laboring under a hallucination when he declared it was for the hope of the promise to the Jewish fathers, that the Jews were holding to and hoping to come to, that he stood to be judged before a court of civil authority, and bore the accusations of the Jews?

We do not know what Christ would say to the modern Protestant were He here to speak; but He sent the Jews to search more thoroughly the Scriptures where they thought they had eternal life, in which a testimony was to be found of Him; and we think He would send the moderns to the Scriptures where they think they have eternal life, to learn what they testify of the promises to Abraham and his seed, in which is the true charter and correct hope only of eternal life. To the Jews who grasped and held fast the promise but excluded Him and His agency in its administration at the future fulfillment, He set Himself forth thus: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst;" "For I came down from heaven not to do mine own will, but the will of Him that sent me, . . . and this is the will of Him that sent me, that every one which seeth the Son, and believeth on Him may have eternal life, and I will raise Him up at the last day." But the idea that He was bread which came down from heaven was too distasteful. "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?" That He was a man and had a mother and belonged to a family they knew. It was not necessary that they should believe that he had descended bodily from heaven. But if people are determined to construe the sayings of Jesus literally, they can believe on Him no better than the Jews could, and not better than they did. The idea of his literal body must be excluded; for it was not *the* bread that came down from heaven. One might as well assert that Mary came down from heaven. "There was a man sent from God, whose name was John." John i: 6. "The baptism of John, whence was it? from heaven, or from men?" and they reasoned, "if we shall say, from heaven, He will say unto us, why did ye not then believe on Him." Matt. xxi: 25. These passages show that John was *sent from* God, or from heaven, and that his work and office were from heaven, not from man. And so also, all that made Jesus the Son of God, the bread of God,

the bread of life which came down from heaven; all that constituted Him the Savior of men came from God, came down from heaven. He that denies this, and asserts that the body of Jesus came down from heaven, "denies that Jesus Christ has come in the flesh," as some did in the Apostles' days, and all such are false Prophets. 1 John iv: 1-3.

The Word, the holy intelligence and Divine power, which was in the beginning with God, and was God—this Word had life, and the light capable of illuminating men, and which shone in the darkness of Judea, but was not comprehended or understood. The Word having begotten the flesh of Jesus by its Divine agency, assumed to dwell in that form of flesh of the man Christ Jesus, and in this sense was made flesh and dwelt among the Jews, and some were permitted to behold His glory—the glory that clothed the man, the only begotten of God, who was filled with grace and truth. John i: 1-5, 14. Such was He, who it must be remembered "was of the seed of David according to the flesh." 2 Tim. ii: 8.

Our Lord continuing in the same style of speaking suggested by the mention of their fathers having eaten manna, called bread from heaven; says, "I am the living bread which came down from heaven; . . . and the bread that I will give is my flesh, which I will give for the life of the world." This produced the excited inquiry: "How can this man give us His flesh to eat?" He then added, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Now if "He said just what He meant, and meant just what He said," in so many literally meaning words, assume contend, there was reason for perplexity and confusion. It cannot be doubted that these words were prophetic of His death, in which His flesh and blood must be devoted for an atonement for life. If His flesh and blood were not devoted, there would be no life for any. Such was the Father's arrangement, which became as necessary to the giving of life, and on the part of men to the receiving of life eternal, as natural food is indispensable to the giving and sustaining of natural life from the embryotic inception to the last stage of mortal existence. The intellect, the affections, and sympathies must approve and accept the gift of His flesh and blood, in which "*He poured out His soul unto death,*" His "*soul*" having been "*made an offering*" "according to the Scriptures," Isa. liii: 10, 12; 1 Cor. xv: 2.

This is not, it is true, literally eating the flesh, and drinking the blood of Jesus, which cannot be separated into parts, and taken into the stomach for digestion and assimilation; but it fills the declaration; "I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst." What Jesus meant in this, He meant also in the declaration concerning the eating of His flesh and blood. Not natural hunger and thirst, and not natural eating and drinking of His flesh and blood.

The disciples understood these words no better than the Jews. The words presupposed His death, whether taken literally or otherwise; a fact to be accomplished, which at that time they had not anticipated

or understood. To their minds, if His flesh was to be literally eaten, He must be dead, nothing was ever eaten alive. Jesus dead and His flesh eaten, His body thus consumed! This indeed was "a hard saying." But an explanation follows: "doth this offend you? What if ye shall see the Son of Man ascend up where He was before?" Or having given His flesh and blood, and entered among the dead; what if you shall see Him ascend up again in life where He was before His death? Which did actually happen before they became witnesses of His resurrection. If it was to be so, there could and should be no possibility of His flesh being consumed. Neither would it avail anything towards giving life, if His flesh were to be consumed—eaten. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Not the flesh which profiteth nothing; but in the words, and through the Divine Spirit is life. The words of Jesus concerning His flesh and blood, are not to be quoted, as we have heard them, to sustain any theory concerning the Lord's supper; unless we are willing to pervert His words by an egregious misapplication. ASA W. BURTON.

[Communicated for the Herald.]

### Non-Resurrection of the Wicked.

A FEW QUESTIONS TO THOSE WHO HOLD TO THE NON-RESURRECTION OF THE WICKED.

SHALL we hold to the *plain, literal interpretation* of the Scriptures? As a people of the *one Faith* this is our profession, are we willing to stand up to this standard like honest men? If we are, there will be no difficulty in getting at the truth in this matter. I will therefore ask some of our worthy friends, who hold to the non-resurrection of the wicked, to please tell me what the following scriptures mean, for they seem to be very plain, definite, and to the point. "And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, *both of the just, and unjust.*" Acts xxiv: 15. This is very plain; do we understand it to mean what it says? If not, what does it mean? And again, "Woman received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a *better resurrection.*" Heb. xi: 35. Why talk about a *better resurrection*, if there be not another, not so good? And again, "Blessed and holy is he that hath part in the *first resurrection*: on such the second death hath no power?" Rev. xx: 5. Why talk of a *first resurrection*; if there be not a second? "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. But once more. "The wicked is reserved to the *day of destruction*; they shall be brought forth to the *day of wrath.*" Job xxi: 30. Again,

"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 (grave) delivered up the dead which were in them: and they were judged every man according to their works. And whosoever was not found written in the book of *life*, was cast into the lake of fire." Rev. xx: 12, 13, 15.

Now, my friends, if the above quotations do not mean what they so plainly and positively state, what in the name of reason and good sense do they mean? If they mean what they say, then the wicked will be raised to judgment. And if they do not mean what they say, then no doctrine can be proven by the testimony found in the Book of God. I know that some tell us, that it was *dead* wicked that stood before God; that they were not raised to life, but stood up simply dead corpses before the judgment-seat. Well, admit it; but did not those whose names were written in the book of life, stand up *dead too* before the judgment-seat? Most assuredly; and there is no account that God ever gave them life, any more than there is that He destroyed the conscious existence of the wicked by casting them into the lake of fire. But oh, what a *farce*; what nonsense! It is more silly than children's play. That God shall cause dead men to stand up before Him for trial, and after trial, cast dead men into a lake of fire, as a punishment for their evil deeds: and, (amongst the dead,) there will be wailing, and gnashing of teeth! But brethren, it is truth we want; and God's *Word* is *truth*; and is no lie; then let us with humility and meekness, receive the ingrafted Word of God, which is able to save our souls. The sincere milk of the Word, is nourishing; it will nourish us up in the *faith*, and sound doctrine, and will cause us to grow in God's favor, and in the knowledge of the truth.

L. H. CHASE.

[Communicated for the Herald.]

### The Truth on the Increase.

BELOVED brethren in the Lord—I take great pleasure in informing you that the truth is still gaining a little ground with us. Last Wednesday evening a man named Charles Long came to stay over night with me, with whom I had a slight acquaintance, and we were not together over an hour before we were at the good work. Both of us being Dutch, we could talk the better, and we did so till midnight the first night; and after that, we were at work till Sunday, when he had an appointment at our meeting house, where he preached a confession of our Faith, and gave it out for himself to be immersed into the One Faith. He was a preacher for years past of the Winnebrenarian Church, and now he is going home to herald forth to the people the good news of the coming Kingdom. He subscribed for the *HERALD*, for the last half of the present volume, commencing the first of July, 1870. I served him in baptism.

H. J. LEHMAN.



[Commentated for the Herald.]

## Signs of the Times.—Herald.

To the believers of the One Faith, and readers of the HERALD OF THE COMING KINGDOM, sendeth greeting. *Dearlly beloved*—The eventful year of our Lord 1870 is drawing to a close. A careful review of the deep and thrilling events that have transpired and are actually coming to pass, are to us as a people of the most profound interest. Are we fully awake to the fact that we are living in the very last moments of Gentile times? A day in which is culminating to the one grand focal point all that is so dear to the faithful and obedient believer of the Gospel, and so dreadfully fearful to the enemies of our most holy christianity. To deny that the judgments of God are abroad in the land would be to deny our senses—to give a detailed account would fill a book. We beg the reader to note and compare carefully the signs of the times with the sure word of prophecy. Amongst the most note-worthy is the taking away the temporal power of the Pope, which has been exercised by the Roman hierachy for 1260 years. The judgment shall set, and they shall take away his dominion to consume and destroy it to the end. Dan. vii: 26. How exact is the fulfillment, and with it goes the last vestige of the Latin supremacy over the Roman earth. What an unanswerable argument in proof of the truth of the scriptures? Earthquakes, famine, pestilence, hurricanes, floods and fires, with all their attendant train of evils, wars and rumors of wars, and crime of every hue are fearfully on the increase. The exact fulfillment of the words of the Savior and His holy Apostles is now before us.

A word as to the future of the HERALD. Shall we have it another year, and in what form? I am well pleased with its present form, and all pertaining to it; the only fault I find there is not enough of it. Some wish a weekly open sheet. I think many will object to it. If we cannot have it weekly in its present style, let the next best thing be done; let it be published in the shape of "Harper's Weekly," so it can be bound in a book. This would save stitching, cutting, and covers. It is hinted that we have already enough of common-place articles, better have less but abler productions. We are agreed to the abler part, but these brethren should not muzzle the ox that treadeth out the corn. There are many able brethren and sisters who never use the pen, nor the tongue, in publishing the good news of the Kingdom. We will stop and give a wide berth whenever you will furnish those abler articles for the HERALD. As to the editorial department, with it I am well pleased—open, frank, and fearless, but always kind and respectful. Whatever other changes may be deemed best, I hope our present Editor may feel it to be his duty to remain at his post, at least another year, if the HERALD should be needed so long.

*Dearlly Beloved*, I am strong in faith that the end is very near. Soon the Savior will come and give us an honorable discharge, and

reward every one as his work shall be. We can and ought to do more, to give more, and pray a great deal more, and love much more; if we do, the HERALD will be sustained and God glorified, His truth advanced and we saved. Amen. NEWELL BOND.

### An Interesting Letter from California.

THE following letter will be read with interest by the brethren generally. It was received by a brother in Chicago, and has been handed over to us for publication.

"I have, for some time, desired to put myself in communication with brethren in the States, who are of *"the Faith of Abraham."* I have made two or three efforts in this direction, but have not succeeded. I was brought up in the Presbyterian faith, but was immersed when twenty-three years old. I labored with the "Disciples" from that time until last winter. I resigned the pastorate of the church in December, and withdrew from the church in March last. When I finally withdrew, my brethren gave me their hands in bidding me good bye, and the officers signed and gave me a paper which they have prepared, stating that I withdrew with their consent, on account of doctrinal opinions. The difference between us related chiefly to man's nature and destiny, and the nature, time and place of that Kingdom over which Jesus the Anointed is to reign. For several years, my views were not in harmony with my brethren, and the difference between us became greater, until it resulted as above stated.

I believe that Jesus will yet occupy the throne of His father David, and reign King in Zion, over all the earth. In this reign will be fulfilled all God's promises to Abraham and David. The Saints will be associated with Christ, and God's ancient covenant people will be brought back to the land promised to Abraham. These few items will indicate *to you* my faith, with sufficient clearness. This faith has been of rather slow growth, as I have had but little assistance from any source but the Bible. I have been on the Pacific coast seventeen years. Four years ago, having become dissatisfied with my former immersion, I asked a brother to immerse me upon a profession of my faith in Jesus, as above indicated. There are a few among those with whom I have labored in this State who are, more or less, believers. A few meet in my house every Lord's Day to break the loaf and edify each other as best we can. For the present I cannot preach much, on account of extreme poverty. We need help. We need doctrinal tracts. We need hymn books, and as soon as possible, we *must have* a tent. And if we could have some good, faithful, and able man to assist us, we would be rejoiced. Now will you sit down, when you read this, and write me a letter? and if you sympathize with me in *faith* and *hope* give a word of comfort? Could you do anything to help us? Do you know any one with whom you could recommend me to open a correspondence, if you do not wish to correspond yourself? Please answer immediately, and permit me to subscribe myself your brother in Christ.

H. H. HENDRIX.

[Communicated for the Herald.]

## To the Brethren.

I HAVE been preaching since the Chicago Conference, in Indiana and Illinois among the brethren and in new places, and everywhere I found a deep interest in the cause of truth. It is now over two months since the Conference, and as yet I have not received pledges for half the amount proposed for the coming year. I cannot lay long upon my oars in a city like this, where time is money with every man. I have now been laboring over twenty years, proclaiming more or less of the truths of the Bible, and endeavoring at the same time to procure a home and a support for my family, and at this late hour shall it be said that I must abandon the field, seeking other avocations of labor or business, which though far more remunerative, would fail to satisfy my mind? In view of the great and important events which are clustering thick and fast around us, and the ominous signs of the times portending the soon coming of our Lord and Savior, I feel more deeply than ever the necessity of devoting my time to the great truths of the Bible, yet without the hearty co-operation of the brotherhood I am not willing to act as their Evangelist. I must have a response from them before laying my plans, and preparing for a year's campaign. I start this morning for the Conference at Antioch, Indiana, but I have no definite plans for future labor in the field; though I have urgent calls from all parts to preach the Word, and many are now waiting a response from me. I can wait but a little longer for the assurance from my brethren of their co-operation in the action of the general Conference.

Yours in the hope and patience of the Saints,

J. M. STEPHENSON.

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## Instruction for Unbelievers.

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[Communicated for the Herald.]

### The Resurrection of the Righteous Dead.

BECAUSE the resurrection of the wicked dead is not included in my caption, I would not have you believe that I have embraced the semi-infidel doctrine of the non-resurrection of the wicked, for I have not; but believe in their resurrection to "an everlasting destruction;" and I believe it for precisely the same reason that I believe in the resurrection to eternal life of the righteous dead: believe it because it is as distinctly taught in the word of God as is the resurrection of the righteous.

But the latter is the one consoling thought, the one sublime and soul-exalting theme, the one glorified resultant of the atonement and resurrection of the Redeemer; and without which life amidst its trials, conflicts, struggles, losses, perplexities and persecutions would frequently become intolerable. 'Tis that which pours a flood of light and joy

athwart the christian's pathway to the tomb, and 'tis that which looms up beyond the tomb culminating in a glorified immortality in the Kingdom and paradise of God. When pain and sickness invade our mortal frames, when thick darkness overspreads our moral skies, when troubles like angry waves dash against our frail barque, when relentless penury and want are tugging at our very vitals, when friends forsake, when relentless persecutions threaten to annihilate, were it not for this blood-bought hope, this heaven-born boon, christians, as Paul affirms, would be "of all men most miserable." But thank God! amid all the diversified and painful scenes of life, this peerless faith, this glorious hope rolls back the clouds of darkness, obtunds the keenness of sorrow and oppression, lights up the gloom and darkness of the tomb, and lays hold of the glories of the eternal world!

Christians know that they must die, that worms may feed upon their mortal frame, that they must commingle with their common mother earth, and yet, knowing this, they know that their blessed Lord, in His death and resurrection, has rendered death tolerable, plucked away his sting, and has even rendered the dark charnel house, the vestibule, the ante-chamber, "to an house made without hands, eternal in the heavens!"

They retrospect the world's history and see that death with the conqueror's resistless tread has invaded all earth's dominions, and, with the tyrant's hand, has depopulated its inhabitants scores of times since creation, has packed the mighty city of the dead, and are awe-stricken at his ruthless power; but thank God, they look up to Him who is to break death's chains, and give them life again,—immortal life, in the redeemed earth. The great hereafter looms up to them, and for them a glorified, an eternal companionship with Abraham, Isaac, Jacob, Noah, Daniel, Paul and all the Apostles, with the martyred Saints of God, with all the redeemed of ancient and modern time.

