

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the God of heaven shall set up A KINGDOM which shall never perish, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand for ever.”—DANIEL.

JOHN THOMAS, Editor. NEW YORK, March, 1853—
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INQUIRY CONCERNING THE TWO-HORNED BEAST.

Dear Brother: —I would like to know if the Two-Horned Beast is to go into perdition before the building of the Assyrian Image, or the setting of it upon its ferro-aluminous, or iron-clay feet. If so, what is meant by “the Beast, and the Kings of the earth, and their armies, gathering together to make war against Christ and his army,” and being taken, &c. —Is the Austro-papal constituent to be destroyed first by the judgment now working; and the Beast to be again organised in another form under Russia? Also are the three brittle Toe-Kingdoms, those of Lombardy, Hungary, and Bavaria?

WILLIAM OWEN.

Nottingham, England.

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THE FRENCH EMPIRE A HORN OF THE BEAST.



This is the Olde
Armys of France

The Arms of France under Charlemagne.

The Two-Horned Beast is not a dynasty, but a dominion for a long time contemporary with the Ten-Horned Beast; and stands related to the latter as the Little Horn among the Ten on the head of Daniel’s Fourth Beast doth to the “Body” of the same. Daniel’s Little Horn that hat Eyes and a Mouth, is represented apocalyptically by the Two-Horned Beast and the Image of the Sixth Head of the Ten-Horned Beast—the Two-Horned dominion answering to the Little Horn, and the Image to the Eyes and Mouth. These are Two Powers, and both imperial—the one being secular, and the other ecclesiastical.

But, it might be asked, if the Little Horn without the Eyes and Mouth, be one secular imperial dominion, why is it apocalyptically represented by a beast with two horns? Would not a one-horned beast have been the proper symbol, seeing that the Eyes and Mouth are incorporated on the Image sustained by the two-horned power? There is no doubt some force in this inquiry, which deserves consideration. The solution I would offer is therefore the following: —

The symbol of imperiality, which ranks above regality, is a dragon in whole or part. This obtains in heraldry sacred and profane. The Two-Horned Beast is consequently an imperial dominion; for its voice was that of a dragon—“he spake as a dragon.” The Two-Horned Imperiality is terrene, not maritime in its origin. John saw it coming up out of the earth; whereas in regard to the Ten-Horned Beast, he says, “I saw it rise up out of the sea.” The terrene and maritime beasts, then, represent two distinct political organizations, which, of course, do not occupy one and the same territory contemporaneously. The Dragon, the symbol of the Imperial Roman Majesty before the beasts of the earth and the sea had existence, having surrendered to the Sea-Beast “his power, and his seat, and an extensive jurisdiction,” was then restricted to that part of the Roman territory now included in the Turkish empire. This restriction leaves the western Roman territory as the area of the two beasts—the inland part of it, “the earth,” for the Two-Horned Beast; and its maritime, for that with Ten Horns.

The horns of the terrene beast are like a lamb’s. “He had two horns like a lamb,” says John. Now a lamb in the book of Revelation, is representative of Christ. I need not cite the many texts found there that prove this. The reader cannot be unmindful of them. “Horns like a lamb,” then, are “Christian Powers,” so called. That is, they profess to be such. They are not christian in the sense of being Christ’s; but then, they are neither Mohammedan, nor Pagan, as was the pre-Constantinian government in Rome. They are papistico-christian, that is, papal powers, speaking like the old pago-imperial dragon. Hence, Revelation 13: 11, being interpreted, will read thus—“And I beheld another political organization make its appearance in the interior of the Roman West; and two powers pertained to it styling themselves Christian; and the nature of the dominion was imperial.”

“It had two horns like to a lamb.” The words are not “the two horns.” It had two horns; but there is nothing in the text indicative of their contemporary existence from the rise to the final destruction of the beast-polity. It is simply the fact that two horns pertain to it at certain periods of its history; so that if we were to give the beast an historic title, we might designate it by that horn which was proved the most enduring and permanent.

The power or strength of the beast is found in his horns. What is affirmed, therefore, of him in relation to the Image, Eyes and Mouth, is predicable of the horns. Hence, they compel the inhabitants of “the earth” over which they have jurisdiction, to worship, or do homage to, the Sixth, or Imperial, Head of the Sea-Beast; that is, they set up imperialities, or Emperorships, and compel those they make subject, to swear allegiance to them. They “make fire to descend out of the heaven into the earth in the sight of men.” This is the result of their policy, which astonishes the world. “Fire in the earth” signifies apocalyptically, war in the interior of the Roman West. It is caused by the beast’s horns, whose sphere of operation is its political heaven. Their disagreement results in war, which therefore descends like fire, as it were, from their heaven.

The policy of the Beast is the policy of its horns. Hence, one and both of them when existing, cause the dwellers in their dominion to wander. This they effect “through the miracles it is given it to do in the face of the beast” of the sea—through the Earth-Beast’s victories, which are therefore gained during the life of the Sea-Beast. The result of these miracle-victories is the setting up of an Image to the beast (which has the sword-wound and lived) by its people after which all the westerns wander. Without the Earth-Beast’s Horns, the Image of the Sea-Beast’s Sixth Head is a mere dumb idol—a dumb dog of a prophet that can neither bark nor bite. It was therefore “given to the Earth-beast to impart breath to the Image, that it might speak, and cause to be killed all that would not do homage to the image.” Thus, the political life of the Image depends upon the Horns, or Earth-Beast. Destroy this beast, and the image dies. The Earth-Beast’s people were compelled to set up the Image by the horns or governments; and it is only by these that their obedience can be perpetuated. Let the horns leave the image to the affection and tender mercies of French, Germans, Hungarians, and Italians, “that dwell on the earth,” and it would be annihilated in the twinkling of an eye.

The Earth-Beast causes the Image to be made to or for the Sea-Beast—eikona to therio. The Dragon did not cause the Image to exist, and speak very great things against the Most High, to kill or wear out his saints, and to think to change times and laws. Neither did the Ten-Horns; nor any of the Heads of the Sea-Beast. It was the Imperial Earth-Beast alone that accomplished this. When, however, the Image was created in the likeness of the Sixth Head, the ten Horns come at length to accept it as the Lion-Mouth of their polity; so that in the judgment, they give their power to the terrene beast, and are found in association with him, and his image prophet, warring against the Lamb.

“In the judgment.” By this I mean, that judgment which “shall sit” when “judgment is given to the Saints of the most High;” who, as “his wheels of burning fire,” shall take away the beast’s dominion to consume and destroy it to the end. In that judgment but one beast is apocalyptically apparent. This is the Ten-Horned Sea Beast under an Eighth Head—one Leg in fact of Nebuchadnezzar’s Image. The beast of the earth having occasionally two horns, merges, so to speak, into the Sea-Beast, of which one of its horns becomes the Eighth Head; and then it stands related to the polity as the Little Horn of Daniel’s Fourth Beast to the other Seven Horns; so that it is the Eighth Horn, comprehending in its primary dominion the Three Uprooted Horns. The Little Horn or Eighth Head survives the overthrow of Gog in the Holy Land, who, as an imperial horn of the Earth Beast (not yet, however manifested as such) by his fall terminates the symbol, and leaves only the Ten-Horned Sea-Beast with his Eighth Head to continue the contest with the Lord and his Saints.