But *without* this resurrection of the whole man, the entire being, with Paul they affirm, that all who have "fallen asleep in Christ *are perished.*" To christians the resurrection means *something*; it is an absolute necessity to *any life* in the Kingdom and paradise of God. As died Adam, so must all of Adam's race. "And all the days that Adam lived were nine hundred and thirty years: and *he died.*" Adam the man to whom law was given, of whom obedience was required; the Adam that sinned, was the Adam that died; and to that same man grace was extended, pardon proffered, and eternal life promised through obedience.

The Bible knows nothing of the unphilosophical, unscriptural, infidel doctrine of Platonic bigots who teach that "the soul is immortal," the real man inside "the house of clay," and which at death flies off to heaven or hell until the judgment day when it is to be *re-united* to its ancient tabernacle. This bombast is the offspring of the Platonic theory, is a practical denial of the resurrection of the dead, and makes the Bible a fable and the resurrection a lie. For, if the real man may

bo infinitely happy in heaven for thousands of years before the resurrection, why disturb the old defunct body at all? Why the farce of a judgment then? If in heaven, and fit for it, the "immortal soul" would only be remanded to heaven again. If in hell, and justly, it would only be remanded to its former prison. Why then the farce? A horse or an ox had as well be resurrected upon this theory.

But this sublimated theory of infidelity insists that the "immortal soul" must be preserved as the identity of the man, in order that there be a resurrection! And they sneeringly say that our "doctrine makes man sleep too long!" They cannot agree as men; they know they have no scripture for their Platonic theory, and therefore resort to irony, sarcasm. They know that the Bible is pointed, clear upon this question—that "the dead know not anything." But, like the first preacher in Eden, they *pervert* what the Book says about the Rich Man and Lazarus, the Thief on the Cross, Paul's man in the body and out of the body, and Paul's man being caught away into paradise. These *perversions* have been unmasked a thousand times, and can be to the conviction of every honest, unprejudiced mind. Nature even in many ways teaches the truth and philosophy of the doctrine that the dead know not anything, and that there is no time to the dead; that, when the Saint falls asleep in Jesus, his life is hid with God in Christ, and that *when* Christ who is the Christian's life shall appear, *then* shall he appear with Him in glory. Hence, in fact, there is no time, either long or short, intervening between death and the resurrection. We will give a few samples of such teaching. We take the cataleptic. Dr. Eberle says that, "In complete catalepsy, all the sensorial functions are completely suspended, and the patient, on recovering, remembers nothing either of his own internal sensations, or of what is done about him during the paroxysm. The period occupied by the attack is a *perfect blank* in the patient's existence; and if the paroxysm comes on while he is conversing, or in the performance of any other continuous act, he will resume the thread of conversation, or even finish the half-pronounced word, or continue his acts, as soon as the paroxysm is over, as if no interruption had taken place." And the duration of the cataleptic attack varies from a few minutes to several days.

If therefore the cataleptic may have "*a complete blank in his existence,*" and this may last "from a few seconds to several days;" if "*all the sensorial functions are suspended;*" if the patient "*remembers nothing;*" if the word sundered midway be *resumed* on recovery, or any *unfinished act* taken up and *completed*; is it a hard thing for God who made man to raise the dead? to make that man whose *life was a perfect blank during death* spring up into immortal life, immortal existence? to take up that man's life where it ended and give it immortal existence? He who says nay is no more, no less than an infidel, an unbeliever in the Bible and in the power of God. Man, too, has discovered agents whose influence "completely suspends" "all sensorial functions," and under whose influence the most painful surgical

operations may be rendered painless. Limbs may be amputated, tumors excised, ghastly wounds made, nerves laid bare and severed, bones sawn asunder, arteries taken up, and all without the least pain! Indeed the most delicate and difficult operation may be performed and the patient *not know it, not feel it*; and after all is over and the patient comes from under the influence of the agent, he may inquire when the operation is to be performed! I have seen such operations performed by others, and have performed some such myself.

If chloroform may so suspend all feeling, all thought, all knowledge, that a man's arm or leg may be amputated whilst there is "*a perfect blank in his existence*," and afterwards resume all again, why should we "think it an incredible thing that God should raise the dead?"

Normal sleep, too, when complete, suspends all the voluntary functions of life. To such there is no time, no thought; and, after hours of such blank existence, man resumes his thoughts and actions. Dreams and "nightmare" are not normal conditions of sleep; they are abnormal, the exceptions. Hence sleep is a figure of death. Jesus represented death as sleep. And christians when dead are represented as asleep in Jesus. God operated upon Adam "in deep sleep," taking from his side a rib with its quivering flesh, closing up the wound, and all without pain. Time, thought and feeling were annihilated in his case; and yet after the operation, after the woman was made, all the functions of life were resumed.

If then to the natural sleeper, to the cataleptic, to the man deeply chloroformed, time and space are annihilated, and afterwards resumed, is it any great wonder that the God of nature, who formed the laws under which all these take place, and who made man and denounced death upon him for disobedience, can raise him from the dead after a perfect blank in his existence? If Jesus raised the dead of three days' standing, He can raise the dead of a thousand or ten thousand years' standing. If man was originally made of the dust of the ground, that *same man*, after having returned to dust, can be, will be made spring up again. The christian dead will be exactly the same person, the same being only changed from mortality to immortality.

As all the long line of Patriarchs and Prophets, Saints and martyrs, Apostles and believers in Jesus for six thousand years shall people the city of the dead, shall have known nothing since their death, a perfect blank in their existence having continued during the interim, a great necessity to them will be, when Jesus comes again, to be awakened from their slumbers to immortality and eternal life. The very same man, the identical person in all respects, save a change from mortality to immortality, will appear in the resurrection. To the christian this is the central idea, the grand thought, the glorious hope which buoys him up through all the troubles and trials of life, gives him ecstacy and exultation in death, and which will surround him with a halo of glory throughout the annals of eternity! It gives him companionship forever with the angels, cherubim and seraphim, with the glorified and

exalted Savior, with the All-Wise Father, and makes him co-heir with Jesus to a redeemed, a glorified world! It rolls back into eternal oblivion sin and crime, woe and death, and ushers into the presence of joys unfading, life undying and bliss eternal! "Eye hath not seen, nor ear heard, neither has it entered into the heart of man, the things which God hath prepared for them that love him!"

ALFRED MALONE.

[Communicated for the Herald.]

Queries.

TO THE EDITOR OF THE HERALD: *Dear Sir:* I wish you to give some light on Luke xxiv: 39. If spirits are material beings, as is set forth in the HERALD, on page 417, No. 18, Vol. iii., why did Christ say that a spirit hath not flesh and bones as He had?

*Second.* Was the Gospel preached to the Pentecostians? and if so, wherein did Peter preach the Kingdom of God?

I am seeking after the truth, and information on these points, through the HERALD, will be thankfully received. Yours, we hope in Christ,

E. OAKS.

I. Our correspondent asks, "Was the Gospel preached on Pentecost?" if so, wherein did Peter preach the Kingdom of God?" If I understand these questions, the terms Gospel and Kingdom of God are used as meaning the same. This is evidently right from what is written in Acts xxviii: 30, 31. Compare Rom. i: 15, 16. Paul went to Rome to preach the Gospel, and the record of his life while there shows that for two whole years he preached "the Kingdom of God." To the second question I answer yes. It only remains now to show *wherein* the Gospel or Kingdom of God was preached. This I will endeavor to do briefly.

The Jews understood and believed that the land promised to Abraham was the territory of the Kingdom of God, and they looked for the Messiah to come and to take the Kingdom. They knew that on account of transgression the ancient grandeur of the Kingdom had departed, and a foreign king had sacked and burned their temple and city; hence the disciples asked, "Lord, wilt thou at this time restore again the Kingdom to Israel?" As they did not, could not have any idea of a sky-kingdom, their minds were free from the rubbish which too often is found in this age, and which covers up the bright promises made unto the fathers, for which they hoped. Acts xxvi: 7. They already understood what and where the Kingdom of God was. Peter starts here and shows,

I. That Jesus of Nazareth was the Messiah, was the Son of God, and proves it by what they saw and heard.

II. That they had put Him to death, but that God had raised Him from the dead.

III. That He was the lawful heir to the Kingdom, and should sit upon David's throne.

IV. That He was now at the right hand of the Father, where He should remain *until* His foes be made His footstool, which implies,

V. That He will come again. And how much more he preached we know not, but the record says that "with many other words" he testified or spoke unto them. What more is needed? That they heard and understood the Gospel is evident from the fact that he exhorts them to "repent and be baptized," which he would hardly do if he had not first preached unto them the Word of Life.

For an answer to the other inquiry see remarks on Luke xxiv: 39, in the article on the "Intermediate State," found on another page of this number. I would just remark, however, in addition, that where spirits are called material beings, on the page of HERALD referred to, no allusion is made to the popular idea of phantoms, apparitions, ghosts, etc., but rather to the Bible definition of the term.

A. J. EYCHNER.

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[Communicated for the Herald.]

### The Place of Reward.

WE are often told that the Saints are to receive their reward in heaven, and that the earth is to be destroyed. This position is thought to be sustained by the language of Christ in Matt. v: 12—"Rejoice, and be exceeding glad; for great is your reward in heaven." At first sight this text would seem to sustain the general idea of man's exit from earth to heaven for his crown, but we are led to ask;—Does the mere statement, that our reward is in heaven, prove that we are to go there to get it? We think not, for there is not a promise of the kind in the Bible. On the other hand the testimony is explicit that the reward is to be brought from heaven to the Saints at the coming of the Lord. In Revelation xxii: 12 this point is made perfectly clear. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." From this language we learn

1. That Christ will come again to the earth.
2. That at that time He is to bring His reward with Him; therefore the Saints cannot receive it before His coming.
3. That He is to reward all as their work shall be.

Again, it is plainly stated in Luke that the Saints shall be recompensed at the resurrection of the just; and Solomon says that recompense shall be on the earth. See Luke xiv: 14, and Prov. xi: 31. It is evident, therefore, that while our reward is now in heaven, meaning the crown of life and immortality, we shall receive it when Christ comes and brings His reward with Him.

In the light of this exposition we can see a beauty in the promise, "I will come again and receive you unto myself." But if the Saints are to go away to heaven to obtain the crown, and the earth is to be no more, then indeed the second appearing of our Lord forms no basis of hope, and the prayer, "*Thy Kingdom come,*" seems like words



without meaning on the lips of His people. Let us be pure in heart, devoted to truth, firm in faith, and the result will be, that when the Chief Shepherd shall appear, we shall receive a crown of glory which fadeth not away.

H. V. R.

## Miscellaneous.

[SELECTED.]

### Anti-Christ, False Christ, and False Prophet.

GREENFIELD, in his Greek Lexicon of the New Testament, thus defines the three words forming the caption of this article: "*Antichristos*, antichrist, an opposer of Christ." "*Pseudochristos*, a false Christ, pretended Messiah." "*Pseudopropheetes*, a false prophet, one who falsely claims to speak and act by Divine inspiration; either one who pretends to foretell future events or who teaches false doctrines.

False Christs and false Prophets shall arise *after* the setting up of the abomination of desolation, as we learn from Matt. xxiv: 15-24. The abomination is foretold in the fifteenth verso: and, the order of events being progressive, we reach the twenty-fourth verse before the rise of the false Christs and false Prophets. Bearing this order in mind, no one can mistake the time relative to the other things foretold in the same discourse of our great Prophet—Jesus the Christ. Let the living, when those deceivers shall appear, remember the words Jesus: "Behold, I have told you before." Twenty-fifth verse.

*Antichrist* is used by John only, and in the following places: John ii: 18, 22; iv: 3; 2 John 7. Four times in the singular, once in the plural. Jesus the Christ was a man—the "many antichrists" were just so many men; and "*the antichrist*" will be a man. The Christ, being the Son of God, held and taught the best of principles, but *they* were not the Christ. They may be appropriately called Christian principles. The antichrist will hold and teach the worst of principles, but *they* will not be antichrist. They may be appropriately called anti-christian principles. *The antichrist* cannot differ so widely from the "many antichrists," that while they were men, he is or will be abstract principles!

Webster, in his unabridged Dictionary, says: "ANTICHRIST, (Greek *anti*, against, and *Christ*.) a great adversary of Christ; the man of sin; described in 1 John ii: 18; 2 Thess. ii: Rev. xiii."

By not translating the Greek article before antichrist in the four places where the noun is found in the singular, King James' translators failed to give the English version the definiteness of the inspired Greek. We will quote with the article:

"Little children, it is the last time; and as ye have heard that *the antichrist* shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John ii: 18. "Who is *the* liar, but he that denieth that Jesus is the Christ? He is *the antichrist* that denieth the Father and the Son." Twenty-second verse.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of the antichrist, whereof ye have heard that it should come; and even now already is it in the world." iv: 3. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and the antichrist." 2 John 7.

"Ye have heard that the *Antichrist* shall come." He is minutely described in the prophecies of Daniel, and partially by Paul, and by John in his Epistle, and in the Revelation. In subsequent numbers, we shall present so great a collection of prophetic testimony characterizing him, that he can be as certainly known to be the *antichrist* as Jesus of Nazareth was certainly known to be the *Christ*. Let this thought abide in your mind. The antichrist will be revealed before the Christ, and will continue on earth till the Christ return.

[SELECTED.]

### The Temple of Diana.

WHATEVER contains information respecting persons or places mentioned in the New Testament, and especially in connection with the life of our blessed Savior or the personal labors of the Apostles, can hardly fail to interest the christian reader. The temple of Diana at Ephesus has an important connection with the history of Paul.

This temple was built, as Pliny says, on a soft foundation, to guard against earthquakes. The foundation, therefore, was laid in a swamp; wool and charcoal were interposed to absorb the wet, and the arches form a subterranean labyrinth, in which the water stagnates; all which is at the present day. The superstructure bears all the evidence of an edifice which was destroyed eight times and took two hundred and eighty years in building. It now consists of several walls of immense blocks of marble, the front of which is perforated with small cavities, into which were sunk the shanks of the brass and silver plates, with which the walls were faced. In several places where the walls have fallen they have exposed cornices and mouldings of a former edifice against which the newer walls have been built up.

Some of the vast porphyry pillars which formed the front portico still lie prostrate before it; but others were brought by Constantine to his new city, Constantinople. The heathen temple was dilapidated to build the Christian church Santa Sophia, in which these pillars have again become the great support of an anti-Christian edifice. But the most interesting circumstance of this building to me is the great illustration it gives to the Acts of the Apostles. Here is the place where St. Paul excited the commotion among the silver and brass-smiths, who worked for the temple, and over the way was the theater, into which the people rushed, carrying with them Gaius and Aristarchus, Paul's companions. Hence they got a view of the magnificent front of the temple, which they pointed out as that "which all Asia worshipped," and in their enthusiasm they cried out, "Great is Diana of the Ephesians!"

[Communicated for the Herald.]

## Further Light wanted on the Apocalypse.

BRO. W.—To rightly classify the book of Revelation has seemed to me for years the choicest wisdom to be desired by the expectant of the Kingdom. It was accordingly with interest that I looked over the Editorial in HERALD of October 15—*The Hour of Judgment*: and also *An Exposition of Rev. xvii*, by J. P. Weethec. Lectures have been given, tracts and larger works issued, during the last thirty years, on the Apocalypse. Has a lecture been heard, or a single tract or book read by any one of us, on any portion of Revelation which appears fully satisfactory? Although we put this query, let none be deterred from searching the grand prophecy, (Rev. i: 3.) Treasures are there: not to be found by the proud or the merely school-educated: they are for the meek, prayerful disciple, who reads and studies to obtain the truth for his enrichment and the free enrichment of others.

Will B. W. answer this double inquiry:—Is it not justly inferable from your remarks that another open persecution must come before the salvation of God's people? or do you think, as some do, that there will be *two translations*?

There is too much argument on the subject of a personal antichrist yet to be developed to be treated with inattention. Oh! for increasing light on the Apocalypse.

H. H.

As we have neither space nor opportunity to answer the above queries in this number, we shall defer a reply till the next issue.

B. W.

[SELECTED.]

## The Abrahamic Inheritance.

THAT the promise to Abraham and his seed of the "land for an everlasting possession" reaches forward to the resurrection-state for a fulfillment, may be regarded by many as a novel view. It has however been maintained by many of the best writers in the Christian church—both ancient and modern. Take the following testimonies as samples of others:—

IRENÆUS, bishop of Lyons, who flourished as a writer about A. D. 178, after quoting Gen. xiii: 14-17, says: "Abraham received no inheritance in it, not even a foot-breadth, but was always a stranger and a sojourner in it. And when Sarah, his wife, died, and the children of Heth offered to give him a piece of land for a burial place, he would not accept it, but purchased it for four hundred pieces of silver, from Ephron, the son of Zohar, the Hittite; staying himself on the promise of God, and being unwilling to seem to accept from man what God had promised to give him, saying to him, 'To thy seed will I give this land, &c.' Thus therefore as God promised to him the inheritance of the earth, and he received it not during the whole time he lived in

it, it is necessary that he should receive it, together with his seed, that is, with such of them as fear God, and believe in him, in the resurrection of the just."—*Irenaeus Adversus Haereticos, Lib. V. cap. 35*

The "pious and profoundly learned JOSEPH MEDE," in a letter written to Dr. Twisse, A. D. 1634, puts the argument in the syllogistic form, thus: "God covenanted to give to Abraham, Isaac and Jacob, in their own persons (as well as to their seed) the land wherein they were strangers (that is, the land of Canaan) for an inheritance. But this was not performed to them while they lived; therefore must they one day live again, that they may be partakers of this promise: and consequently the Saints shall live on earth after their resurrection."—*Mede's Complete Works, p. 802.*

[SELECTED.]

### Jesus' Power.

It is frequently asserted that Jesus must have been alive while dead or possessed of an immortal soul, because He said Himself concerning His life—"I have power to lay it down and I have power to take it again." (John x: 18.) It is stated that He could not have had power to take His life again if He were totally dead. But to carry out this statement a thought is put into Jesus' words which is not there. The statement is as though Jesus said that He would have power to take His life again while He was dead. Jesus does not say this, but tells of the power He possessed *while living*, not what power He would have while dead. Jesus had power while alive to raise the dead, and thus was a "quickening spirit;" for as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will." But when He died on the cross He yielded up His life-power to His Father, saying—"Father, into thy hands I commend my spirit." Thus the power was passed back to His Father. But the third day, "God raised Him from the dead." This is in perfect harmony with Jesus' declaration concerning His power while living, and He says not a word of any power He was to have while dead. Indeed, it would be utterly impossible for Him to be raised from the dead if He was alive all the time. It is very strange that any should profess to believe in the resurrection of the dead, and at the same time boldly assert that no one is dead or ever will be; yet such is popular theology.

We do no violence to the Word of God in maintaining the fullness of its oft-repeated truth that "Jesus Christ died." The Bible presents no narrowing qualification of this fact, but everywhere states it in its fullness. And so we believe. While we do not go one iota beyond this truth, neither will we stop short of it, or abate any portion of it. A terrible responsibility rests upon this important point. But by the help of God it shall never rest upon me. There is a consistency and glory in the doctrine that Jesus died and rose again, that forms in a great degree the power of the gospel which is "the power of God unto salvation to every one that believes."

THE HERALD  
OF  
The Coming Kingdom.

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Nos. 23 & 24.

DECEMBER 1 & 15, 1870.

VOL. III.

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Editorial.

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Will there be another Persecution?

A correspondent in the last number proposes the following queries for our consideration :—

“Will B. W. answer this double inquiry—Is it not justly inferable from your remarks that another persecution must come before the salvation of God’s people? or do you think, as some do, that there will be *two* translations?”

We are decidedly of opinion that there will be another persecution, called in the Revelation “an hour of trial,” and that this will take place between the *parousia* and the *apocalypse* of the Lord Jesus, or, in other words, AFTER the coming of Christ for His saints, and BEFORE His visible coming *with* them in power and great glory. That a period of time will intervene and separate these two events is evident, and cannot, we think, be successfully controverted. How long that interval will be we do not know, but probably several years. It is during this time that the persecution referred to occurs. The living faithful of the Philadelphian order will be saved or kept from this hour of trial, as Jesus has promised—“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them which dwell upon the face of the earth.” Rev. iii: 10. Those believers who are not ready when the Master calls will be left behind. These are of the Laodicean class, whom the Lord Jesus counsels to buy of Him gold tried in the fire, white raiment, and eye-salve. Says He, by way of warning, “As many as I love, *I rebuke and chasten*; be zealous, therefore, and repent.” Rev. iii: 18, 19.

As to there being *two* translations, we see no material objection to the idea. If we have "a first-fruits," then there must be a harvest also, both of living and dead ones. The "first-fruits" include both resurrected and translated saints, then why not the "harvest" also? And although a short interval may exist between the two, they are both at the coming of Christ, and *before* the establishment of the kingdom, and the commencement of the millennial era.

But we will now give a few texts and reasons which have produced this conviction in our mind.

1. Without pretending to be able to explain all that is said about the seals, trumpets, and vials in the Apocalypse, we read that John sees at the opening of the fifth seal, "the souls (or persons) 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 on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, *that should be killed as they were*, should be fulfilled." Rev. vi: 9-11. This appears to be a description of the martyrs of a certain class, which may include all who have been killed on account of the Word of God, and for the testimony which they held, up to the time of their resurrection, or the time when "white robes were given to every one them." Still there were others to be "killed as they were," of their fellow-servants and brethren, before vengeance should come upon their persecutors and murderers, and they were told to rest for a little season till this was accomplished. Are not these two classes of martyrs?—one martyred before the resurrection, and the other during "a little season" after?

2. Under the sixth seal John sees the sealing of the twelve tribes, and after this, a great multitude out of all nations, standing before the throne and the Lamb, clothed with white robes. Then John is told that these came out of *the great tribulation*, having washed their robes and made them white in the blood of the Lamb. This intimates that they had been sufferers. This great multitude which passes through the great tribulation, cannot be the same as those whom John heard, under the fifth seal, calling for vengeance on those who had shed their blood.

3. In the thirteenth chapter of Revelation we read of a blasphemous power which makes war upon the saints and overcomes them. This is evidently a political power, symbolized by a beast rising out of the sea, having seven heads and ten horns. Another beast coming up out of the earth, uniting a lamb-like appearance with a dragon's voice, is probably the symbol of an ecclesiastical power, which uses its authority in favor of the sea-beast. This ecclesiastical power issues a decree that all should make an image of the beast and worship it, or that they should be killed. The time of this persecution seems definitely fixed in chapter fourteen. It evidently takes place *when* the Lamb and the redeemed "first-fruits" stand on the Mount Zion; and *during* the

proclamation of the three angels, who severally announce the aionian gospel, and the hour of God's judgment,—the fall of Babylon,—and the decree against those who worship the beast and his image. This causes an antagonism between the Lamb and this great political and ecclesiastical power, developing a great persecution, in which many, who will not acknowledge the authority of the wild beast, will suffer death. In verse thirteen these who thus die in the Lord are said to be blessed from this time, and that they may rest from their labors. "Here is the patience of the saints; here are they who keep the commandments of God, and the faith of Jesus," as found in verses six and seven.

4. We think we find an evidence of the resurrection of this class of martyred ones, and at the same time of the removal of the living saints, who have both passed through the great tribulation, in the following symbolic language—"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped." Rev. xiv: 14-16. After this, another angel reaps the vine of the earth, and casts its clusters into "the great winepress of the wrath of God." Verses 17-20. See Joel iii: 11-14. Then in the fifteenth of Revelation we have an account that John saw these resurrected and translated saints, who had "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and of the Lamb, and saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." After this the seven angels receive the seven vials filled with the wrath of God. In the sixteenth to the nineteenth chapters is given a detailed account of the pouring out of God's judgments upon his enemies—the beast, Babylon, and their adherents—ending in the overthrow of Babylon, the capture of the beast and false prophet, and their utter destruction in the lake of fire. Thus will God avenge the blood of His servants.

5. Another passage which we introduce as supporting this idea of another persecution, may be found in Rev. xx: 4, which reads as follows:—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and who 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." The martyrs here spoken of are those who suffer during the reign of the wild-beast power before mentioned, and

are the blessed dead of that epoch who rest from their labors, and whose works follow them. They are rewarded with the same kingdom and glory as those whom John saw as sitting upon thrones, and receiving power to execute judgment. There are two classes here—one evidently "the first-fruits," including apostles, martyrs, and the faithful of all ages, up to the time of the Lord's coming to gather them to himself; and the other those who are among the harvest reaped by the one like the Son of man. See Rev. xiv : 16. As these beheaded witnesses of Jesus are said to live and reign with Him for a thousand years, they must be resurrected. And as these are raised to life after "the first-fruits," it follows that "the first resurrection" includes both of these classes, and may cover a period of several years. And if there will be two resurrections of dead saints before the full establishment of the kingdom, why not two translations of the living? When the harvest of the earth is ripe, and the golden-crowned reaper thrusts in his sickle and reaps, the living as well as the dead will be gathered. John beheld a great palm-bearing multitude, clothed with white robes, of all nations, coming up out of the great tribulation. There is no reason to believe that this great multitude are all resurrected martyrs, or even any of them. These are saved by removal out of the great fiery trial to which they and the Laodicean church will be subjected; while the resurrected martyrs of that period are honored with a share in Christ's kingdom during the millennium.

Such in brief are at present our views of another persecution in store for the Church. It is for those who are lukewarm, and say they are rich, and increased with goods, and have need of nothing; and know not that they are wretched, and miserable, and poor, and blind, and naked. These are Laodiceans, and in danger of being left over when Christ comes quickly to take the faithful Philadelphia Church to Himself, and thus save them from the hour of trial which is coming upon the world. Let us labor earnestly to guard the faith, and keep ourselves unspotted from the world, so that we may be "accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

B. W.

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### Social Gathering of Brethren in Geneva.

WE wish to call the special attention of the brethren to the notice on the cover, of a Social Gathering of Brethren at Geneva, Ill., to be held on the 25th and 26th December. On account of publishing a double number, we could not give due notice as required; but trust that no one will be disappointed. A cordial invitation is given to all, in order to form the acquaintance of brethren, and indulge in a free interchange of thought. Former meetings held at Geneva at this season of the year, have been eminently of this class, and highly satisfactory, and it is hoped that this social gathering will not be behind any former one in point of interest."

B. W.



## Words for the Household of Faith.

### Report of the Indiana Conference,

*Which convened at Antioch, Marshall County, Indiana, on the third day of November, 1870.*

CONFERENCE was not organized until the morning of the fifth. Chairman, D. T. Halstead; the writer, Secretary. In view of the imminence of the Lord's return, and the obligation binding on believers to spread abroad the glorious Gospel of Christ's coming and Kingdom, it was deemed necessary to adopt some plan for making proclamation of the Good News to those without hope, and without God in the world. To this end J. S. Hatch, of Crawfordsville, was chosen Solicitor and Receiver of funds, and D. T. Halstead, of Rennselaer, Assistant. Cyrus Tabor, Israel Roberts, and Thomas McDonald, were appointed a committee to select an Evangelist; and were also authorized to hold and disburse the funds for evangelizing purposes. The Evangelist to labor to the extent of means provided, within the State, in such localities as shall be most practical, in his discretion.

It was moved that the Secretary be instructed to select the time and place for holding the next Conference. That the proceedings of this Conference be published in the HERALD OF THE COMING KINGDOM. Adjourned to meet at the same time and place as the Secretary may determine.

JOHN L. WINCE, Sec'y.

### REPORT OF THE NORTHERN INDIANA CONFERENCE, HELD AT THE SAME TIME AND PLACE AS THE STATE CONFERENCE.

Nov. 5th, nine o'clock—Conference organized by appointing S. G. Clark, of Liberty Mills, Chairman; and writer, Secretary. The Evangelical Committee reported \$74.00 of the previous year's fund unexpended. The Committee together with the Solicitor, were then discharged. It was voted that twenty-five dollars of the above sum be paid to J. S. Hatch for labor as an Evangelist, and the remainder to be expended within the bounds of said Conference. The following brethren were appointed a Committee to disburse said fund; Cyrus Tabor, Israel Roberts, and Richard Railsback. It was moved that this Conference co-operate with the State Conference in procuring money for evangelization, for the State at large. Adjourned to meet sometime in June, 1871, the exact time to be determined by the above Committee.

JOHN L. WINCE, Sec'y.

#### REMARKS.

The meeting at Antioch, was one of the best it was ever our good fortune to attend. Harmony prevailed, and a kindly Christian spirit characterized all the exercises and proceedings. The attendance of brethren was not so large as anticipated, owing, perhaps, in part to the lateness of the season, and sickness which prevails to some extent. The different sections of Northern Indiana were represented, but we

regret that the attendance from south of the Wabash was so meager. Several of the southern brethren promised to be present, but for some cause failed to arrive. Our opposers may look upon this meeting in the light of a sectional movement, regarding the cause as virtually dead in the Southern part of the State, but we had a good report from some parts of the south. Co-operation and evangelization for every section of the State is the breadth of our common interest and Christian feeling, as shown by our report. Preaching by brethren Hatch, Clark, Stephenson, Waggoner, Eychaner, and the writer. The subjects presented were well calculated to build believers up in their most holy faith, and to inspire them with the hope of a speedy deliverance. Two persons, husband and wife, from some point in Wabash Co., were immersed, and like the Eunuch went on their way rejoicing. They never heard any living preacher of our faith. The HERALD and tracts were their instructors. Dear brethren, be encouraged to scatter the good seed in this manner on the seemingly barren soil of these last times. Some of it will bear fruit for the Kingdom of God.

Some thought the Conference would have been more profitable and interesting if it had been interspersed with what are termed "social meetings," but there was no time for these unless some of the time devoted to preaching had been spent for this purpose, and none perhaps desired less preaching. The time allotted to Conference proceedings was barely sufficient for the business on hand. Had the business feature been omitted, or only partially attended to, nearly all would have left the meeting burdened with the sense of its failure. At our next Conference we trust there will be time for social meetings. Ninety-three dollars was subscribed by the comparatively small number present. Those who spend most time and money in order to reach meetings are the ones who pay most for the spread of the truth. We would like very much to tell the brotherhood how the poorest of them—above the point of beggary—may be enabled to pay ten dollars into the Lord's treasury at the beginning of each year, but we forbear.

Thanks to the brethren from Chicago for their attendance, preaching, and counsel. And in behalf of the brethren from abroad we invoke the blessing of God on the dear brethren of Antioch, for so kindly providing for our temporal wants, and may the Lord reward them when He comes.

JOHN L. WINCE.

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[Communicated for the Herald.]  
Report of Labors by J. S. Hatch.

Crawfordsville, Ind., Nov. 12th, 1870.

BROTHER WILSON:—For the sake of informing the Brethren of my whereabouts, and what I am doing, I will say through the HERALD OF THE COMING KINGDOM, that I am traveling and preaching all of my time, and I can say my labors have not been in vain. I left home the fifth day of last month and traveled some two hundred miles, preaching to the Churches, and trying to encourage the Brethren and

Sisters to perseverance in good works, that they may enter the Kingdom. I organized one congregation, and attended one discussion of some four days, between Brother W. L. Winslow, and one Mr. Ellison, a Baptist minister, and the result was in favor of the truth—truth gaining victory over error. Mr. Ellison concluded that he was not called to debate but to the ministry. Brother Winslow is quite an able debater, having had some twelve or more discussions. I have been now over four years preaching all the time, and during that time I have organized some four churches, baptized some sixty persons or more, and some of the churches are in a prosperous condition. I still find “the Gospel of Christ is THE power of God unto salvation to every one that believeth.” I find also, many perverters of the Gospel of Christ, and all such are resting under the curse. I am glad, Brother, there is a prospect of our having a weekly paper. It is just what we need, and I shall surely do all I can for it, in writing for it, and encouraging others to write for it and take it. I shall take one or more numbers myself. May God bless you in your endeavors to do good in the cause of Christ. Amen.

J. S. HATCH.

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[Communicated for the Herald.]

About the Weekly Paper.

Buchanan, Mich., Nov. 22nd, 1870.

**BROTHER WILSON:**—To the proposition of issuing the *HERALD weekly* which you have submitted to the brethren, for their consideration, I for one do heartily acquiesce, and hope that such a change may be made.

I feel a deep interest in its welfare, and hope it may enter upon the new year, which is near at hand, with brighter prospects than ever before. It ought to be sustained. I for one am willing, and will try to do for it what I can, although perhaps it is not as much as many will, and are able to do, yet every one ought to do a little, and I will try and perform my duty by saying that you may put my name down for three numbers, and perhaps I shall be able to do still more.

Oh! brethren how much such a paper is needed in these days of darkness and sin. Many of our brethren live in localities where they are not privileged with the preaching of the Word as other of our brethren are. What a welcome visitor is the *HERALD*, bearing words of comfort, cheer, and of hope, to those who are deprived of meeting with the brethren, of hearing from them, as many of us enjoy from time to time, and how much more would it be prized by those brethren, if it could reach them every week, now that the long winter evenings are fast approaching. Yes, it would be a very welcome guest to us all.