“The beast that was, and is not, even he is the Eighth.” A political organization of the Roman West, admitting the contemporary existence of two Emperors, is represented by the Earth-Beast and its two horns. But when by some notable revolution, that contemporaneity is finally (not temporarily as aforetime) but finally terminated, the Earth Beast becomes “the beast that was, and is not;” but then, seeing that a western emperorship still continues in the midst of the Ten-Horn-Kingdoms, it is styled “the beast that was, and is not, and yet is.”

The Seven Heads of the Sea-Beast were thus explained to John. “The seven heads are,” or represent, “seven mountains on which the woman (Rome) sitteth. And there are Seven Kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast which was, and is not, even he is the Eighth, and is of the Seven, and goeth into perdition.” This shows that the Eighth Head is to be looked for in Rome; for “the Woman is that great city that reigneth over the kings of the earth.” Thus from

the foundation of Rome to its final destruction, God has decreed the existence of Eight Heads, or forms of government. All the powers of earth combined cannot establish a ninth. Dynasties or Sovereign families, may change any number of times; but the form of sovereignty they administer in Rome can only vary from one to eight inclusive. When John wrote the apocalypse, he was living under the dominion of the Sixth Head. This was the imperial, the Emperor Domitian being the reigning Prince. The imperial form of government continued to rule in Rome until it was wounded by the sword of the Barbarians. The consequence of this wound was fatal to the empire of the west, which became totally eclipsed in A.D. 476. The dethronement of Augustulus, the last emperor, made way for the Seventh Head, which, says the angel, “must continue a short space.” This form was the Gothic Kingly which continued only 60 years—a short space compared with the previous duration of the imperial, which lasted about 600 years.

The Gothic Kingly Sovereignty was finally suppressed by Belizarius and Narses, the generals of Justinian, emperor of Constantinople, who reigned there as prince of the sixth head of the Dragon. The fall of the Seventh Head of Rome was marked by the forcible evacuation of the city by all its inhabitants; so that for forty days it was deserted of every living thing. From this time until Christmas A.D. 799, about 240 years, Rome had no sovereignty at all; but on the settlement of Italy by imperial decree from Constantinople, it was reduced to the rank of the second city of the Dragon-empire which at this time included Italy within its bounds. During this long period, it was still the residence of the Bishop of Rome, who being without political life could neither wear out the saints, kill, nor change times and laws. There was then no imperial image, nor any rival emperor in the west. There was one in Constantinople, and he was the only one on the Roman territory.

Thus affairs continued until A.D. 799-800. “I saw,” says John, “one of the Sea-Beast’s heads as it were wounded to death.” It was certainly a severe wound, the effect of which was to put the head hors du combat from A.D. 476 to A.D. 800, a period of three hundred and twenty-four years. It was truly “a deadly wound,” and would be considered by the generations of the period as so deadly as to be beyond prospect of recovery. But to the eye of faith divinely enlightened, its recovery was certain, though how it might be effected would not so obviously appear. “His deadly wound was healed,” says the apostle; by which is to be understood, that Rome would become imperially sovereign again. The wound put an end to this form; hence the healing of it required its restoration. It was restored accordingly. A Franco-German dominion arose out of the interior west and spread into Italy, where it has had the ascendancy unto this day. It was founded by the renowned Frenchman Charlemagne, one of the sons of Pepin, the usurper of the throne of France. Like his father before him, he was a great benefactor and patron of the Bishop of Rome, who intrigued with him against the rights of the Constantinopolitan emperor, and procured him to set up for Roman emperor himself. This was not difficult to effect. The emperor on the Bosphorus was weak in Italy, and Charlemagne was ambitious of becoming a successor of the renowned Caesars. The manifestation of the plot was therefore duly planned between the Bishop and the King—the Bishop was to crown and proclaim him emperor of the Romans on Christmas Day, A.D. 799-800; and the new emperor was to do great things for the Bishop and the Church, which he did, much to his regret and annoyance before he died.

The day having arrived Charlemagne proceeded to St. Peter’s church where he assisted at mass. In the midst of the ecclesiastical ceremonies, and while he was on his knees before the altar, the Bishop of Rome advanced, and put an imperial crown on his head. As soon as the people perceived it, they cried, “Long life and victory to Charles Augustus,

crowned by the hand of God! Long live the great and pious emperor of the Romans.” During these acclamations, the bishop conducted him to a magnificent throne, which had been prepared for the purpose; and as soon as he was seated, paid him those honours which his predecessors had been accustomed to pay to the Roman emperors, declaring that instead of the title of Patrician, he should henceforth style him Emperor and Augustus. He then presented him with the imperial mantle; with which being invested, Charlemagne returned amid the acclamations of the populace to his palace. The bishop, continues the historian, had surely no right to proclaim an emperor; but Charles was worthy of the imperial ensigns; and although he cannot properly be ranked among the successors of Augustus, he is justly considered as the founder of the New Empire of the West.

Thus was the deadly wound of Rome’s imperiality healed. Though Charlemagne did not reside there, his residence being at Aix-la-Chapelle, he established in Rome an image of his own authority, or that of the Sixth-Head revived. There was now an Eighth Sovereignty with the Bishop of Rome turned into its image or representative. This Eighth “is of the Seven,” that is, of the same form as one of them, namely, imperial. The dominion thus uniting in the emperor and the pope is known in history as the Holy Roman or French Empire; and in the days of Charlemagne comprehended all France, all Germany, part of Hungary, part of Spain, the Low Countries, and the Continent of Italy as far as Benevento. This was its original manifestation when it “came up out of the earth.” Since that time it has passed through various phases, but its main features may be traced in the German Empire, until it shone forth as the French Empire again under Napoleon the Great, who used to boast himself of being the successor of Charlemagne. When he fell from his high estate, the House of Hapsburg became in 1815, the sole horn of the dominion, and has continued to monopolise the imperiality with the pope, until 1852, when a second horn has shown itself in the French Empire revived under Napoleon III. This man’s model is his uncle, whom he imitates in all details. He is heir of all his uncle’s claims, and therefore of Charlemagne, whose empire stands revealed in the greater part of its original extent under Two Imperial Horns instead of one, and both of them concentrating their influence for future developments upon Italy, the Pope, and Rome.