Then let us put our shoulder to the wheel, and each do a little to try and sustain the *HERALD*, in its bold defence of the one Hope, the one Faith, and the unit Gospel,

I am confident that if *all* the brethren would take one number, or two at most, it would be sustained. But some may say it is hard times;

admit all that; but can we not, and is it not our duty to sacrifice something of a worldly nature to meet this demand of duty, rather than to sit without any exertion upon our part and see this bold and fearless advocate of truth go down for want of sufficient support? Let us deny ourselves, and take up the cross. Let the tobacco go. Let us go without our tea and coffee for a time, if necessary. Let us select a less expensive hat, and could we not do with one less ruffle on that dress just as well. Could we not do without Harpers, and the Ladies magazine, rather than be deprived of the HERALD. What will the knowledge of the ever-changing fashions of the day amount to at the hour of judgment, but to condemn us? Will we ask as we stand before our God at the last great day, are we fashionably attired? Oh! who can tell the amount that is being spent to gratify this one prevailing sin. Did we spend the Thanksgiving day as we ought, and as becometh Christians, or in modern way? This uncalled for expense alone would pay the required sum for the HERALD for one year.

Brethren, let us all try and do something. Let us strive to have our loins girt about with truth, and have on the breastplate of righteousness, and our feet shod with the preparation of the Gospel of peace, that we may not when weighed in the balance be found wanting.

With what rapidity are the last sands of the present dispensation passing from the great hour-glass of time. May we see to it that we are building upon the rock-foundation, that when the storm of the last great day shall break upon us, we shall have God for our refuge and our fortress in the day of trouble.

Yours, in hope, LEROY S. BRONSON.

[Communicated for the Herald.]

### Non-Resurrection of the Wicked.

DEAR BROTHER WILSON:—We feel ourselves happy in answering the questions of Brother Chase through the columns of your paper upon the subject of the "Non-Resurrection of the Wicked."

First question. "Shall we hold to the plain literal interpretation of the Scriptures?"

Answer. We have never known but one standard of appeal in determining questions of doctrine; it is eminently wise to have all examinations begin and end with the Word of God. If a doctrine is sustained by the plain import of inspiration, let it be henceforth a part of our living faith.

Second. Paul confesses that in his course of life and preaching, he adheres to and worships the God of the fathers; believing all things which are written in the law and in the Prophets. Acts xxiv: 15.

Now the "law" never speaks of a future life for the wicked, or their revival from death, hence Paul did not allow it. Neither did the Prophets. Therefore to teach that Paul was bound in chains for preaching their own faith and doctrine is perfectly absurd.

Third. Heb. xi : 35—"Women received their dead raised to life again, and others were tortured, not accepting deliverance, that they might obtain a better resurrection." Is not Brother C. a little out of harmony with himself? In trying to prove two resurrections he proves three. First, to natural life to die again. Second, the resurrection of the just. Third, the resurrection of the wicked a thousand years afterwards. He labors to show by his quotations from Rev. xx., that the first resurrection is the best, while this text shows the second to be the best.

Fourth. He now brings John v : 28, 29, to prove a simultaneous resurrection of both just and unjust to judgment, and quotes Rev. xx : 5, and takes it to be literal. This text teaches, if literal, that the wicked are not raised when the righteous are, but a thousand years afterwards; then how can they be raised to judgment, the judgment having passed upon them a thousand years previous? for the act of raising the righteous and leaving the wicked in their graves, shows that their case was decided. How will brother C. reconcile John v : 28, with Rev. xx : 5? It seems to us that he is trying to show how much the Scriptures are out of harmony with themselves. Now John v : 28, if literal, shows that all are raised the same hour; and Rev. xx : 5, shows them to be one thousand years apart. Now that which proves too much, proves nothing. He now brings a text from Job xxi : 30. "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." Verse thirty-two. "Yet shall he be brought to the grave, and shall remain in the tomb." If he remains in the tomb, where is his resurrection? Their destruction is the day of wrath; for they come to the tomb and remain there. The brother quotes from Rev. xx : 12, 15, and asks us to receive it all as literal? How big must be the Book of Record, to contain all the names and the characters with their deeds, good or bad, and how long will it take to read each one's name, and pass sentence upon each? Does he wish us to believe the Book of Revelation to be literal? Whoever saw the leopard beast with his seven heads and ten horns; or whoever saw death riding upon a pale horse, and delivering up the dead that he has in charge? "Then death and hell were cast into the lake of fire, this is the second death. Now death has died the second death. Who will kill the rest of the wicked, now that death is dead? I suppose that this is the "farce," the "nonsense," and "children's play" the brother speaks of. The brother now makes an assumption and says, "if they do not mean what they say, then no doctrine can be proven by the Book of God." We have showed that some of them do not prove the doctrine the brother endeavored to draw from them.

In answering Brother Chase's questions we have not sought to give the true import of the passages named, but to show that he has drawn wrong conclusions from them.

On pages 515 and 516, of *HERALD*, Nov. 15, 1870, we find his article.

Here is a sprig of poetry upon the wicked sea captain.

A steamboat sailing on the seas,  
 Had got becalmed without a breeze;  
 And out of wood, and out of coal,  
 No way his ship, he could control.  
 He had a load of living swine,  
 Which he threw in one at a time,  
 Alive into his furnace hot,  
 Until he into port had got.  
 And when the news was heard in town  
 Orthodoxy all came down  
 Upon the captain of the crew,  
 And their anathemas they drew.  
 They said it was a cruel deed,  
 Of which there was no special need;  
 He might have killed the hogs before  
 He threw them in the furnace door.

THE ORTHODOX GOD A CRUEL BEING.

List! O Christian and adore  
 A false theology no more;  
 It makes your God far worse to be  
 Than this captain of the sea.  
 Theology says, man in death—  
 Their soul lives on without their breath.  
 If wicked they're turned into hell  
 Eternally in fire to dwell;  
 The liquid flames all seething hot,  
 Will roll them up, like boiling pot.  
 Millions of souls are writhing there  
 Amidst those flames of hot despair.  
 Millions of years around will roll,  
 Each one is an immortal soul,  
 That cannot rest, sleep, or expire,  
 Tormented in eternal fire.  
 Some say God's fix'd a wheel in hell,  
 Where all those wicked spirits dwell.  
 If to the burning tire they cling,  
 Up to the surface it will bring,  
 Just beneath the Eternal throne,  
 Where sits His Majesty alone.  
 With hands uplifted they implore  
 His pardon, and they will adore—  
 If not; how long must we remain  
 And writhe amidst this burning flame?  
 His majesty will then declare  
 In answer to their humble prayer,  
*Forever!* yes, **FOREVER MORE!!**  
 There is no mercy left in store,  
 Your bleeding hearts can ne'er be staunch'd,  
 The fires of hell are never quench'd.  
 The worm can never die! its sure  
 Eternal torments you'll endure.  
 Should Gabriel move the sea and land,  
 His load equal one peck of sand—  
 Once in a year he should come back,  
 To fill again his little sack  
 When he's removed this globe entire,

Still you'll be burning in this fire ;  
 When he's re-placed it back again,  
 You're still tormented in this flame.  
 Nine-tenths of all the human race,  
 Are destined for this horrid place:  
 No breath of air to them can come,  
 Or water quench their parched tongue.  
 Such hydra-headed monster he,  
 You make the Eternal God to be ;  
 Blush and be ashamed  
 That such theology was named.

## BIBLE THEOLOGY—OR GOD IS LOVE.

God is love ; and the best plan  
 Was laid in love for fallen man.  
 He lets the rebel sinners die,  
 And with the dead forever lie.  
 The punishment of sin is death,  
 The wicked must yield up his breath.  
 The endless curse upon his head  
 Is everlasting to be dead.  
 The righteous dead all live again,  
 And with God in His Kingdom reign,  
 And rule the world in righteousness,  
 And earth's restored to perfect bliss.

A NON-RESURRECTIONIST.

[Communicated for the Herald.]

## Answer to Queries on "Non-Resurrection of the Wicked."

IN the last HERALD, I find a piece headed "Non-Resurrection of the Wicked," from Brother L. H. Chase, asking some questions upon that subject. I will try and answer some of them, and then in turn ask the Brethren some questions.

In the first place what was Paul's hope? Let him answer. Acts xxiii : 6, "of the hope and resurrection of the dead I am called in question;" again Acts xxiv : 6-8, "and now I stand and am judged for the hope of the promise made to our fathers; unto which promise our twelve tribes instantly serving God day and night hope to come. \* \* \* Why should it be thought a thing incredible with you that God should raise the dead." So we see Paul's hope consisted of the promises God made to the fathers, and the resurrection of wicked men never entered into Paul's hope, for he never said so. See Acts xxiv : 14,15—"but this I confess unto thee, that after the way which they call heresy so worship I the God of my fathers, believing all things which are written in the law and the prophets." Now Brother C. where in the law and the prophets did God say any thing about a resurrection to life of wicked dead men? You may say, in Dan. xii : 2. In the first place are all wicked men named? and second is there any promise of life to them? I say no; so Paul's hope was in the promises that God made to our fathers—"the hope of Israel." Acts xxviii : 10. Again Acts xxvi : 22—"Saying none other things than

those which the Prophets and Moses did say should come." So we see from Paul's conversion, all through the Acts of the Apostles, he never taught the resurrection of wicked men, "they allowed his hope—the hope of Israel." But he did not say he allowed their hope. For instance, I believe in the resurrection of the Saints, or God's dead men; you allow my hope; but you still go farther and allow that there will be a resurrection of both the just and the unjust. Now you allow my hope, but I do not allow your hope,—not all of it. Again, you use Heb. xi: 35—that they might obtain a better resurrection. There Paul was talking about women who received their dead raised to life again. What kind of a life?—mortal life. The widow's son was raised to that kind of a life—the brother of Mary and Martha, received the same kind of a life. Now what is a better resurrection? a resurrection to eternal life. Again, Job xxi: 30—"Wicked are reserved to the day of destruction." Brother C. will there not be many wicked reserved to the day of destruction, without a resurrection of wicked men? Peter says in 2 Pet. ii: 9, "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust to the day of judgment to be punished." Now Peter tells how and when this was done. God delivered Noah and his family, and reserved the ungodly world to be destroyed; He delivered just Lot and reserved the ungodly to be punished. Peter says He knows how to do it. Now as the wages of sin is death as Paul says, and he that soweth to his flesh shall of the flesh reap corruption, and as the wise man says, Prov. xxi: 16—"he that wandereth out of the way of understanding shall remain in the congregation of the dead,"—I can ask Brother C. what does that mean? In Isa. xxvi: 10-14, there is a class that never live nor arise. Again, Jesus says, John iii: 36, that one class "shall never see life." Does Jesus mean what He says? John xi: 25—"I am THE resurrection;" and that class that believe in Him shall live again. Now Brother if they do not believe in Him, the opposite must be the case with the wicked. Again, Luke xx: 35-37,—there is one class that are accounted worthy, and what of the other class? Again, Rom. viii: 11, "if the spirit of Him that raised up Jesus from the dead," etc. Here Paul shows that in order for the Christian to live again he must get into Christ. Then how can the wicked man get out of the grave. In order for Saints to be born from the dead, as the head was born, they must be begotten by the Word of truth—James i: 18, and 1 Pet. i: 23. In order to a birth into this world in the first place, there must be a begetting, and then a birth; so in regard to the next birth. We are begotten of the incorruptible seed, the Word of God, and when we have a birth from the dead, as the head was born, then we will have eternal life. See Col. i: 18. Now in conclusion, Brother, I for one cannot see how the wicked will ever get out of the grave.

Yours, for the Truth, J. S. HATCH.

AND many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.



[Communicated for the Herald.]

## The Law of Love.

THERE is not another subject in the whole Bible that is so enjoined on believers as that of love—love to God and man. Paul says, 1 Cor. xiii : 2. "If I have prophecy, and know all secrets and knowledge, and if I have all faith so as to remove mountains, but have not love, I am as nothing." Love is moral goodness, benevolence, kindness, charity. Also, it is to regard with affection on account of some qualities which excite pleasing sensations, or desire of gratification. Love is of God ; "herein is love ; not that we have loved, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John iv : 10. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy might."

We are to love God, our brethren, and our enemies.

I. Love to God. God loved us first in that He sent His Son into the world to be a sacrifice for all. God so loved the world that He sent His only begotten Son. How much, we can form no estimate, but He so loved that His Son was not too great a sacrifice. "In this was manifest the love of God towards us, because God sent His Son into the world that we might live through Him." 1 John iv : 9. For while we cared nothing for Him, He showed kindness and love to us, "not according to our works, but according to His mercy He saved us, through the bath of regeneration and the renovation of the Holy Spirit, which He poured out on us richly through Jesus Christ our Savior." Titus iii : 3-6. "God is love." 1 John iv : 8. If therefore God so loved us without any reason or consideration on our part and without merit in us ; we ought in like manner also to love one another, (1 John iv : 11,) taking God's love for our model. "God recommends His own love to us, because we being yet sinners, Christ died on our behalf." Rom. v : 8. "By this we have known love, because He laid down His life on our behalf ; and we ought to lay down our lives for the brethren." 1 John iii : 15. "Greater love hath no man than this that He lay down His life for his friends." John xv : 12. "A new commandment I give unto you," said Jesus, "that you love each other ; as I loved you, that you have love for each other. By this will all know that ye are my disciples, if ye have love one to another." John xiii : 34, 35. We are to give God and His Son no second place in our affections ; for says Jesus, "He that loveth father or mother, son or daughter, more than me is not worthy of me." Matt. x : 37. Again He says, "if ye love me ye will keep my commandments." John xiv : 15, 21, 23. "If we say we love God and keep not His commandments we are liars ; but he who keeps His work, truly in this man the love of God hath been made perfect." 1 John iii : 6. We ought to love Him because He first loved us, and if we love God we will show it by loving our brother also. 1 John iv : 19-21.

II. *Love to the Brethren.*—"With brotherly kindness towards each other be tenderly affectionate ; in honor preferring one another." Rom.

xii: 10. "Owe nothing to any one, unless love to each other, for he who loves another has fulfilled the law." xiii: 8, 10. "Husbands love your wives, even as the Anointed one loved the congregation, and delivered Himself up on her behalf." Eph. v: 25. "Love suffers long and is kind; love does not envy; love is not boastful; is not puffed up; acts not unbecomingly; seeks not that which is not her own; is not provoked to anger; does not inflict evil; covers all things; hopes all things; endures all things." Hear again what Paul says—though I deliver my body to be burned; distribute all my possessions to the poor, but have not love it profiteth me nothing. Of these three faith, hope and love, which remain in the Church—love is greatest, because love faileth not at any time. 1 Cor. xiii: 3-8, 13. "Become therefore, imitators of God, as beloved children; and walk in love, even as the Anointed one loved us and delivered Himself up on our behalf, an offering and a sacrifice to God for an odor of a sweet smell." In all these passages we see we are to love our brethren, love them sincerely, even to the laying down of our lives for them should it be necessary.

But we are told not to love the world. "For the friendship of the world is enmity against God." Jas. iv: 8. Love not the world nor the things of the world. If any man love the world the love of the Father is not in him. Because the things of the world, the desire of the flesh, etc. is not of the Father." 1 John ii: 15. "We should not seek to please men, for if we do, we are not the servants of Christ." Gal. i: 10 The love of the world and the love of the Father are incompatible. If therefore you give place to the love of the world, the love of God cannot dwell in you; and if ye have not His love you are none of His, and consequently have no peace, no holiness, no share with Him in the future glory.

III. *Love your Enemies.*—"I say unto you, love your enemies, and pray for those who persecute you; that you may resemble that Father of yours in the heavens, who makes His sun to rise on bad and good, and sends rain on just and unjust. For if you love them only who love you, what reward can you expect?" Matt. v: 44-46. If ye love only those who love you, you do nothing for God's sake. For he who loves for the sake of pleasures, or interest, pays himself. We should hate nothing but sin. "Love your enemies, and do good and lend, in nothing despairing; and your reward will be great, and you will be sons of the Most High; for He is kind to the unthankful and evil." Luke vi: 27, 32, 35. We are not to love simply in words. "But if our enemy is hungry, give him food; if he is thirsty give him drink; for in so doing thou shalt heap coals of fire on his head." Rom. xii: 20. Love your enemies—this is the most sublime rule of morality ever given to man; and none can practice it but he who has the mind of Christ. None but God could have imposed a yoke so contrary to self-love, and nothing but supreme, eternal love can enable man to practice a precept so opposed to corrupt nature. We might

take it as a proof that this precept of religion is from God, from the very fact that all other religions excuse and pander to man's desires.