Since 1815, and until the recent proclamation of the French Empire, the Earth-Beast was known as the Austro-papal dominion; for the time being, however, and until the French Horn is broken, and gives place to the Bourbon Horn of the Ten Horned polity, the Earth-Beast imperial sovereignty may be styled the Franco-Austrian Papality. The elements of this are two emperors and the pope—emperors as yet uncrowned, and both from the necessity of their position, claimants upon Rome as the throne which confers Eighth-headship upon the crowned. Which will he anoint as successor to Charlemagne? Will he crown them both? Will Napoleon, whose soldiers garrison Rome, prevent this? If the pope crown Louis Napoleon emperor, will he of Austria acknowledge his pre-eminence, and consent to be crowned by an inferior hand, or to remain uncrowned at all? These and similar are questions whose solution must result from the working of the “three unclean spirits like frogs.” They can only be determined by the sword, which will cut the knot that cannot be untied.

The Earth-beast imperiality has now existed 1052 years, having arisen out of the earth after the beast of the sea. It is a dominion that has nearly always had an emperor with a pope, but with a jurisdiction not always of the same extent. It has not, however, always been two-horned. An emperor and pope are one, as a man’s eyes and mouth are one with his face. When two emperors or horn-powers, having relation to Rome and Italy, appear at the same time, their continued peaceable existence, is impossible in the nature of things. One pair of eyes and a mouth to two faces is a deformity that cannot endure. Were there a pope to each horn, and

two Romes, things might get along tolerably well; but two of diverse interests coquetting with one and the same harlot, cannot fail of bringing the two adulterers to blows. Two horns are therefore the anomaly, not the law of the dominion, which, when it obtains must result in a struggle between them for the ascendancy. This was illustrated in the case of Napoleon the Great and the Austrian Emperor. Their powers were the two horns of the Earth-Beast. Their contest was bloody until the House of Hapsburg succumbed, and the French Empire ruled over all; or Napoleon and the Pope made a Concordat between themselves.

The Beast of the earth and the Beast of the sea are both destined to “go into perdition.” But before the perdition comes, the combat between the two horns of the Earth-Beast must be decided; so that one of them may be finally planted on the Sixth-Head of the Sea-Beast as its Eleventh, or Three-Horned Eighth Head, as represented in Daniel. Which Earth-Beast horn, then, will become the permanent “Eighth” of the Scarlet-coloured Beast on which the Woman sitteth? Will it be the French or Austrian? I should say the Austrian, seeing that in Revelation 11: 11, France, the plateia or Broadway is there styled “the Tenth Part of the City”—a tenth kingdom of the Sea-Beast. It was originally a Sea-Beast Horn before Charlemagne founded the French Empire. French imperialism is a preternatural or anomalous state of affairs. It is very congenial to French ambition, but not to the foreign relations of France. This country can only maintain harmony with its neighbours as a kingdom, with a dynasty having common interest, and in good fellowship with the other sovereign families of the West. The French imperial horn will doubtless create a great uproar among the nations, and perform great miracles with the sword. Austria may be expelled from Italy, and reduced to great extremity at home; but, backed by Russia and Prussia, the fortune of war will turn in its favour, as in the days of Napoleon the Great, and the French Empire will wane to its irrecoverable and final overthrow. On the fall of the French Empire the Kingdom of France will appear again; and the Charlemagne dominion under one emperor, sovereign of three Horn or Toe-Kingdoms previously plucked up by the roots, and surrounded by seven satellite thrones, all having the papal superstition for their state-creed, and the Pope for their Lion, or Babylonish, mouth or prophet—will, I conceive, be the political constitution of the Roman West, contemporarily with the Russian autocratic sovereignty of the East.

The Earth-Beast imperialism, then, does not “go into perdition” before the manifestation of Nebuchadnezzar’s Image in all the terribleness of the “latter-days” exhibition to that monarch in his dream; though one of the horns now existing does. The iron, latter-day, element of the image, is the Sea-Beast with the then one-horned Earth-Beast for its Eighth Roman imperial Head, with Eyes like a man, and a mouth speaking great things. The Head of Gold is like Nebuchadnezzar, not Roman, but Assyrian, rising into view from beyond the Roman limits, far into which he protrudes his power until he becomes the Chief of the Image-Polity in the Feet-period of the times of the Gentiles. The power of the latter-day Assyrian Head being the cementing principle by which the constituents of the Sea-Beast are held together (for unless the Horn-toe governments, and Eighth Head are sustained by Russo-Assyrian potency, the French Horn-Sovereignty, essentially and necessarily revolutionary and democratic, would prove too strong for their cohesion) is not only the Head of Gold, but the Clay-element of the Feet, combining their parts with fragile union into the Leg and Feet polity of the Image, answering to the Fourth Beast of Daniel. The latter-day Assyrian, “ladeth himself with thick clay,” “because he spoils many nations”—Habakkuk 2: 6, 8. He is therefore the golden head of those nations—the clay with which he combines their sovereignties into a political fabric standing erect upon its feet. Among these nations are those of Macedonia, Syria, Egypt, and Persia; so that he will then be the Head of the Silver, and Brazen parts of the image-polity as well as of the Roman.

The manifestation of such a political organization as this argues a great conflict among the powers. This is inevitable, and necessary for the formation of the premillennial crisis. The French imperial horn of the Earth-Beast—THE FROG POWER—is created for this very purpose. No matter what Louis Napoleon may profess, its mission is to involve Austria, and Turkey, and Russia, itself, Britain, and all their allies, in war; that, as the result, the polity represented in Revelation 17 and Daniel 2 & 7, may be brought out. When the conflict with the French empire, as a principal in the war is ended, the ten-horn governments “receive power as kings one hour with the Beast;” that is, “God puts in their hearts to fulfil his will, and to agree to, give their kingdom to the Beast”—to that horn of it which survives the war, “until the words of God be fulfilled.” This they will do with unanimity; for, “they have one mind, and shall give their power and strength unto the Beast.”