IV. *Love your neighbor.*—"For the whole law is set forth in this single precept—thou shalt love thy neighbor as thyself." Gal. v: 14. It is hypocrisy to say, "I love my neighbor as myself," but have nothing to do for him. Give the commandment a broad application, and say help thy neighbor as thyself. You must do it yourself, for we stand upon the principle that there is no substitution in the realm of moral duty. Every one must do guard duty for himself. We have this illustrated in the precept—"Bear each other's burdens, and thus fulfill the law of the Anointed one." Gal. vi: 2. "Whatever you will that men should do to you, do you the same to them;" for this is the narrow gate. How narrow is the gate of life! how difficult that way leading thither! and how few are they who find it. But how much easier to walk the broad way—follow our own inclinations—think only of self. Well may we exclaim, how narrow is the gate of life! how few there be that find it! Again—"thou shalt love Jehovah thy God with all thy heart, and soul, and with all thy mind, this is the first great commandment; the second like unto it—thou shalt love thy neighbor as thyself. On these two commandments depend the whole law and the prophets." Matt. xxii: 37-40. In Luke x: 29, a certain lawyer asks Jesus, "Who is my neighbor?" Jesus answered by a parable about a man who fell among robbers, who stripped him, inflicted blows on him, and departed, leaving him half dead. A priest coming on the road passed along; a Levite also coming near the place, and seeing him passed along. But a certain Samaritan seeing, was moved to pity; and approaching, bound up his wounds; pouring on oil and wine; and having placed him on his own beast brought him to an inn, and took care of him. Jesus asked which of these three was his neighbor. The lawyer answered, "he who manifested pity towards him. And Jesus said to him, go, and do thou in like manner." So those are our neighbors who need our help, our love, care, or sympathy.

To those who love God he has promised that they shall be heirs of the kingdom, (Jas. ii: 5,) receive the crown of life. Jas. i: 12. In 1 Cor. ii: 9, it is said, "things which eye hath not seen and ear hath not heard, and of which the heart of man has not conceived God has prepared for those who love Him." Therefore let us strive earnestly so that we may look to the end of our faith, and say with Paul, "I have maintained the good contest, I have finished the race, I have guarded the faith; it remains that there is laid up for me the crown of righteousness which the Lord, the righteous Judge, will give me in that day, and not to me only, but also to those who have loved His appearing." 1 Tim. iv; 8.

NELLIE.

MARK the perfect man, and behold the upright; for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off.

[Communicated for the Herald.]

**Progress of Truth in Kansas.**

**BRO. WILSON:**—I left the toils of my profession on the first of November, and traveled fifteen miles east, to meet Brother Gower and Brother Montgomery, who is now peacefully proclaiming the news of the kingdom, (though he did command a brigade in the late war.) The meetings had been in progress two days, and were held at his sons, young Brother Montgomery who lives three miles north of Montana, Labette Co., Kansas. What a feast it was to hear them demonstrate from the Bible that man is mortal, and God only hath immortality: and that Abraham and his adopted children, will have an everlasting inheritance in the land of promise, on this earth "made new;"—no need of a flight to starry worlds and ethereal skies, to reach the land of paradise, for the Revelator sees the "Holy city, new Jerusalem, coming down from God out of Heaven." The tabernacle of God is with men, and that "great city, the holy Jerusalem," into which the "Kings of the earth do bring their glory and honor." Rev. xxi. It was clearly proved that Christ was to sit on his father David's throne—that David never had a throne in heaven—never "ascended into heaven," but that Christ is to return to earth, and overturn all human dynasties and despotisms, and take the kingdoms of this world and reign. Before the meeting closed Brother William Smith, another able proclaimer came to help, and we had a good refreshing time. Five believers were buried with Christ, and thus pledged themselves to walk in newness of life. Others were deeply interested and want to hear more.

Brethren of the faith in Southern Kansas—you know that Brother Gower would make a good and efficient Evangelist, for he preaches the truth with great energy and success, and we are able to keep him in the field. The cause of truth needs it,—and the blessing of God will rest on you in doing this good work, for soon we will be called on to give an account of our stewardship in regard to this world's goods, and let us bring all the tithes into the storehouse of our God, and receive the great blessing, and hear the blessed greeting, "well done, good and faithful servant." May that sweet welcome be ours.

Yours in hope of life,

LEWIS HICKLIN.

[Communicated for the Herald.]

**Signs of the Times. No. 2.**

"Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know it is the last time." Who is a liar, but he that denieth that Jesus is the Christ? He is anti christ that denieth the Father and the Son." 1 John ii: 16, 22.

How exactly are these Scriptures being fulfilled in our midst. A man hailing from Canada is now lecturing in our city, who fills out the description given by the Apostle to the very letter. He says that Jesus the Christ is not that prophet that Moses describes in Deut. xviii.

18, whom Peter and Stephen positively affirm to be Jesus the Christ. He first affirms Christ to be God, Jehovah, Adoni, the One God, and that he, Irvin Moore, for such is his name, is that prophet, and that God has sent him with a message to the people. He affirms that Paris is modern Babylon, and that she will utterly be overthrown and destroyed, never to exist as a city; and that Louis Napoleon is the personal antichrist who is to come to his end, and none is to help him, with many more foolish and unscriptural expositions of prophecy. He is well calculated to deceive the simple and unwary; is very kind and affable in his manner; very well posted in the scriptures; but to all his quotations he makes a wrong application. I told the audience after his lecture, if we would admit his assumed premises, he could prove almost anything. I gave him and the public his true character, as a deceiver and antichrist, of whom Christ and his Apostles have so faithfully warned the Church, and especially just before his second coming. I have a hesitancy in calling individuals names, but when men assume titles and positions that belong exclusively to the Lord Jesus Christ, which is equivalent to blasphemy, we are compelled, having taken a bold and uncompromising stand in defence of the God of the Bible, and His holy word, without fear or favor, to expose all such characters going to and fro, and their name is legion.

The churches and believers of the One Faith are warned against receiving such into their houses, or biding them God speed.

NEWELL BOND.

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## Instruction for Unbelievers.

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### Our Young People's Bible Class.

"You see," said the teacher, "that to believe in the things of the Kingdom is as necessary really as to believe and take on the name of Jesus Christ; but neither will answer without faith in the other. In olden times the evil was, that too much stress was laid upon the things of the Kingdom, and this is the case with the Jewish people now, for they accept the teaching of Scripture with reference to the glorious restoration of their nation, but refuse to accept of Jesus as their King. In these latter times the evil is on the other side, and there are now many good and pious people, in their way, who believe all the things concerning the name of Jesus, and who even see the force and efficacy of baptism; many of these we esteem, and with some would gladly affiliate, but that their eyes are so blinded that they cannot see only one side of the question, and ignore entirely that Gospel of the Kingdom which our Master enjoined upon His disciples to preach. And," continued the teacher, "a few minutes thought will convince you of the truth of this statement. We are called out from among the nations to be a peculiar people, and for a peculiar purpose in God's plan, and to enable us to understand our mission both in this and in the future

age. God has clearly revealed Himself and His purposes to us in His word; else if we have a work to do in the future age, how could we in this age be prepared for this work—but *now*, he that hath this hope within him purifieth himself, even as He is pure; and we in this life by a patient continuance in well doing, seek for glory, honor and immortality, will obtain eternal life. With us there is no uncertainty with regard to our future position. We become like Him, Kings and Priests, when we see Him as He is; for we shall be joint partakers with Him in that age, if we suffer with (or for) Him in this age, 'that we may be glorified together.' And thus, you see, it follows that an intelligent preparation for our future position must carry with it an intelligent knowledge of what that future position is to be.

"Is this then, teacher," speaks up our bright-eyed classmate, "what our Master alludes to when He blesses the servant who has well used his talents, making him ruler over ten cities because he has been faithful in a few things? I wonder where my ten cities will be," he continued, with a thoughtful look, and then suddenly brightening, "is it possible they could be here in my own native land?"

"It is possible," replied the teacher, smiling as he saw the eager look of the lad, "and very probable too, for it seems to me that this nation, judged by the parable of the sheep and the goats, may be permitted to continue in existence in that time, for they have always been kind politically to Christ's Jewish brethren. But don't let us forget the fact that biblically our country is an heathen country, and has no claims upon any promise of God's, and neither let us forget that it is not an eternal life of empty honor and ease that is before us, but that being faithful in few things we shall be accounted worthy to have greater responsibility bestowed upon us then; that we shall not only be Kings but Priests; not only rulers but instructors, teachers of the people. A glorious work; but a work that will last a thousand years before our Master can present His finished work to the Father, and the people be permitted access to the tree of life."

"And now," continued the teacher, addressing the class, "let us take up the things concerning the Kingdom, and the things concerning the name of Jesus *separately*, and see if they do not lead us into a false religion, while we know that, taken together, they form God's plan of Salvation. Take the belief in all the things of the Kingdom, without Jesus as the king, and where does it lead us? To the loss of Eternal life, (for through Jesus only is the resurrection and the life). To the looking about in vain ignorance for some other king to arise, and thus be led to accept a false Messiah who may yet arise, and I fear will then lead astray many of the Jewish people before they will accept their true Messiah.

"I read in the second chapter of the Acts of the Apostles," said our thoughtful scholar, he who loves always to sit next the teacher, "I read in that chapter how Peter preached probably his first sermon after the crucifixion of our Lord, and I would suppose that in such a

sermon he would have mentioned all the things necessary to be believed, and still I can find no reference there to any kingdom, but only to this Jesus whom God has raised up, and I see that many believed because of that sermon." "True," replied the teacher, "and I am glad you quoted that sermon, for it is the only one that could disprove my position, and I think I can show you that it does not. You will see by the fifth verse, that those he preached to were Jews, and Jews only, all of whom knew as much as Peter himself about the Kingdom, and had long looked for a Messiah. The only thing necessary to teach them was, that this Jesus was the Messiah, and it was the knowledge of the fact that their Messiah had come, had been blindly rejected by them and been slain, that troubled them, as we see by the thirty-seventh verse. That all the disciples believed and taught the things of the Kingdom, you will see proven in the sixth verse of the first chapter in this same book of the Acts, in the twenty-third and thirty-first verses of the last chapter, and everywhere else that the subject of belief is mentioned. And now," continued the teacher, "to return to the other branch of our subject, I think I can show you that a consideration of the things of the name, exclusively, leads us likewise into many pernicious errors, and is likely to cause us to so misunderstand his character, offices and mission, that our minds picture to themselves, and adore some fancy-painted Christ, rather than our own Jesus of Nazareth. But this branch of the subject we must leave till our next lesson." Here the teacher looked at his watch and closed the Book.

Philadelphia

G. F. WORK.

## Miscellaneous.

[Communicated for the Herald.]

### A Debate.

**BROTHER WILSON** :—It has been our lot often to be compelled to stand in defense of the glad tidings of the Kingdom of God, both in public and private, but have thought it not worth while to report; but having the pleasure of coming in contact with the champion of the Christian church, so called, I thought it would be of interest, and especially, as they will make a report.

I went to Vermillion county, Ind., just on the State line, on a visit, when it happened that the Campbellites, so-called, were carrying on a big meeting, having called two of their best speakers, one of which is their debater, Wm. Holt. My brother-in-law being one of their preachers, urged a debate, and we arranged for the next day to debate four hours, on the following proposition :—"Resolved, that the Gospel preached by the Christian church, so-called, is not the Gospel of Christ." Most of the assembly were of their own party, as they have one hundred and seventy members in their organization there.

We showed first that the "Gospel of the Kingdom of God" preached by the Lord, and the seventy, roused up the nation to give the Lord a most grand reception, riding on an ass's colt into the city. On this occasion the nation was a unit, and cried out, "Blessed be the Kingdom of our Father David that cometh in the name of the Lord." And up to the resurrection, and beyond, it could not, nor would not be denied, that the twelve with the multitude, regarded the mission and office of the Messiah was to restore the nation of Israel, and the throne of David, just as it was written. This was the glad tidings then to that people. And since it is nowhere written that they were deceived, nor a hint that the Gospel was changed, and as they continued to preach *the Gospel*, it follows that it must be preached in the same light.

Then we referred to the preaching of Peter on Pentecost, and subsequent, as in Acts iii, and showed that such ideas proved that their hopes would be realized, when the "times of restitution" as "spoken by all the holy Prophets since the world began." In the Pentecost discourse they should have been undeceived; but the truth which was stated that they had killed their hoped-for King, does not now become glad tidings, nor yet His burial and resurrection, without continuing in the faith of the Kingdom. Such preaching, to such people, holding to what it is confessed they did, hearing what they already believed, in regard to God swearing to David, that "of his seed He would raise up the Anointed to sit upon his throne," would leave them confirmed in their previous faith.

We quoted Scripture at length, and referred to passages, but did not open the Bible, proposing to make of them witnesses to prove that the quotations were correct.

Then we insisted that the Christian church, so-called, made it a special business to ridicule these things, and have classed off certain Scriptures never known before, either in the Bible, the Apostles, the Fathers, nor is it proved by history, nor yet was it ever so preached, until 1823, which originated with A. Campbell. This new Gospel amounts to nearly the same that is preached in every pulpit, viz., that men are required to do certain things, and believe certain things, which would ensure their going to heaven where Christ now is, when they die.

We spoke our half hour each by turn. He replied that I ought to "define the proposition," and that the "whole drift of my argument was to prove that man had no immortal soul, or spirit, and that a man died all over." He said he had read our papers. Then he proceeded to show that the Kingdom of God was set up when Christ was transfigured before the three disciples. We wondered if that occurred on the day of Pentecost? He tried to show that the everlasting Kingdom was now set up, and that the Church was the Kingdom, and proceeded to prove that the inheritance in the everlasting Kingdom would be administered to them at the Lord's coming. Here he had the first *everlasting* Kingdom to end and give way for the other.



In my second half hour I referred to the covenants of promise giving the land to Abraham, Isaac and Jacob, wherein they dwelt, and that all nations should be blessed in Abraham and his Seed: and this is what they believed. And David in referring to the same, said—"be ye always mindful of His covenant, the word which he commanded to a thousand generations; even the covenant which he made with Abraham, and his oath unto Isaac; \* \* \* saying, unto thee will I give the land of Canaan, the lot of your inheritance." Then it was showed by Stephen's preaching the Gospel, that it was the identical land that they were then in, which was promised, and that it was yet unfulfilled; not having given him even a foot-breadth.

To which he replied, that I hoped to get into the old land of Canaan over in Asia, and that the old wooden throne of David would be set up again; all of these things were turned into ridicule. He then said that I denied the divinity of Christ, and added pictures of horror to the doctrine. We replied, that as we had nothing else to do, we would state clearly our faith on that point. "He took not on Him the nature of angels," but of "the seed of Abraham," and was made mortal, of a woman, and "became obedient unto death," who was of the "root and offspring of David," who poured out His soul unto death," and "made His soul an offering for sin." He claimed that something in man lived after death, but never will state what it is; whether or not it is self. He claimed that mind was not the result of organized form, and railed on materialism. Then to get over the idea of the soul of Christ pouring out His soul unto death, and offering it a sacrifice for sin, he said sometimes in scripture soul meant man; thus confessing that soul is mortal; and thus unwittingly confessed the mortality of the soul.

Then we referred, to the new covenant promised to the two houses of Israel, "after those days," and of their deliverance from among the nations, which the nations round about should see and know what the Lord had done to Israel. He ventured a reply thus—The house of Israel is the church; and as for all knowing the Lord in that day from the least to the greatest, and no man shall teach his neighbor any more to know the Lord," it meant that he taught the Gospel to the people, then ceased; they having no need to be taught anymore. What a grand discovery! This so-called kingdom of the house of Israel and Judah means the Gentile church, who hire this same champion at \$800 per year to teach his brother, and his neighbor to know the Lord!!

He made out a catalogue of what he called his proofs in his concluding remarks, stating that he had read the "Gospel Banner," and talked with Dr. Merrick, and summed up what neither the "Banner," nor Dr. Merrick, nor I, had ever said. Then he said that we held to Saturday being the day that we kept instead of Sunday. Here he seemed to be exhausted. Then said that we hold to the damnation of infants and idiots, looking pitiful at the women. Here I appealed to the moderator, but withdrew it, to let him talk out his few minutes.

After we were through, Thomas Goodman, another champion, told me to come back into the old Christian doctrine, and never preach suc

doctrine again. He also said that my church had not authorized me to debate, and therefore I ought not to do it.

As we have no pope, whom should I apply to? We have accepted of another challenge from a Mr. Humphrey to review his preaching the first Sunday in November. He is of the same party. If the Brethren will not allow me to vindicate the truth, let them come and do it; or if I must have a license to debate, they may send on my papers, as my children will need something to thumb at school. We alone vouch for this report.

Tuscola, Ill.

B. SWEET.

[Communicated for the Herald.]

### Profitless Speculations.

"STUDY to show 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. But foolish and unlearned questions avoid, knowing that they do gender strifes." 2 Tim. ii: 15, 16, 23,

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children forever." Deut. xxix: 27.