The symbolical period during which the Ten Horns of the Sea-Beast give their kingdom to its Eighth Head, is styled “one hour.” This is representative of thirty years, upon the principle that a Jewish day of twelve parts, or hours, is sometimes representative of a time or year of years of twelve parts, or months, or hours, of years. A year of 360 days is representative, then, of a time or 360 years, which being divided by 12, yields 30 years, or one hour of a time. It is during the last hour of their existence, that “they make war with the Lamb who overcomes them.” Before, however, the war begins between the belligerents, the Lamb descends from the right hand of God to “the white cloud,” whence he reaps the harvest of the earth—Revelation 14: 14-16—in smiting Nebuchadnezzar’s image with the stone upon the mountains of Israel. This accomplished, he descends to Mount Zion where he appears with the 144,000 “who follow him whithersoever he goeth. These are the redeemed from among men, the firstfruits unto God and to the Lamb”—Revelation 14: 6-7. The righteous dead raised, and the Dragon bound, the next thing is the proclamation to the world of the judgment-hour having arrived, with an invitation to the nations to submit to God—Revelation 14: 6-7. But the invitation will not be regarded. The cry of them who had once been slain, and had for ages lain unavenged under the altar, at length prevails, and the Lamb yields to their earnest solicitation to thrust in his sharp sickle, and gather the clusters of the vine of the earth—Revelation 6: 9-11; 14: 18-20; 16: 6; 19: 15. The clusters of this vine are the ten kingdoms clustered around the Eighth Head, gathered together to make war against the Lamb and his army—Revelation 19: 19. The war is initiated with the fall of Rome, the throne of the Eighth Head, which sinks like a millstone in the sea—Revelation 14: 8; 18: 21. During the continuance of the war, the goat nations subject to the Eighth Head polity, or Sea-Beast carrying the Harlot, are tormented with terrible defeats, and all the horrors of pestilence, and famine, and of fire and sword, “in the presence of the holy angels, and in the presence of the Lamb” eis aionas aionon, until, or “unto ages of ages”—Revelation 14: 9-11, 19-20: that is, to the end of the hour of judgment, or thirty years aforesaid, which terminate in the commencement of the thousand years reign. This judgment-hour is the period of Israel’s restoration; and the time in which the Saints “execute the judgment written” against Daniel’s Fourth Beast, and John’s Beast of the Sea. They slay him, and destroy his body with the burning flame; or as John expresses it, “cast him alive into a lake of fire burning with brimstone”—Psalm 149: 5-9; Daniel 7: 11, 22, 26; Revelation 19: 20. Thus, by the end of the war perdition will have triumphed over the Eighth Head, the False Prophet, and the Kings of the Earth; the constituents of the Scarlet coloured Beast, upon which the drunken mother of Harlots now sits amid the nations she has intoxicated with her mystery and abominations.

But before the Roman Babylon sinks like Sodom into the subterranean, and before the Ten Horns make war upon the Lamb and his army, they will “hate the Harlot and make her

desolate and naked, and eat her flesh, and burn her with fire.” This will occur before the Lamb descends to “the white cloud.” Now the problem to be solved here is, How will the ten horns be brought to make the throne of the Beast desolate, seeing that they agree to give their Kingdom to the Eighth-Head? “The woman which thou sawest is that Great City which reigneth over the Kings of the earth”—the ten horns: What shall cause them to make their own imperial capital desolate? My reply is, because it is in the hand of a common enemy. That enemy, I believe, is the imperial French horn, which is even now in possession of the city. It sent its troops there under pretence of devotion to the Pope, but really to look after French interests in Italy. Those interests, which are imperial interests, need as much looking after now, as when the Frogs first swarmed in Rome. It is these interests, which are not the interests of the Ten Horns and their future Head, that will kindle a flame in Italy, and bring the power of the Horns and Head against Rome for the expulsion of the French, in effecting which she will be burned with fire, but not entirely and finally destroyed; for that destruction is the glory of the Lamb and his 144,000, who judge her rejoicingly—Revelation 18: 6, 8, 20.

The conflict between the two existing horns of the Earth-Beast for the Eighth Headship, brings Rome’s pre-adventual calamities upon her. The hatred of the kings against the city continues so long as she remains in the hand of the French horn; which it is probable, will avail itself of the cooperation of the malcontents in all their countries in furtherance of its ambition. This will make them hate Rome with the most cordial hatred as a focus of an influence and power, seeking their overthrow or subjection to its will. A sense of common danger will unite them to Austria, Russia, and one another. Without these two sovereignties, they could not continue the war with the French horn, being weakened by the disaffection of their people. Hence, self-preservation works unanimity; and causes them “with one mind to agree to give their kingdom to the (Austro-Russian) Beast.” By this Ferro-Aluminous power they are enabled to stand in spite of Democracy and the French Empire; and even to expel their hated antagonists from Rome, and to suppress for ever French ambition, and the revolutionary spirit in all their dominions. When they have accomplished the work of suppressing the French empire, and the conquest of Rome, their hatred is converted into affection for the Harlot, as is clear from this saying that is written, “And the Kings of the earth (the ten horns) who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.” Their “Eternal City” having gone thundering into the abyss, her destroyers will come upon them, and tread them as ashes under the soles of their feet—Malachi 4: 3; for the day of vengeance is in all their hearts to give them blood to drink because of all the righteous blood they have shed in the service of the detested Harlot in all their several lands.

These ten horns “agree and give their kingdom to the Beast.” By this is not meant that their governments cease to be. Their kingdoms continue to exist until broken in pieces and consumed by the Stone-kingdom of the Saints; for they make war upon the Lamb and his army by whom they are destroyed. They do not, then, cease to be kingdoms by becoming republics, or by merging as provinces into the Austrian or Russian empires; but they continue as independent monarchies under an emperorship, as New York, Pennsylvania, Virginia, and other States, are independent republics under a presidency. These States have given their dominion to the general government; so that they can no longer act constitutionally in relation to foreign affairs in making treaties, war, &c., without it; and should they be unable to maintain order within their own limits, the federal government would enable them to do it, and so become “their power and strength.” They cannot wage war with each other. If they

were to try the experiment would intervene with the forces of the Union to compel peace between the belligerents. A similar arrangement between the Ten Horns and Eighth Head for mutual safety and preservation, is what I understand by the Kings “agreeing to give their kingdom to the Beast”—an agreement brought about by the perils created by French ambition, and the revolutionary spirit of the Democracy.

Of these ten horn-kingdoms three become the imperality of the Eighth Head—the Columbia-district, as it were, of the Sea-Beast confederacy. The man occupying the imperial throne is the King of three several kingdoms, which gives imperality to his official character. They are “plucked up by the roots,” as Delaware, Maryland, and Virginia would be if merged into the District of Columbia, and subjected to its constitution and laws. The Horns plucked up by the roots are subdued by the Eighth Head; and will, I believe, prove to be Lombardo-Venetia, Hungary, and Sardinia. The Protestantism and constitutionalism of the last named mark it as a victim of the Beast. Of this, however, we shall not long continue in suspense.

February 23, 1853.

EDITOR.

* * *

QUERY CONCERNING THE TWO BIRTHS.

Dear Brother: —I have been questioned about the conversation between Christ and Nicodemus by a Baptist missionary, and was at a loss. I have since thought a great deal on the subject, and have quieted my mind in this way—that in the third chapter and fifth verse of John, Christ in speaking of the two births, had reference to immortality. He spoke of water and spirit, saying, that we must be born of both to be admitted into the kingdom. Now it appears to me, that Christ did not apprehend any misunderstanding about the water birth; but explained the nature of the spiritual birth, that it might be comprehended; and then goes on to speak of “heavenly things,” without further mention of the water, which originated my conclusion.