NEVER was there a time when the caution of Paul above quoted was more needed than the present. The chains which bound the human mind for centuries have long since been stricken off, and "*perfect freedom of thought*" is the standing boast of millions. The universe around, above, below, within us challenges investigation, and mind, free and unfettered, accepts the challenge. Doctrines, systems, theories, hoary with age in all the departments of thought: political, scientific and religious, are being sifted with a vengeance, and much that our forefathers received with unquestioning credence is being cast with contempt to the moles and the bats.

Enlightened investigation is doing much to correct errors of grave magnitude and develop important truth; but principally in the scientific world. In the religious world the case is different. Our ancestors investigated too little and believed too much. We are in great danger of investigating too much and believing too little. Universal skepticism is the rock on which the world is ready to strand. And neither are we as a religious body entirely removed from the danger.

The human mind has in our own time taken such stupendous flights, that nothing now is too great for it to dare. No question is too sacred, none too delicate or abstruse or intricate or difficult or too high or too profound, but it must pass through the crucible; it must be criticized and scanned and investigated to the bottom. All that can be known concerning it must be brought to light, and where knowledge fails, the remainder must be conjectured, and the *theory* completed at whatever cost. The origin, nature, use and end of all things must be known. If a *fact* is revealed; *immediately* it is asked,

why is it a fact? how came it to be a fact? when did it get to be a fact? how long will it remain a fact? will there be any more facts like it? what would have been the result if it had not been a fact? what will be the result now that it is a fact? and so on *ad-infinitem*. And all these questions must be answered, and the replies too must be in perfect accord with *omniscient reason*; otherwise our faith halts, and we refuse the assent of our minds.

I wish here to record my most solemn protest against this semi-infidel method of treating the holy scriptures, now becoming more and more prevalent among us. And I wish also to utter a solemn warning to all those who have fallen into this pernicious way. While there is no limit to man's pride and presumption, there is a limit to the powers of his understanding, and the subjects which he can properly and advantageously investigate. While in the natural world a great variety of facts repay patient investigation, the causes of things are mostly removed beyond the reach of our minds. And the processes of nature or the *modus operandi* of her doings wholly so: so God has revealed in His Word scores of facts, He has not condescended to explain, and it is the province of faith to receive what has been clearly revealed, without demanding of Him a reason, or seeking to pry into those things He has chosen to keep secret. Remember, "*The secret things belong unto the Lord our God.*" If He has revealed what would have been the result if Adam had not sinned, the revelation is ours: but if not, it is His private possession. Do not rob God, be content with the assurance that a remedy has been provided in the person of Christ.

Is the mystery of the miraculous conception of Jesus explained? It is yours, rejoice in it; but if not, be a child: believe it on God's Word, but ask no questions. What is it to you *why* sin exists—*why* it was necessary that Christ should die—*why* he came in A. M. 4000 instead of A. M. 1—*why* He did not establish His kingdom A. D. 1 instead of 2000 years more or less later—if God has chosen not to reveal the answers? Let us remember, that "now we see as through a glass darkly," and confess with David that "such knowledge is too wonderful for me: it is high. I cannot attain unto it." The purpose of the Gospel is to perfect the moral character of those who believe it; let us attain to this with all diligence. "*But foolish and unlearned questions avoid, knowing that they do gender strifes.*"

J. F. WILLCOX.

PROMPTNESS IN DUTIES.—There is always a joy in duties performed, and promptness in the execution heightens that joy. To wait and look on a business we ought to do at once, enervates and disheartens: to arise and do it immediately, strengthens and enlarges the heart. Delay begets hesitancy and timidity; direct performance brings zeal and courage. They that wait upon the Lord renew their strength; but they that postpone till to-morrow, present duties, are weaker for them to-morrow than to-day. Promptness in duties, then, gives greater strength for new duties.

[Communicated for the Herald.]

## His Coming.

"I daily long for his appearing, and frequently look up as I sit by my window toward the Eastern sky, hoping to 'see the King in His beauty.'"—*Extract from a Letter.*

I sit by my window and listen,  
While the mists of the morning go by,  
That I may catch the first sound of His Coming;  
May meet the bright glance of His eye.  
And day after day, as the noon-tide,  
Is mark'd on the sill of the door,  
While the tired men rest in the shadows,  
And the sunlight plays on the floor.

I list for the sound of His chariot,  
I wait for the light of His smile,  
For the coming in glory of Him  
Who tarrieth the "little while."  
I sit on the door-step at evening,  
A maiden is singing below—  
I hear the sweet laughter of children,  
And the rivulet's musical flow.

The night-birds are trilling the chorus,  
Of all the glad songs of the day,  
And mingled with these are the voices,  
Of villagers far away;  
But deep through the beautiful glomming  
My eyes are gazing afar,  
To catch the first glimpse of the rising  
Of Bethlehem's magical star.

The star that shall herald the coming  
Of Jesu—the hope of the world;  
Ah! none but the watchers will see it,  
The watchers with banners unfur'd!  
So I watch at morn and at evening;  
I question my heart all the day,  
Will He come at midnight or noon-tide?  
And why does He longer day?

Are the garments He gave me all stainless?  
The lamp brightly trimmed in my room;  
My hands busy clothing the needy?  
Flinging joys flying threads through my loom?  
Shall I hear the low call of the Master?  
—Oh visions of glory, go by!  
The Bride is all spotless in beauty,  
*Unworthy, unworthy am I!*

But onward, the watchers are marching,  
And closer the foe-man they press;  
Back! back! to thy station and arm thee,  
Near by are the mansions of rest!  
Be no doubt in thy heart of the issue,  
Keep close to thy duty and truth,  
The blood of the Master hath bought thee,  
With Him is unchangeable youth.

Hid with Him are the lives of his children,  
Not the rack nor the flame can destroy;  
No trials nor sorrows may move them,  
They wait for Eternity's joy.  
So I sit by my window and listen,  
While the mists of the morning go by,  
That I may catch the first sound of His coming,  
May meet the bright glance of His eye.

S. ROXANA WINCK.

## DIED,

At Pecatonica, Ill., on the 21st of September, H. B. PHELPS, aged 26 years 2 months and 20 days. Bro. Phelps was killed instantly by the explosion of a boiler. A sermon was delivered on the occasion by the writer from Isa. xxvi: 18, to a large and attentive congregation. We mourn not for him as those who have no hope. J. T. WHITESITT.

# THE HERALD

OR

## The Coming Kingdom.

No. 24.

DECEMBER 15, 1870.

VOL. III.

### Editorial.

#### Why we cannot fellowship with Immersed Believers in Jesus

A RESPECTED brother requests that we write something under the above caption, as he thinks it might be of benefit to some immediately concerned. We think that we understand why the request was made, and if we can do anything to accomplish the object sought, we shall not regret the effort, though the subject is not exactly such as we would have chosen.

There are many immersed believers in Jesus, such as, Baptists, Campbellites, Adventists, &c., with whom we hold no fellowship, and such parties sometimes ask the reason. They practice immersion as we do, but that is about all in which we agree. In faith they differ, but are essentially the same as the great body of Pedo-baptists. Although Baptists make immersion a distinguishing characteristic of their sect, yet they acknowledge that those who believe in Jesus, but do not practice that rite, are good Christians nevertheless. Thus they predicate the whole matter of Christianity upon the faith they have. This is right enough as far as it goes. But where is a mere believer in Jesus, whether immersed or unimmersed, reckoned as a disciple, Christian, or child of God, in any of the Apostolic writings? There is something more required than simply believing in Jesus as a Savior, or as an atoning sacrifice. The Scriptures are very definite on this subject. They tell us that it is necessary to believe that Jesus is *the Christ* and that he who believes that Jesus is the Christ is begotten of God. And John the beloved disciple asks, "who is a liar, but he that denieth that Jesus is the Christ?" This article of faith is all-important, and essential to salvation. Whatever else may be left out this may not be.

But how is this point of doctrine received and looked upon by the majority of professing Christians? It is either repudiated or esteemed very lightly. There is no such importance attached to it, as was manifest in Apostolic times. The main question at issue then between the Apostles and the Jews was, as to whether Jesus was the Christ. The Jews denied it on the one hand, and the Apostles affirmed it on the other. Says Peter to them on the day of Pentecost—"Let all the house of Israel *know assuredly*, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts ii: 37. And Paul, who before his conversion thought it right to do many things contrary to the name of Jesus of Nazareth, immediately, when convinced of his error, proclaimed Him as the Christ, in their synagogues, and "confounded the Jews which dwelt at Damascus, proving that this (Jesus) is very Christ." Acts ix: 22. And at Thessalonica, and other places where he met his own countrymen, he "reasoned with them out of the Scriptures, opening and alleging, that the Christ must needs have suffered, and risen again from the dead; and that *this Jesus* whom I preach unto you, is *the Christ*." Acts xvii: 3.

Now, why this controversy with the Jewish nation, and why so much importance attached to this question? The Jews did not deny that there was such a person as Jesus, or that He had been crucified. They could not—they even admit these facts to-day. It was the grand truth that He was their Messiah, or Anointed King, that they would not accept. When He was working stupendous miracles amongst them, the rulers of the nation feared Him, and the common people heard Him gladly. They wished at one time to take Him by force and make Him their King, but He escaped from them. His principles of truth and righteousness were unpalatable; His denunciations of hypocrisy and sin too severe for them. They looked for Him to assert, boldly and publicly that He was the Messiah, and to commence His reign. But when He suffered Himself to be taken a prisoner, and to be condemned to death, then their hope in Him was lost, and those who were ready to crown Him as their King, joined with their rulers in pouring upon Him scorn, and ridicule, and finally in taking His life.

But we are told that God raised Him from the dead, and hath highly exalted Him—that He has been raised up to sit on the throne of David—that He has been made both Lord and Christ. Those who received the Apostles' message believed this, and then were immersed for the remission of their sins. None were admitted to baptism or fellowship until they received and acknowledged this truth. To believe that Jesus is the Christ, the Son of the living God, is the grand central truth of the Christianity of the Bible. Here was the line of demarcation separating the Jew and the Christian—the believer and the unbeliever. How is it to-day with the religious world? Do they acknowledge Jesus as the Christ—the King of Israel? Do they expect Him to "reign on Mount Zion, and in Jerusalem, and before His ancients gloriously?" With but a very few exceptions, they do not.

They think these claims too carnal and earthly, and therefore have spiritualized and etherialized the whole thing. *They* claim to be the true Israel, and they make the Church into the Kingdom—that Jesus is now reigning over the Church or His Kingdom—that the Church is also Zion and Jerusalem—that God's promises to Israel as a nation were only conditional, and are now of no account—that Jesus will never be their King, &c., Now we ask seriously in the name of common sense, and of all that is sacred in the Bible, whether such jargon, such language of Ashdod, such perversion of the truth of God, can be called faith? Can such believers in Jesus, (and there are tens of thousands of such,) who deny His Messiahship, though they may be immersed in water, be reckoned His disciples? Have they learned of Him? Can they say with Peter—"Thou art the Christ, the Son of the living God?" or with Nathaniel—"Thou art the Son of God; *thou art the King of Israel?*" Instead of confessing Him to be the Son of God, many require us to confess that He is the *very God*, and to acknowledge that *He died* in our stead; and yet they say that the Christ could not die, because He is God, and therefore immortal. And be it remembered these style themselves orthodox, evangelical Christians, and are forever holding up the doctrine of the atonement as the only means of salvation!

If space would allow we could enlarge upon these inconsistencies, but this is enough for the present. What shall we say to these things. Is it not clear that a person may believe in Jesus as a Savior—may believe Him to be either God or the Son of God—may believe that He shed His blood as an atonement for sin—may believe that he is now reigning in the Church, or in the heart, or in the heavens—may believe that He will be the Judge of the world, and much more, and yet if he does not believe that Jesus is "the Son of God, the King of Israel," he is ignorant of the main truth—the foundation-truth of the Church of God. For Jesus told Peter that on this rock He would build His Church. And if any one ignores this doctrine, or accepts of something else as truth which nullifies it, then he is not on the foundation of the Prophets and Apostles, Jesus the Christ being the foundation corner stone. It makes no difference as to his being baptized, if he is without faith—faith as respects the Messiah and His Kingdom. Or, if he may have learned the true faith since his immersion, that immersion being done in ignorance is of no account. We deem it absolutely necessary to come up to the apostolic platform—to have the true faith first, and then immersion. We must believe that "Jesus is the Christ, the Son of the living God"—we must believe "the things concerning the Kingdom of God, and the name of Jesus Christ"—or ten thousand immersions will avail nothing. Let the reader ponder on these things.

B. W.

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☞ It is usual with obstinate persons to regard neither truth in contradiction nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

### "The Restitution."

As this is the last opportunity we shall have of addressing our subscribers relative to the new paper, we embrace it. All that we ask is that each one will do their duty. As for ourself, we feel impressed strongly with the importance of a weekly issue. The times are alive with events of deep interest, and of the greatest moment to those who are looking for Jesus, the Deliverer. We cannot communicate with each other too often, under these circumstances. We all need stimulating to greater zeal and more constant watchfulness. We must arouse to the work. The world will, as ever in the past, strive for the mastery. Let us speak often, then, one to another, and the Lord will hearken and hear us, and record our sayings in His book of remembrance. Let us speak the words of truth and soberness, and labor diligently for each other's welfare.

If we really prize the blessed Gospel truths we have believed, our hearts will be enlarged. We shall yearn for the salvation of others. We shall contribute from our abundance, and from our poverty, for the spread of these truths. Thus far we have heard from a few noble souls who are willing to make sacrifices to this end. But there are hundreds yet to hear from. What do *you* say, brethren. Are you ready and willing to lend a helping hand? There is a certainty of success if you will respond. We must hear from every one of you. Send on your orders. The time is short. Do not delay.

We shall not address you again until the time arrives for the issue of the second number of **THE RESTITUTION**. In the meantime we shall expect every subscriber whose time of subscription expires with the present year, to renew, and send on one or more new subscriptions, as they feel able. If any one fails to receive the second number of **THE RESTITUTION**, they may know that their time of subscription is ended, and they have not renewed, or that a mistake has been made by the subscription clerk, which will be cheerfully rectified on receiving notice.

T. W.

### To Correspondents.

WE have on hand at the close of the present volume several communications which are replies to articles already published, and would be of no special interest to the new readers of the **RESTITUTION**. Besides, our rules forbid any direct replies to correspondents, but allow the writer to set forth his views in an independent manner. We shall be compelled, therefore, to exclude all such articles and make a new start. Brother Chase's queries on the non-resurrection of the wicked have called forth three replies, two of which are published, the third one being received too late for publication. We hope that all communications sent us hereafter will be free from everything contrary to our rules, as we shall not deviate from them, and we do not wish to offend any one.

T. W.



### Good Bye.

THE year 1870 is closing. We are not prepared to review its scenes of wonderful prophetic development, nor recount its horrible scenes of carnage, but we most earnestly declare our belief in the fact that we are fast nearing the end of Gentile times. The signs of our release are thickening. Soon we expect to hear the glad voice of the Son of God summoning us to appear before Him to receive the great rewards of the Kingdom of God. Soon we shall separate from all the sorrows, pains and toils of the present life, and bask in the sunlight of God's glory. O, may the day soon come!

In view of the speedy close of the present year, and the ushering in of a new one, it behooves us to solemnly review our own cases. We need to come into close scrutiny with the requirements of God. Are we reflecting His image by doing His will. Are we serving Him with all our mind, soul and strength? Or are we serving our own weak selves? Brethren, look over your own cases. If you find yourselves wanting, after being weighed in the balances, then do not delay, but add on more of the Christian graces, day by day, until the scale is turned.

In the meantime, to all we say, good bye.

T. W.

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### New Year's Presents.

TIME-HONORED custom renders it necessary to remember our friends once a year, at least, by making a suitable present to them. We would simply suggest that nothing more valuable as a gift, can be made, than a well-bound Bible. One of our five dollar Bibles, bound in morocco, with gilt edges, is just the thing. We would also add, that if we receive the orders in time we will print on the cover in gold letters, any name sent us, for twenty-five cents extra cost. Do not wait too long, but send on your orders at once and we will fill them without delay.

Another very proper and perhaps profitable investment would be a full set of our tracts amounting to two dollars and a half. Such a package, sent to an inquirer after truth, might result in the saving of his life. Who will invest? Far better spend your money thus, than in the frivolities of the present life.

T. W.

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CHRISTIAN GRACES.—Oh! sweet, lowly graces—poverty of spirit, meekness—that grow low, and are of a dark hue, as the violets, but of a fragrant smell; as one says, chief in the garland of a Christian. Keep as close as you can to the genuine, even track of a Christian walk, and labor for a prudent and meek behavior, adorning your holy profession, and this shall adorn you, and sometimes gain those that are without, yea, even your enemies shall be constrained to approve it.

—*Archbishop Leighton.*

## Words for the Household of Faith.

[Communicated for the Herald.]  
 First Day Ordinances.—No. 3.