Now, if I am in error in believing that those who are immersed having the right faith within them are born of water and begotten of the spirit, and if they travel, having Christ in their hearts, without abortion, they will be born of the spirit when he appears to clothe them with immortality, and give them possession of the kingdom—I want you, as I take you to be a faithful student of the word, to explain that discourse, and set me right. I lack teaching; and one would think I would receive instruction from any of those who advocate the doctrine of the fraternity to which I belong; but I asked an aged minister his views, and as soon as I mentioned my belief of the spiritual birth being immortality, or an immortal birth, and that to take place at the appearing of Christ, he rather upbraided me, and took no pains to set me right.

I now think best to inquire of one who knows the nature of the kingdom we are to expect. I am a reader of the Herald. If you will condescend to notice this, and choose to reply in that paper, I shall meet it there, no accident preventing. Your friends here join in love with me, wishing that health, life, and means may be granted you, that your services may continue until a multitude may duly appreciate the knowledge it is your labour and privilege to supply.

I subscribe myself your sister,

JANETTA.

Princeton, Dallas, Arkansas, October, 1852.

CHRIST'S DISCOURSE WITH NICODEMUS.

In John 3: 3, Jesus states a truth in relation to God's kingdom over which he is to preside with the saints, which is unalterable and indispensable, and which the lapse of eighteen centuries has rendered no less imperative than at the moment he enunciated it—Except a man be begotten from above, he is unable to see the Kingdom of God. This is a great truth; and to those who understand the nature of the kingdom, an obvious one. It is a truth of similar construction to this, that except a man be begotten from beneath, he is not able to possess the things of Satan's kingdom. And why? Because he would have no existence at all; but would be as his father Adam, before the Lord of the Elohim formed him from the ground, by the Spirit of the Invisible God. A man must be begotten of sinful flesh, or he cannot see the things of the flesh; and this begetting is the being begotten "from beneath," to which Jesus refers, in saying, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." The Jews sprung, *ek toon kato*, "out of things below"—that is, of blood, of the impulse of the flesh, and of the will of man; while he originated, *ek toon ano*, "from things above"—that is, of the Spirit, and the will of God.

Jesus, then, who is "THE HEIR OF ALL THINGS," was "begotten from above," *genneethee anothen*. He was thus begotten to the days of his flesh; for he was not the Son of Joseph, but of God. Nevertheless, "the flesh profiteth nothing; it is the Spirit that makes alive." Jesus was crowned with glory and honour, not because he had been begotten from above of God's spirit before he was born of Mary; but because he was obedient unto death, and made perfect through sufferings. Having attained to moral perfection, (not that he was ever immoral for he was "without sin;" but until "the temptation," he was simply innocent, his virtue, or obedience to the Father, not having been tested by his sufferings,) he was made alive by the Spirit, or from above, and so became "the Son of God with power, according to the Spirit of holiness, by resurrection from the dead."

The Lord Jesus was the subject of two spirit-begettals and two births—the former were both of the Spirit; and the latter its consequents. His fleshly birth was of Mary, which we are not now considering. His first spiritual birth was on being "born of water," and so fulfilling the righteousness of God; which multitudes think was quite necessary for the sinless Jesus, but not for them! After this birth his trials commenced; and his "patient continuance in well doing" prepared him, or rather became the premises upon which was predicated his second birth; that namely, from the dark and gravid womb of the grave where all his brethren lie. Thus he was "born of the Spirit," and became "the Lord, the Spirit;" or as Paul has it, *eis pneuma zoopoion*, "the last Adam was made into a spirit which shall make alive;" for *zoopoion* is the second future participle whose sign is going to make alive. Thus, "that which is born of the flesh is flesh," like all the sons of the first Adam; "and that which is born of the spirit is spirit," like the second Adam, the Elder Brother and captain of the saints.

"Flesh and blood," says Paul, "cannot inherit," or possess, "the kingdom of God." And why? Because, as he says, "corruption cannot inherit corruption." The kingdom of God is the incorruptible, undefiled, and unfading inheritance of the saints—the kingdom preparing for the blessed of their Father. It is "that which shall never be destroyed," and which "shall not be left to other people." That is, when it is given to the Father's blessed ones, it shall henceforth be possessed by them, and by them only: "it shall not be left to other people;" but "the saints shall possess it for ever, even for ever and ever." Now, that which is born of the flesh is flesh and blood, and "dead," or mortal and corruptible. How true this must be of mankind in general, in view of what Paul says to saints in the present life—"Ye are dead,"

apethanete, says he; —a word which signifies to become putrescent, or dry as a withered tree. This was the new law of their being relatively to “earthly things,” on which they were forbidden to set their affections. Their bodies were “dead because of sin;” and their affections were dead to earthly things; so that as far as flesh and blood, and world, were concerned, they were mortal and corruptible, and only so. But they had a hidden life. It was not a physical principle within them. All that was there was the word of life, assuredly believed; in which sense Christ, the word, was there, dwelling in their hearts by faith. By holding on to this word, they held on to eternal life—on to the Lord the spirit, who is to give them life in his day. They were dead; but “Your life,” continued the apostle, “is hid with Christ in God; and when Christ, your life, shall appear, then shall ye also appear with him in glory.” This being the condition of saints, unresurrected and unchanged, it is clear that they are physically incapacitated for possessing the kingdom of God. However worthy and acceptable before him, they cannot, being mortal, “enter the kingdom of God,” and possess it forever, until born of the spirit, for till then they are not spirit, but flesh only.

The saints must become “spiritual bodies,” or spirits, before they can “see,” so as to possess, the kingdom. Now, as a begettal of blood, or of the flesh, or of the will of man, cannot produce spirit-body, there is no ground for marvel that a second birth should be a necessary preliminary to the inheriting the kingdom of God. Hence, the Lord Jesus said to Nicodemus, “Marvel not that I said unto thee, Ye must be born from above.” He then went on to say, “The Spirit breathes where he pleases, and thou hearest his voice, but thou knowest not whence he comes, and whither he leads; in like manner is every one being begotten of the spirit.” Thus are men begotten from above—by the voice of the Spirit breathing forth the truth, when, where, and how, he pleases. In some places, he will not breathe it at all; but on occasion positively forbids its utterance—Acts 16: 7.

But the inability of man to possess, or to enter, the kingdom of God, is twofold; for while corruptible flesh and blood cannot inherit it, neither can the unrighteous. “Be not deceived,” says Paul; “the unrighteous shall not inherit the kingdom of God.” The unrighteous are as putrescent of heart as they are of flesh. The saints cannot inherit the kingdom until they cease to be flesh and blood; and sinners cannot inherit it, until they cease to be unrighteous as well: thus, there is but one hindrance to saints, but two obstacles in the way of sinners—for “sinners shall not stand in the congregation of the righteous.” The being begotten from above, therefore, has relation to the begettal, of a sinner to God’s righteousness, that, like Jesus, the great exemplar of the faith, he may fulfil that righteousness in being born of water. “Of his own will the Father of lights begat us by the word of truth, that we might be a kind of first-fruits of his creatures.” In these words, James teaches us that God is the begetter; and “the word of truth,” the means by which he begets the first-fruits who are to attain to eternal life and glory, before the general harvest of the sons of Adam. This word of truth is “the word of the kingdom,” which, as good seed, is sown into honest and good hearts. Referring to this, Peter says, “begotten again of incorruptible seed through the word of the living God, abiding even unto the age, and preached as gospel unto you.” Now, every one that believes this gospel with full assurance of faith, is begotten of the Father of lights; that is, “from above:” and in proof of it, they “purify their souls in the obedience of the truth through the Spirit.” “The words I speak unto you are spirit and are life,” says Jesus; and it is such words that bring honest hearts to “the obedience of the faith,” for which purpose the gospel was ordered to be preached. A man found in the obedience of the truth is one who believes the gospel of the kingdom, and has been baptised, according to the wholesome words of the Lord Jesus. The apostle addresses such an one as washed, sanctified, and justified. Thus, “Know ye not that the unrighteous shall not inherit the kingdom of God.

Be not deceived: neither fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God." This is equivalent to saying they had been born of water and of spirit; for in the days of the apostles, believers in the kingdom were baptised into the name of the Lord Jesus, and so found in him and in his name; and I find no place in God's book where this old-fashioned custom has been abolished.

This being begotten from above, then, leads to a twofold birth from below—first, from water; and secondly, from the grave: and the one is as necessary as the other to the entering of the kingdom of God. "He that believes the gospel and is baptised shall be saved." He that spake these words also said, "Except a man be born out of water (ex hydatos) and spirit he cannot enter into the kingdom of God"—and he that enters not into that kingdom is a lost man. A man not begotten from above, is "alienated from the life of God through the ignorance that is in him;" he is "dead in trespasses and in sins;" he is not in Christ: he is (even though an immersed man) unwashed, unsanctified, and unjustified. The first thing is to believe the gospel of the kingdom; and then to put on Christ by being introduced into his name. This is the first effectual move towards glory, honour, incorruptibility, and life in the kingdom of God. What remains is, "be faithful unto death, and Christ will give thee a crown of life," when he unlocks the gates of the unseen, and wakes his sleeping brethren from the dust. Their regeneration then will be complete, but not before. Awake, they once more stand upon the earth; no longer, however, flesh and blood, but flesh, bones, and spirit, as the Lord the spirit, and "equal to the angels," and therefore deathless, and fit for the kingdom of God.

"Consider Christ Jesus," says Paul, "the Apostle and High Priest of our confession." He is the heir of all things terrestrial; and the saints are joint-heirs with him of all God has covenanted to him. He is the way and the truth, as well as the resurrection and the life. Would we know the true way to the kingdom? Consider the narrow way in which Jesus walked, and follow in his footsteps; for he left us an example that we should follow in them. The members of Christ's house are with him the children of a common father, even God. They have all therefore since the proclamation of "the mystery" to follow him through the water and the grave. I speak not of those who remain at his appearing. These saints, washed and justified, will not pass through the grave; but will become spiritual bodies, or spirits, being begotten to this from above in the twinkling of an eye. All else follow Jesus through the water and the grave; and, after his example, rising from the dead, "are the children of God, being the children of the resurrection:" so that it can be said to them in the prophetic words addressed to the Lord's Anointed, "Ye are my sons, this day (of your resurrection) have I begotten you."

The kingdom of God is a spiritual institution. I do not mean by this it is a mere aura, or gaseous afflation, like Plato's "immortal soul;" but spiritual in the sense of its being incorruptible and indestructible; and founded by the power of God, who is spirit; and governed by a king who is spirit; and everything relating to it divinely appointed. Such an institution as this is pre-eminently spiritual; and because it is so every son of Adam who would inherit it must be spiritualised in heart and substance; or, as the phrase is, "in body, soul, and spirit, the whole person." The principle laid down by the royal teacher in John 3: 5, may be termed the law of spiritualisation, unsubject to which no man can possibly in the nature of things enter upon the possession of the glory, honour, life, power, and emoluments of "the kingdom of Christ and of God." This law is to the kingdom what naturalisation is to the kingdoms and republics of the world. The governments of these, "the rulers of the

darkness of this age,” will not permit the natives of foreign states to inherit or possess the honours and emoluments of their institutions, unless they first abjure allegiance to all princes and potentates but themselves. They say, “Except ye be naturalised ye can in no wise enter any department of our state.” It would be very remarkable if all the kingdoms of the world had an alien law, and the kingdom of God none. All the sons and daughters of Adam are by nature aliens to the kingdom of heaven; hence they have no more natural right to it, than the Portuguese have to the privileges, immunities, and emoluments, of the throne, hierarchy, and aristocracy, of the British empire. “The flesh profiteth nothing.” Even a natural Israelite, to whose nation the kingdom belongs, has no right to the glory, honour, incorruptibility, life, power and wealth of it; how much less right, or rather none at all, has he who is not even a descendant from Jacob according to the flesh. Even a natural born Israelite must “be born from above,” or he cannot inherit the kingdom when restored again to Israel. The character defined in the scriptures as “the Jew”—“an Israelite indeed in whom is no guile”—is the pattern to which they must conform who would “inherit all things.” Jesus is this Jew in manifestation. He claimed nothing promised to Abraham, Isaac, and Jacob, because he was born of their daughter Mary; because “the flesh profiteth nothing:” but because he pleased God. Truth, and not sight, begets “the Jew”—faith in the word of the kingdom, the promised kingdom. Hence, it is “the children of the promise who are counted for the seed” that shall inherit all things. The whole Jewish nation will be grafted into its own olive tree when God shall have overcome their unbelief. They will possess their native land no more to be expelled by the horns of the Gentiles, above whom they will be exalted as a nation very high. But it is only those Jews and Gentiles, who, by spiritualisation, answer to “the Jew,” walking in the steps of that faith of Abraham, which he had being yet uncircumcised, who will inherit the kingdom with eternal glory. For, “he is not the Jew in the appearance; but he is the Jew who is such in the inner man.”

The king says that no alien shall inherit his kingdom unless he be spiritualised in mind and body. He has a perfect right to say so, and no alien has any right to complain; for citizenisation is a principle of their legislation. If you would inherit the good things promised to Israel, become citizens of Israel’s commonwealth, and of its royal household, styled “the household of God.” Now, as there is but one alien law to a state, so there is but one for the adoption of aliens into the kingdom of God. The first step is the declaration of the intention; or confession with the mouth, as the result of believing the things of the kingdom and name with the heart; “for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Next comes obedience to “the Law of Faith,” which commands the confessor to “be baptised in the name of the Lord Jesus.” He is now in mind, body, and estate, “the purchased possession” of the King of Israel. He is in mind and heart “begotten from above,” and in body “washed with pure water.” Thus he is intellectually and morally begotten of the spirit-truth; and corporeally washed with water, made “pure” by the special use to which it is appropriated, in connection with the subject’s faith in the things of the kingdom and name. Thus being begotten of the word and born of water, he is scripturally responsive to the exhortation of the apostle, who says to all such, “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience (by the blood of sprinkling in the obedience), and our bodies washed with pure water: let us hold fast the confession of the hope unwaveringly.” And now, what waits he for? For the Son of God from heaven, to change the body of his humiliation into a like form with the body of his exaltation and glory, through that spirit-energy by which he is able, and at that time prepared, to subdue all things to himself. This accomplished, and he is corporeally begotten of the spirit, and an actual inheritor of the then established, glorious, and all conquering kingdom of God.