I SAID in my last article that my design in this would be to show the scriptural importance of observing First Day Ordinances in order to salvation. I know not why one condition in the arrangement of God for man's salvation, should not be as strictly observed as another. If God has in his own wisdom ordained the condition of man's salvation, can we expect salvation out of that arrangement? We say, no! Then every decree, every condition, every ordinance of God is saving or essential in effecting the salvation of man. If one item is left out or neglected, then an essential part of man's salvation must be left out or neglected. And here let me remark,—Has not God in all dispensations, always been very precise, very strict, in requiring exact obedience to every enactment he has made? We say, yes. In each dispensation of God, His name has invariably been recorded in some specified locality; where salvation is promised to all who desire or expect salvation at his hands, no other place or locality has ever been accepted instead of the one specified. "The name of the Lord is a strong tower: the righteous run into it and are safe." Prov. xviii. 10. And again Jehovah saith; "*In all places where I record my name, I will come unto thee, and I will bless thee.*" Exodus xx: 24.

What do we learn from the above? We learn that God has in all ages and dispensations arranged his own business and affairs without consulting finite man; and that he has always required strict and implicit obedience, on the part of his creatures, to every minutia of his own arrangement. But we read again in the sacred book of God, "But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto His habitation shall you seek, and thither thou shalt come. You shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings and your sacrifices, tithes, and the heave-offering of your hand, and all your choice vows, which you vow unto the Lord. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest. Whatsoever things I command you, observe to do it: thou shalt not add thereto, nor diminish therefrom." Deut. xii: 5, 8, 11, 13, 32. We find then, that man's salvation under that dispensation, was absolutely reduced to a science, and as these sacrifices for sins were to be exclusively such as were commanded, so also the exact place of offering them. It must be conclusive to every unprejudiced mind, that in the dispensation to which we refer, man was not left to his own devices; he could not serve God acceptably, as he would, nor when he would, nor where-

soever he might choose ; but he must serve Him as God willed ; and at the exact time He willed ; and at the precise place He ordained. No time, place, or sacrifice different from those ordained of God, could or would be acceptable as a substitute. And we also learn that the greatest judgments from God upon His ancient people, were for substituting times, places and sacrifices of their own, contrary to the ordinances of God. There were just such men in the former dispensation of which we speak, as there are in the present dispensation, who seem to think their ways to accomplish God's designs are better than His ways ; and thus many follow their pernicious ways, by whom the way of truth, or the way of God is evil spoken of. God said to Saul : " Go, smite Amalek, and utterly destroy all that they have and spare them not ; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." But we hear a prophet of God accosting the king in these words : " Why hast not thou obeyed the voice of the Lord thy God ?" The king replies : " I have obeyed the voice of the Lord, and have gone in the way which the Lord sent me." How confident, how self-righteous was the man ! " But Samuel said ; what meaneth this bleating of the sheep in mine ears ; and the lowing of the oxen which I hear ? And Saul said, they have brought them from the Amalekites : for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God." How pious ! The pietism of modern days is very similar. Men will try to justify themselves in their own ways, whilst they labor to make the way of God of no account. " But Samuel said ; behold to obey is better than sacrifice, and to hearken than the fat of rams : for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Sam. xv. If those scriptures were written for our learning and admonition, let us be willing to be instructed and admonished by them. It has often been the case, and so it is now, when God in His infinite wisdom and goodness, has seen fit to devise a plan, and make the resolve to save mankind, thus and so, for this and that self-righteous rebel to rise up, and offer amendments to God's resolution, but God has never accepted one of them ; no, nor never will. See, if you please, the proud and haughty Assyrian ruler. God, by the mouth of his Prophet, promised him salvation in the river Jordan. But hear him offer an amendment to God's resolution ; " Are not the rivers in Damascus better than all the waters of Israel ? Why not wash there and be clean ?" But God did not accept his amendment. He had to obey the word of the Lord or go home and die a leper.

With these remarks and testimonies from the living oracles of God, we come now down to the present dispensation in which we live. And we ask, is it even supposable that God is less jealous of his laws and institutions under the present dispensation, than he has been under former dispensations ? We answer, no. At the end of the Mosaic dispensation, Christ, the one predicted by Patriarchs and Prophets,

was raised upon the cross,—the great antitypical sacrifice, of which all other sacrifices for sins were simply a type. His blood and life was the last offering that should ever be made for the sins of the world. Every jot and tittle of the law was filled up, or fulfilled. He said, "It is finished." He bowed His head, and yielded up His life into His Father's hands; "But God raised Him from the dead, whereof, we (the Apostles) are witnesses." For they ate and drank with Him after His resurrection; and not only this, they were with Him and heard His instruction concerning the Kingdom and Name for the term of forty days, delivering to them his last will and testament. His testament was now to be of force, for the testator had sealed and ratified it with His own blood or life. He now gives it over to faithful men whom he had chosen out of the world. For He said of those men, "they are not of the world even as I am not of the world, but I have chosen them out of the world, therefore, Father, they are thine." Now says He to His Ambassadors, "He that receives your sayings receives mine; and he that receives mine receives His that sent me; and He that rejects your sayings rejects mine also, and he that rejects mine, rejects His that sent me. Behold, I send you forth as lambs among wolves; be ye therefore wise as serpents, but harmless as doves." Don't be startled, dear reader, when I make this statement; but look first and see whether it be true or not; Christ did not shed his blood upon the cross for the remission of the sins of the whole world; for if He did, when that blood flowed from the side of the blessed Redeemer, the sins of the whole world must have been pardoned; but His blood was offered "a propitiation for our sins, and not for ours only, but for the sins of the whole world." Or in other words, His blood was shed to fulfill the law of types, and to ratify the law of the New Testament; or to ratify the spirit of life in Christ Jesus, that made Paul free from the law of sin and death. Thus we hear the Savior say, "Thus it behoved 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." Christ suffered death, and arose from the dead, to ratify and establish the law of remission of sins, under the New Testament Institution. Therefore, there is no other name given under heaven, or among men, whereby we can be saved, but in the Name of Jesus, the Christ.

Those of us who profess to be of the one Faith, all agree that the law of remission for the believing alien is established beyond controversy. That the believing penitent must come to Christ, or must come to the *place* where the name of Christ is recorded for the remission of sins. No other place will do; no other act called obedience will be accepted. And more, if he fails to arrive at the place specified in the law, no matter what the reasons are that keep him from it he cannot be saved. Then it is of the greatest importance that the law be understood, and that mankind yield strict and implicit obedience to its requirements. Man is not washed, cleansed, and sanctified, in the literal blood of Christ, shed upon the cross. It is not God's order to

cleansed the church, or those individuals who constitute the church, with blood; *but with water*. For thus saith the Apostle Paul: "Husbands love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word. That He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Eph. v: 25, 27. And again, Ananias said to believing, weeping Saul, "Why tarriest thou, arise, and be baptized, and *wash away thy sins*, calling upon the name of the Lord." Thus we understand, that the blood of Christ shed upon the cross was not to wash away our sins: but was shed in order to make *water valid*, in washing away sins in Apostolic Baptism. Christ said that it behoved Him 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." And at Jerusalem, we hear a multitude of convicted believers, men who were convinced that their house was left unto them desolate; that the name of Israel's God was no longer there, consequently, no sacrifice for their sin would be accepted at that place; and not knowing where to go to find His name; I say, we hear this multitude inquiring of Peter, and the rest of the Apostles, saying, "Men and Brethren, what shall we do?" Now is the time and place that the law of the remission of sins is to be preached and fully made known, and as it was proclaimed at Jerusalem, so it must be proclaimed among all nations: No substitute—no adding to it—no taking from it.

Now, dear reader, we are coming to the *Name* that is ordained of God, and to the institution ratified and made valid by the blood of the Holy, Anointed one, where all of every nation must come for the remission of sins. Hear the inspired Apostle give an answer that must suffice, not only for them he was addressing at that time, but for all mankind of every nation, throughout this entire dispensation. He answers: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins; \* \* \* and as many as gladly received his word were baptized." Acts. ii: 38, 41. Now, dear reader, we ask,—can the unreconciled, the unholy, the unpardoned alien, find any place in the universe of God, where the name of Jesus Christ is recorded for remission of his sins, but in the baptismal font? We unhesitatingly answer—no. Well, then, every one who obeys the above conditions, is a christian; is washed, is sanctified, is justified, in the name of the Lord Jesus. Of such, Christ's spotless and pure church is composed.

But still, notwithstanding the high position these occupy as members of the cleansed and purified church, yet they are human, frail, mortals,—liable to sin; and the best of them do sin. This being the case, patient reader, I have one more very solemn and important question to ask: Where is the name of Jesus Christ recorded for those? To what *place* must those resort to find the *name* and remission? Is there no name nor place specified in the law of Christ for those? Must

they go back to the water where the alien found the name and remission? We all answer,—no. The name of Jesus Christ is not recorded in the ordinance for such, or for that class. Well then, where is it recorded? This is a point of the greatest importance. Where shall the erring saint go to find the name of the Lord recorded for the remission of sins? If there is no place defined, no definite places specified,—he (the saint,) must be left in a sad dilemma, but let us consult Paul, and hear what he says to those who are washed, sanctified and justified in *the name*: “Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth up to a holy temple in the Lord: in whom you also are builded together, for a habitation of God, through the Spirit.” Eph. ii: 19, 22. And again: “You also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” 1 Peter ii: 5. Then we ask, are we any longer left in doubt or left to our own vague conjectures, as to where the name of the Lord is recorded for the saints. We say, no. It is in the church, which in the scriptures is termed “the pillar and ground of the truth.” Then Christ, who is “Immanuel, God with us,” has a House, a Temple, a Habitation of His own to dwell in, where His holy name is recorded for His saints. Thither, then, must we come to worship the Lord acceptably; thither, then, must we bring all our offerings, and all our choice vows, which we have vowed unto the Lord. Should we not take the admonition given under the law to God’s ancient people? take heed to thyself, that thou offer not thy burnt offerings, in every place that thou seest. Whatsoever things I command you, do it. Thou shalt not add thereto, nor diminish therefrom. “And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after: but Christ as a son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope, firm unto the end.” Heb. iii: 5, 6.

Then most assuredly God has a house or temple where the name of his beloved Son Jesus Christ is recorded, for the remission of all sins that the saints may commit, with one exception, and that is the sin which is unto death. “Where two or three are gathered together in my name, there am I in the midst of them.” And how is He in the midst? We answer, by His body and blood of the new testament. The saints when assembled according to Apostolic order compose His temple, or house. The bread and wine constitute His body and blood of the new testament. His blood is for the remission of the sins of those that constitute this temple, house or building of God, and none others. Here we bring our sacrifice of an humble and contrite spirit, which is in the sight of God of great price. Here we confess our faults one to another, and pray one for another, that we may be healed, and “the blood of Jesus Christ His Son cleanseth us from all sin.” Amen.

Call this Catholicism! Call this transubstantiation if you please. "Nevertheless the foundation of God standeth sure."

I write this in the fear of God, not for controversy, but for the good of the honest-hearted, that the order of God's house may be observed, that his name no longer be defamed among us. For our condition as a people is deplorable, with a few exceptions. No temple—no house—no name—no order. All is anarchy and confusion, each one left to do, or not to do, what seemeth good in his or her own eyes. A great responsibility must rest with ponderous weight somewhere. May God deliver me from it, and let it rest where it belongs. But this sad condition among us will never be remedied, as long as our brethren continue to preach types, symbols and emblems, and call God's ordinance only a kind of remembrancer, and as often as you do it, leaving it wholly optional with every one to do what seemeth him good in his own eyes. Will God hold such guiltless? No. Then let us teach all things whatsoever he has commanded. Amen.

L. H. CHASE.

[Communicated for the Herald.]

Encouraging Letter from Oregon.

ALBANY, Oregon, Nov. 27, 1870.

BROTHER WILSON: I see by the HERALD of the first and fifteenth of November, that you will try the experiment for a weekly. The idea pleases me, and to start with I will say to you send me five copies. My communication will perhaps be late on this subject, but it is meant, and the money will be sent you when assured that the enterprise is fixed upon. I think it best to support the paper to our utmost, as we cannot have preaching by word, and must depend upon papers, tracts, and books to do the work. And for them to do it they must be scattered broadcast, as many will fall on stony ground, many among thorns, etc. It takes plenty of seed to secure the seeding of a little good ground. I hope and pray that the paper may live and prosper, and do good. I pray for this; and pray that all brethren do the same. However I know we are weak numerically and financially, and have no blame to cast upon those that might seem remiss in coming up to the work. My duty is to look to self—see that *I* do right, and labor for the good of the cause as I should. I hope you may succeed, and in order to do so I think the paper must contain sufficient to attract some notice, as being of some force and importance; must reach the common understanding, and must contain short, concise, pointed articles and letters, and correspondence of a character to cheer and stir our hopes and zeal, and to create an interest in one another. With our mail facilities we ought to be like neighbors all over the nation. Let the paper give the address of brethren; so that when one travels he may know where another of like faith is, that they may, though strangers, meet face to face, and hold converse upon the things pertaining to the Kingdom, and the coming of its Ruler, and the triumph of the Saints.

I see by this number (Nov. 15,) that there is a believer in California, but no address is given.\* Don't know where he lives—could not write him. Give the addresses, and it will bring us to a knowledge of one another, and create a union, a oneness, and a strength. We have no head or leader—no potentate but Christ. We all as branches draw from Him, and therefore there should be a community of interest, of feeling, of love, of attachment, like a family. And to a brother our hearts are to be open and free, and likewise our houses and hospitalities, be they scant and poor, or plenty and rich. Again, let me assure you that for the five copies I am in earnest; and in fact can and will do more if really required; but I can spread perhaps no more than that here at present, but as I find a place for them will send and increase the number. I like your appeal to earnestness; and I like real punctuality and actual promptness in everything. Don't want anything promised more than can be fulfilled to the letter. I consider a weekly much better than monthly, or semi-monthly; am not very particular about the shape, so it has the substance. I do not want a rush made that cannot be lived up to—let us be considerate, let us start as we can hold out, that we may succeed. We cannot expect to do all at once, but with true zeal and honorable and upright conduct, and cool and calm perseverance we are bound to spread the truth. Truth is mighty, but evil prevails everywhere, and in order to combat it we must go well armed with the sword of the Spirit. May your paper stir us all up to searching the Scriptures. Let it draw every reader to the sweet fountain of God's revealed Word. Let it be the guide to that spring of everlasting life, where all may go, and be induced to drink while there is springing up in them to overflowing the plenteousness of that exhaustless fountain. And then truth will spread, and knowledge be imparted, and the Christian warfare virtually be kept up. We must fight the good fight of faith, if we would conquer. The time will never come when it will not be necessary to fight, or contend with evil, because evil is on the increase. Wickedness is stalking abroad everywhere in every station. It has its vile, though glittering and seducing armor on, and it would seem that about all the sheep's clothing there ever was is now on the backs of wolves. But we are not to be dismayed—we must gird on the whole armor that we may be able to withstand the evil. Life to a believer, a follower of Christ, is a warfare; and not only a constant warfare, but an uncompromising one, an unyielding contest. We should know that we must conquer or be conquered. How bright the crown will shine if we conquer, but how dismal the day when we shall submit to the enemy! And we must know that there is no time to say peace or safety, there is none, and to be none; the war is for life—but the victory or defeat for eternity. \* \* \* All the old sectarian bias and prejudice is here—immaterialism and mystery is the order; therefore "Spiritualism" is fast converting the denominations. It therefore takes real perseverance and constant warfare, in connection with the affairs of the world that

\* Elder H. D. Hendrix, Santa Clara, California.



do and must surround us to keep an eye on the polestar of simple, plain truth. Again, to close this letter I will say: I am truly in earnest with respect to the weekly paper, and rather than it shall fail I will pay for twenty-five copies. Our tracts, books, and papers must be scattered. It is, I perceive, about the only feasible way to cause the Word to be preached—the Gospel of the Kingdom to be proclaimed. We have no Pauls, nor Peters, or Johns, or Silas's to spend their time, and face dangers and privations, and suffer persecution and death in the cause now-a-days.

Yours, in the One Hope,

A. C. JONES.

In relation to the publication of addresses, we would say, that this will be done hereafter.—EDITOR.

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[Communicated for the Herald.]

**Evangelist Report.**

SINCE my last report I have visited Raisin, Michigan, Antioch, and East Plum River, Illinois. I delivered five discourses on the faith of the Gospel, and the signs of the times, to a well-filled house, and attentive congregations at Raisin. One resolved to obey the Gospel, and from the interest manifested it may be hoped that others will follow his example.