I hope this exposition may extricate “Janetta” from all difficulty on the subject. Let her not be troubled at the upbraidings of the “aged ministers” of the wilderness. Were they Christ’s ministers they would feed the flock, and not upbraid the sheep when they sought pasture for their souls. It is their business to take great pains to set them right; and shepherds of the right stamp find great pleasure in doing so. But everything is burdensome to wolves in sheep’s clothing, but fleecing the flock. At this they are great adepts. Of such, beware! Workmen that need not to be ashamed, rightly dividing the word of truth, rejoice in the light; and are well pleased to see men and women searching the scriptures in a Berean spirit, that the light may also shine in them without obstruction. We thank our friends for their good wishes, and wish them much success in their endeavours to understand the word.

EDITOR.

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DIFFICULTIES FOR SOLUTION.

Brother Thomas. —Please give us some light on the following passages of Scripture: —“And when all things shall be subdued unto Him, then shall the Son also himself be subject unto Him that put all things under Him, that God may be all and in all”—1 Corinthians 15: 28.

Firstly, the prophets declare that the kingdom is to be without end. Secondly, by giving up power, and being subject to the Father, or to Him who did put all things under Him, here lies the mystery in few words. Also this passage: —“In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve Fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations”—Revelation 22: 2.

Also the following text in the fifteenth verse of the same chapter: —

“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

Now provided the sin-power be destroyed, and we have all the blessings described in the fourth verse of this chapter before, why do we need the Tree of Life, and why are dogs, sorcerers, &c., said to be without? Please do give us your exposition at your convenience, in the Herald of the Kingdom.

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THE SON’S POST-MILLENNIAL SUBJECTION TO THE FATHER.

The passage from which the idea expressed in the above caption is derived, is found in 1 Corinthians 15. Paul had affirmed that the resurrection of those “in Christ” would happen at his coming. In the next verse, he says, “Then cometh THE END.” He does not say how long after Christ’s coming it would be to that end. Indeed, he did not know, for “the times and seasons” were reserved by the Father in his own power, until he revealed them to Jesus Christ, “who sent and revealed by his messenger to his servant John.” This apostle, however, makes us acquainted with the truth that the end would be divided from Christ’s coming in power and great glory, by an interval of a thousand years; and that this long period will be

occupied by the kingdom of Jehovah and of his Anointed. Though Paul could not tell the duration of this, “the Economy of the Fulness of Times,” as he styles it—Ephesians 1: 10, he records events by which the end of the economy might be known. These are, the conquest of all enemies; the final abolition of death; the delivering up of the kingdom to the Father by the Son; and the Son’s own subjection to God. The passage is remarkable, and deserving of quotation in full.

“As in Adam all (the saints) die, even so in Christ shall (they) all be made alive. But every one in the destined order: Christ an offering of first fruits; next, they that are Christ’s at his appearing: after that the end, when he shall have delivered over the kingdom to the God and Father: when he shall have vanquished every dominion, and every jurisdiction and power. For it is necessary that he reign until he (God) shall have put all the adversaries under his (the Son’s) feet. The last enemy that shall be destroyed is death. For He hath subdued all things under his feet. But when he saith, that everything hath been put under, manifest it is, that he, having subdued the all things to him (the Son) is excepted. But when the all things shall be subdued to him (the Son) then the Son himself also shall be subordinated to Him (the Father) who has subjected the all things to him (the Son) in order that God may be the all things for all.”

To see into this matter, it must be understood that before sin entered into the world by Adam, the economy was “very good;” and God was “the all things for all” the living souls he had made. In this state of being there was no adversary, and no death, because there was no sin, and death being absent, there was no viceregal kingdom to make war upon hostile powers, for the purpose of subduing them, and substituting the power of God instead. All was peace and harmony between God and man upon earth.

But when sin entered into the world, and death by sin, a rebellion commenced against God which has never been put down effectually from that day to this. It has ever gathered strength, and is at the present crisis more defiant of his authority than ever. But he has declared that things shall not always continue thus; for he has sworn by his own life, saying, “As truly as I live all the earth shall be filled with the glory of the Lord”—Numbers 14: 21: and therefore the Lord Jesus taught his disciples to express their heart’s desire, saying, “Thy kingdom come; and thy will be done on earth as it is in heaven.” When Jehovah’s will shall be thus absolutely obeyed, “the end” will have arrived. The sin of the world will have been taken away; and every curse have ceased. There will then, consequently, be no more death: and once more a state of being will obtain, in which peace and harmony between God and men will exist, so that on receiving all things elaborated by the Son, he will again pronounce them “very good.”

This very good constitution of things terrestrial, is thus indicated by John:

“And I saw a New Heaven and a New Earth; and there was no more sea. And I heard a great voice out of the 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, their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. He that overcometh shall inherit all things; and I will be his God and he shall be my son—Revelation 21: 1-7.

Here is a state upon earth evidently pertaining to “the end” indicated by Paul, when death, the last enemy, is no more. God’s tabernacle with men upon the earth is not pitched until death is destroyed. The destruction of death implies the previous suppression of sin in the world. Death’s sting is sin, which causes death; but the sting being extracted from human nature, it dies no more. Every dweller upon the earth becomes an immortal son of God, who will be with them as he is now with his only and chief begotten Son, the Lord Jesus Christ. In this postmillennial very good state there will be no sinners; consequently, none separated from God, and requiring a mediator betwixt them. But in the economy of the previous thousand years, sin, sinners, and death, still exist; hence a very different constitution of things must obtain to the succeeding arrangements in which they find no place at all. The epoch between the Millennial Economy and its successor, is marked by the delivering over the Millennial kingdom to God, as it will then in the hands of Christ and his brethren, have accomplished the work assigned to it.

The Kingdom’s mission is, “to break in pieces and consume all kingdoms,” and to “fill the whole earth” in ruling over all. It will be introduced into the world to put down the great rebellion against God, which is organised under the “dominions, jurisdictions, and powers,” or governments of the nations. Of course, with the means to be employed, this is not an instantaneous affair. For its full and effectual accomplishment, God has allotted 1,000 years. The work to be accomplished is stupendous, but not too great for the forces of the kingdom. All these great kingdoms, empires, and republics, are to be conquered, and their millions of armed defenders cut up, and dispersed. Beside the overthrow of these rebel hosts, knowledge, righteousness, and peace, have to follow in the train of victory. The religion and law of the conqueror will be gratefully accepted by the nations as they become freed from the tyrants who oppress and brutalise them. “Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth and for ever.” On that throne he will reign until “the end;” for “his kingdom shall not be destroyed, and his dominion is unto the end:” for he must reign until God hath put all enemies under his feet.