The meeting at Antioch commenced on the Saturday night under favorable auspices, the weather being fine, and there being a good turnout of brethren from different parts; but the constant rain the next day prevented many from coming who otherwise would have attended. Brother Eychaner and myself had a pleasant time in visiting those of the same faith and hope, and in presenting the Word of Faith which we preach. At East Plum River there were quite a goodly number of brethren from quite a distance, who in conjunction with the brethren and sisters in that place, and many others who attended the meetings, we had a good, and we trust, profitable season. Brother Eychaner assisted in the proclamation of the Word. Four decided to be immersed the day following the conclusion of the meetings; and four others had made up their minds to obey soon, and thought that it was probable that they might be immersed at the same time. Thus closed a meeting of much more than ordinary interest.

The new paper met with universal approval, and quite a subscription list was raised.

In regard to my future operations I would say that sufficient amount has not been subscribed to warrant my promising to continue in the field longer than six months from the Conference, even then my labors must necessarily be confined to where there are brethren who will do more than merely pay the expenses of traveling.

J. M. STEPHENSON.

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☞ There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

[Communicated for the Herald.]

## About "The Restitution."

BRO. WILSON :—I have received the open sheet, "The Restitution," and am highly pleased with it. The size and clearness of the type cannot fail to meet the approbation of all, especially those whose eyesight is growing dim by age. You may put me down for three copies.

Supposing greenbacks is what you want to carry this enterprise forward, I send you six dollars and a half. The fifty cents I wish you to send back in books, (A letter to a friend on the Covenants of promise.) I expect to leave Worcester before long, and when I am again located will write and let you know my place of destination. I hope this paper will become an established weekly paper. May the brethren without hesitation put shoulder to the wheel, and carry this thing forward. And if the sisters lay hold of the spokes it will surely go. I am glad that you have put a veto on criticism. I think too much of it destroys love and engenders strife. May it be the will of our Heavenly Father that this paper be continued until the King of kings comes to reign on David's throne. Oh! how I long for the time to come, when Christ with all his royal retinue will come and take to himself his great power and reign, when "the law will go forth from Zion, and the word of the Lord from Jerusalem," when peace will be declared to the ends of the earth, and the implements of war will be beaten into implements of husbandry; and all nations will come and worship before the Lord, and call him blessed; for the once babe of Bethlehem shall then be governor among the nations. My heart cries out, "Come Lord Jesus, and come quickly." I humbly pray the Editors of this paper may hold fast the beginning of their confidence without wavering unto the end: and then you have the rich promise of a crown of life. I hope you will stand firm for the truth as it is in Jesus, against the errors and fables of this age. Now may the grace of our Lord Jesus Christ be with you, even unto the end.

Your Sister in Christ,

MARTHA W. GERELDS.

Our correspondent rightly says, that "if the sisters lay hold of the spokes, it (THE RESTITUTION) will surely go." Sisters in the Faith! Will you lay hold? Will you wake up the sleepy virgins, if you know of any, and draft them into the service. We need help. We need the help of every one. We are very anxious to inscribe on our banner the word "successful," ere another month rolls round; and we can do it, if the brethren and sisters so elect. We never have had a paper in the body *well supported*. Let not this be said any longer. Roll up the list, one and all.

EDITOR.

[Communicated for the Herald.]  
Shall we Overcome?

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am sat down with my Father in His throne."

WE see here a conflict, a battle to be fought. Those who have taken the name of Christ, and bear His standard, have an enemy to face, and to gain the victory they must have on a certain armor. And for gaining the victory over the enemy power will be given. This is not an army of men girded to meet an advancing foe—man to man, nation against nation—but an entire *division* of evil; sin in the flesh, or a constant temptation to err from the path which is straight and peaceful. For the carnal mind is at enmity with God. We have all gone astray. We did not love God's ways, nor walked in His footsteps; but having heard the blessed truth, and accepted the call to be saved, we have put on Christ, and now in order to overcome have put off the old man, *sin*. Just here begins the conflict; it was then that we prepared for the struggle. But we know the enemy is not to be overcome in a day, or a week, or even a year; nor is the armor to be laid by, till death, or the Great Captain of our salvation appears.

What examples have we of soldiers, in the persons of Paul, Stephen, and John, and of all the Apostles of Jesus Christ, and how much can we endure for our Lord. Like them we will not yield to the foe, or compromise with error, but be always ready to stand; stand like the brave and endure all things. Jesus tells us by the Revelator, that if we overcome, to us will be given power over the nations; that we shall be clothed in white raiment, and be made pillars in the temple of the living God. Jesus said, "be faithful unto death, and I will give thee a crown of life." "Blessed is the man who endures temptation, for when he is tried he shall receive a crown of life." Then let us "fight this good fight of faith;" lay hold on eternal things; loosen our grasp on every thing which binds us to sin; forsake evil; purify our hearts from all bitterness, wrath, strivings, envyings, for God will grant power to those only who are peaceable, longsuffering, meek, pure and faithful. We see our enemies fall as we continue in the Christian warfare, more easy to conquer. We are encouraged by every victory. Death and mortality will soon be swallowed up of life. How faint is the brightest hope compared with the realization of the glories of the coming age, when God's rule shall be established—when the mighty of earth shall tremble in the presence of the Lord! when His saints shall come off conquerors through Him who hath loved them! Then the armor will be exchanged for the robe of righteousness,—a never-fading garment. Sweet then will it be to share the victory over sin. Let us strive, *agonize*, to overcome all things.

ALICE G.

~~Let~~ Let all men avoid rash speaking. They that speak without care, often remember their own words afterward with sorrow, They that expect peace and safety should restrain their tongues with a bridle.

[Communicated for the Herald.]

## A Protest.

BROTHER WILSON :—Allow me through the HERALD, to earnestly protest against the unscriptural ideas lately set forth in the "Marturion," by a trans-Atlantic writer on the nature of Christ. I think that such language as that writer applies to our Lord is little, if anything, less than the old exploded Socinianism. Did not Thomas call Him "my LORD and my GOD?" And are not all men commanded to "honor the Son, even as they honor the Father?" John xx: 28; v: 23. We may well study to praise and honor the Son when we remember that "in Him dwelleth all the fullness of the Godhead bodily," and that "He thought it not robbery to be equal with God;" as Paul himself has taught.—Col. ii: 9; Phil. ii: 6. Let us avoid even the remotest approximation to the sentiments of ancient errorists. Read carefully John v: 18; Psa. l: 21-23. The Lord Jesus is repeatedly called "GOD," in scripture. Isa. ix: 6; Matt. i: 23; Heb. i: 8, *et al.* I admit that in one place He is also called "The man Christ Jesus." 1 Tim. ii: 5. But this one scripture does not neutralise all others giving Him *higher* attributes. We must get the concentrated and harmonious light of *all* scripture on any subject before we can understand it. Paul does not let this isolated sentence lead his beloved Timothy astray, for although he could not say everything in one breath, yet in the *same* epistle he uses another expression which embodies the two natures, as it were, and the two trains of thought in one. "God was manifest in the *flesh*." 1 Tim. iii: 16.

As to "how can these things be?" I will not vain-gloriously nor presumptuously undertake to define, for there are some, yea many, "things *too high* for me." Psa. cxxxi: 1. There are many truths and facts in what is called "nature" which all admit and believe, and which none can analyze or dissect as to every particular. Who can fully explain why two stems from the same flower-pot, and equally green, produce flowers of brilliantly different colors? Or the exact analysis of "the force of gravity?" Or the unseen process by which corn and wheat spring out of the ground for the support of animal life? Or how my will is so *wedded* and *assimilated* with my more visible organism as to cause my hand or foot to move as I desire? These are "earthly things," and if we have not yet understood them, is it unreasonable to say that there are many "heavenly things," which we cannot yet understand, but which we firmly *believe*, nevertheless? We could pursue the subject *voluminously*, but hope this may be sufficient "for the present necessity."

Norfolk, Va.

WILEY JONES.

(Will the "Marturion" please copy?)

☞ Let us hear the conclusion of the whole matter: 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.—Ecl. xii: 13, 14.

[SELECTED.]

## Living Epistles.

CHRISTIANS are epistles to be read. The world reads them all. How important that this living gospel which walks and trades and stirs about in public places should be correctly printed! Yet how many of these living epistles have been printed from battered type, from mixed fonts, on spotted paper, and in dim ink. But after all, orthodoxy is safer in the consecrated heart than in the theological library. Evangelism is an upright, open-eyed, warm-handed, advancing thing, not the flat flimsiness of a mere programme, to be written and put away on the shelf for safe keeping: it is always alive, alert and growing; it is not dead Latin, but vital mother-tongue in this country; it is not steeped in church, cadenced in ritual, or robed at the altar, so much as hearted in living people, and radiated in work-day duties.—*Clark's Work-day Christianity.*

## Instruction for Unbelievers.

[SELECTED.]

## Desiring to Depart and be With Christ.

WITH the Editor's permission I would submit the following observations as illustrative of the Apostle's meaning, when he said that he had a desire "to depart and to be with Christ, which is far better," a meaning which I doubt not would be clear enough to all, if they only understood the language in the light of the glorious hope as expressed by Paul. The Apostle's language is commonly read as if he expressed the idea of departing to be with Christ, *by dying*. He does not say so; and it is only the foregone conclusion that "the souls of believers are at their death made perfect in holiness, and do immediately pass into glory," which leads any one so to misunderstand his meaning. So far from Paul wishing for *death*, we know that he desired "not to be unclothed, but clothed upon, that mortality might be swallowed up of life." 2 Cor. v: 4. What the Apostle asserts is, that he was in a strait betwixt two things, namely; *living and dying*; he did not know which of these to choose, but he had a desire for something else—"to depart and be with Christ, which is far better," than either living or dying, so far as his own sensations were concerned. When he wrote of desiring "to depart and be with Christ," he was (in my belief) thinking of those who will be alive at the coming of the Lord, and who shall not descend to the grave," but "be caught away to meet the Lord, in the air, and so *be ever with the Lord.* (1 Thess. iv: 17.) Surely that would be *far better.*

We have seen a disciple suffering from a disease which he knew would soon end in death; he had a sure hope of rising incorruptible at the coming of the Lord; we have heard that disciple express his earnest desire to depart and be with Christ without dying. His words

were, "Oh, I wish the Lord would come before I die, that I might escape that loathsome grave!" He knew that his Redeemer lived, and that He would stand at the latter day upon the earth; and that although worms destroyed his body, yet in his flesh he would see God; but he desired to have that vision without being destroyed by worms; he desired to be among those who are alive at the coming of the Lord as something "far better." The reader surely can appreciate that desire, and perceive the force of the Apostle's words when he says that he had a difficulty in choosing betwixt life and death; and that he had a desire to depart and be with Christ, which is far better.

When the Apostle says, "To die is gain," he may not mean gain to *himself*, but to his Lord; for you will observe that he had just expressed his determination that Christ should be magnified in his body, whether by life or by death. He believed that even by his death he could magnify Christ. It is therefore probable that when he wrote these words he was thinking of the Lord, and not of himself, as being the gainer. He does not say, "gain to me;" although, in the midst of so much labor and persecution, we could not wonder at him thinking of the repose of those who are asleep in Jesus. For my part I prefer the former thought.

The passage has been well paraphrased thus: "For if I *live* in the flesh, or continue alive, as I am, this is the fruit of my labor, Christ shall be magnified as I have already said, (verse 20,) and what I shall choose in my toilsome and persecuted condition I do not well know, for I am in a strait betwixt the two; that is, between living and dying, since I am not anxious for either, and yet one of them I must choose. I am not anxious for either of them, for I have a wish in my mind, if I could only have it granted, and it is this—to be caught away alive by the coming of the Lord. This is better than being in these toils and sufferings; it is also better than to die, for in that case I shall not behold Jesus till the resurrection morning."

These thoughts will, I trust, assist some to understand more accurately the language of the Apostle in this instance. We know, assuredly, that he and all the early disciples looked to the coming of the Lord as their only hope of being with Him. "If I go," He said, "I will come again and receive you unto myself, that where I am there ye may be also." John xiv: 3.—W. LAING in *Rainbow*,

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RELIGIOUS CONVERSATION.—Don't attempt to preach, only talk, and you will find religious conversation a much easier and more successful matter than most folks make it. Why shouldn't you speak just as simply and naturally to your friend about his relations to the Great Father of all and the loving Savior, as about the weather and the crops? What is the use of employing such looks, tones, and idioms in religious conversation, that it is really a positive relief to you when the disagreeable task is done, and you can be yourself once more.

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Miscellaneous.

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[Communicated for the Herald.]

Faith vs Credulity.

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MANY persons who profess to be Bible students have a very convenient way of disposing of passages of scripture which cannot be easily explained. They say we must take the Word just as it reads, even if we cannot comprehend it fully; and teach that we must have faith, and not reason too closely on such matters.

Now if the teachings of the Spirit are of such a nature that the mind of "poor fallen humanity" cannot comprehend them, I cannot see how they can be a Revelation to man. We cannot believe a message until we understand it, and our reason is convinced that it is true. Man has been gifted with perceptive and reflective faculties, by the use of which he knows what he knows. He looks at the wondrous works of nature which surround him, and is convinced that a Being infinite in power and wisdom is their Creator. He takes the Bible the book which tradition hands down to him as the Word of God. His reason is convinced that this volume has no human author, and, he accepts the Jehovah of which it teaches as its author and his Creator. Must he now let reason stop and with blind credulity accept everything he reads, as truth, without discrimination. If we had the words just as they came from their great Author, we might have some reason for doing so. But we have not. Many of those words were spoken over two thousand years ago, and in that time have passed from one language to another. Who will say that as we have it handed to us, it is un-mixed with error? It is necessary to discriminate very carefully in our search after truth. Should we not do so we would have to take much for truth which we know to be error. We would be forced to believe that a camel could actually go through the eye of a needle; that Jesus was in Paradise when we know that he was in His tomb; that Melchizedec was a man without father or mother, and with neither beginning nor ending of days, and many other apparent teachings which go contrary to our reason, and which careful investigation proves to be false. Let each one take the exhortation to himself which Paul gave to Timothy, and show that he is a "workman that needeth not to be ashamed, *rightly dividing* the Word of God."

When I would wish to examine and reason upon some portion of Scripture, the case of Abraham offering up his son has been quoted, and I have been told to do as he did, believe and not question.

But did not Abraham reason on the matter? I think he did. Paul says that he "accounted that God was able to raise him up even from the dead."

This was undoubtedly the way by which he satisfied his mind that God's promise, "in Isaac shall thy seed be called," would be fulfilled. Otherwise, Abraham would be an example of credulity, not of faith.

Before we can have faith our reason must in some way be convinced. We have faith that God's promises will be fulfilled, because we know that it is "impossible for God to lie," and because He is all-powerful and can do as He has promised. "Come then and let us reason together." God's Word will stand the test. There are many gems of truth to be had for the searching, but we must divide the Word carefully, and put nothing where it does not belong.

If however its teachings are so abstruse that we cannot comprehend them, it is then as I said before no revelation—for how can we believe what we cannot understand?

[SELECTED.]

### Modern Preaching and Hearing.

THE attitude of worshippers now-a-days is in the main that of mere listeners, passive recipients, otherwise characterized as "two-gallon jugs!" People fold their arms quietly and say to the preacher, tacitly, "Now if you can keep me awake, I have no serious objections, but you must say something very sensational!" Eighteen hundred years ago, people went to Church to hear, to think, to study God's Word, to ask and answer questions. Now-a-days it would greatly embarrass ministers to have their people rise and propound questions and seek answers; but this was the custom in the early Church, and it served greatly to its edification.—*J. H. Vincent.*

Does not this "custom in the early Church" throw light on 1 Cor. xiv: 34. "Let your women keep silence in the Churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law?" That the "silence" enjoined has reference to asking questions, objecting to what has been said, attempting to refute, and dictating in the assemblies—all of which men were allowed to do—is obvious from the context:—"And if they will learn anything (respecting what has been advanced by the speaker, and which they do not fully understand,) let them ask their husbands at home (instead of contending with men on points of doctrine, cases of conscience, etc. ;) for it is a shame for women to speak in the Church." Verse thirty-five. That what the Apostle here opposes is their questioning, finding fault, disputing, etc., in the Christian Church, we think is further manifest from the fact that in chapter eleven he lays down rules to regulate a woman's personal appearance when "praying or prophesying." Those who desire it will find this interpretation more fully presented in Dr. Adam Clarke's commentary on the above texts.—*Advent Herald.*

### DIED,

At South Northfield, Ills., on Sunday, Dec. 4th, 1870, ROLLIN OMBI KINDER, only son of Joseph L. & Rachel A. Kinder; aged two years three months and twenty-five days. Brother and Sister Kinder are bowed with grief at the loss of their little one, and have our Christian sympathy. The child was lovely in all his traits, and won the affections of all who knew him. Peacefully he rests.



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