When the nature and constitution of the kingdom are duly considered, it will be readily perceived that it cannot, in the fitness of things continue longer than the extinction of sin, and the entire abolition of its wages, which is death and corruption. The kingdom of Christ and of God is a priestly institution; for so it is written, “THE BRANCH shall build the Temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and be a priest upon his throne.” The reader, I suppose, need not be informed that this prophecy is of Jehovah’s Anointed in his kingdom; and, therefore, of Jesus of Nazareth, the King of the Jews. When “the Lord God shall give him the throne of his father David” that he may sit there and “reign over the House of Jacob unto the ages”—eis tous aionas—he will be God’s High Priest for the Twelve Tribes of Israel, and the nations of his dominion. This is proved by Isaiah’s testimony, which reveals, that “All nations shall flow unto the Lord’s house, which shall be called a house of prayer for all people,” the offerings of whose flocks and herds “shall come up with acceptance on mine altar” saith Jehovah, “and I will glorify the house of my glory.” Then shall “many people go and say, Come ye, and let us go up to Jehovah’s mountain, to the temple of Jacob’s God; and he will teach us of his ways, and we will walk in his paths; for out of Zion (the city where David dwells), shall go forth the law, and the Word of the Lord from Jerusalem”—Isaiah 2: 2-3; 56: 7; 60: 7. Who will then be the High Priest and Teacher of Jehovah’s ways, in the house of Israel’s God? —the great light to enlighten the Gentiles, and the glory of his people Israel? There can be but one answer, and that is, “The Priest upon the throne”—Zechariah 6: 12-13, who “shall judge among many people,

and rebuke strong nations afar off,” even Christ Jesus our Lord; “who is now the High Priest of our confession, made a High Priest after the order of Melchizedec for the Age”—eis ton aiona; —but even now, “a High Priest over the house of God,” “whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end”—Hebrews 3: 1, 6; 5: 6; 10: 21. Thus, what he is now doing in the presence of God for “the Heirs of the Kingdom”—making reconciliation for his household—is but the earnest of what he will do for the subjects of his dominion, when, with his reconciled ones, he shall occupy “the thrones of the house of David.”

Now, “every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins”—Hebrews 5: 1. It is clear from the testimony quoted, that sin, sinners, death, and national sacrificial worship, will obtain in the world till “the end” of the thousand years beginning with the appearing of Christ in his glory. “Gifts and sacrifices,” therefore, will all that time be necessary because of sin; and being necessary, there, must be a high priest to offer them for men to God, in the place appointed. Now, the nature of the kingdom being Melchizedec, or royal and priestly, its covenant, or constitution, provides that its king shall unite the two offices in his own person. This applies also to all the joint-inheritors with him in the same kingdom. Hence, they are all styled, “kings and priests to God.” The kingdom is, therefore, mediatorial. It stands, when established, sacerdotally between Jehovah and all who are not office-bearers and dignitaries of the kingdom. So long as this monarchy exists with a priestly constitution, “the tabernacle of God” cannot “be with men,” neither can “he dwell with them,” nor can they be “his people.” “With men;” that is, with the entire population of the earth. He is now with Christ Jesus, dwelling in him with his fulness; and during the thousand years, he will be with Christ’s brethren, the saints, dwelling in them as in their elder brother; but with the residue of men he will not so dwell, until Christ has accomplished the work of “destroying that having the power of death, that is, the devil,” and its works, or, in other words, until he shall have “taken away the sin of the world;” destroyed all its dominions, jurisdictions and powers; and have extinguished death. When this is consummated there will be no obstacle preventing God’s abode with men but the Melchizedec kingdom; which must, therefore, of necessity be taken out of the way, as no longer adapted to the state of things upon the earth.

The reader will see this at a glance when he is asked, What will be the use of priests to God for men, when, because of the effectual suppression of transgression, and the extinction of sin in the flesh, there are no gifts and sacrifices to offer, no errors and ignorance to atone for? Christ and the saints’ occupation will then be gone. It will then have expired according to the statute of limitation, which says, “Thou art a priest for the age after the order of Melchizedec”—Psalm 110: 4. The word le-olahm, in the Hebrew text, is rendered in Paul’s citation of it eis ton aiona in the Greek; which I have translated “for the age,” which is not only probably correct, but made certainly so, by the scripture doctrine concerning priesthood.

The Son, then, will “deliver over the kingdom to the God and Father” of men, at the time all become his sons, because of the unsuitableness of its nature and covenant to THE AGES succeeding the Millennial Age. The kingdom will not be destroyed, but only changed in its constitution, so as to adapt it to the improved and altered condition of the world. The kingdom in its Melchizedec or millennial organization, is the heavens planted, and the foundations of earth laid by the Lord, when “he proclaims to Zion, Thou art my people;” and saith, “Thy God reigneth!”—Isaiah 51: 16; 52: 7. John styles this organization in reference to that of the post-millennial ages, the former, or “first heaven and the first earth”—that constitution of Israel predicted in the sixty-fifth of Isaiah. This heaven of the kingdom is

destined to be changed, so that when “the End” comes, it will have “passed away” as entirely as if it had been destroyed. This constitution of the kingdom will have perished, though Christ and the Saints remain in undiminished glory and beatitude. Hence, it is written in the hundred and second Psalm, and applied to Jesus in Hebrews 1: 10, “Thou, Lord, at the beginning (kat’ archas, at the beginning of Zion’s earth and heavens) laidst the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou shalt stand: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:” then Jesus creates all things new: “but thou art the same, and thy years shall have no end. The children of thy servants (Abraham, Isaac, and Jacob) shall continue, and their seed (the saints) shall be established before thee.”

Now, when the Lord Jesus has changed the whole system of things terrestrial and mundane, by the Spirit of the Father, a new world will be the result, in which the constitution of society will be royal, but not priestly; Jesus and the Saints being the Jehovah and the Elohim of the new order of things, as others were of the old, as appears from the Mosaic account of the Six Days. Jehovah-Jesus and his Elohim will have consummated the work begun by Jehovah Elohim, the Lord of the Gods, seven thousand years before. But though “great,” Jesus is always “the Son of the Highest,” of whom he says, “My Father is greater than I.” He is Jehovah’s servant to perform an appointed work, and to establish his Father’s authority in all the earth. This done, the Father no longer veils his face in a representative, but appears as sovereign in his own kingdom; in which, however, his glorious son is always pre-eminent, and next, but not upon, the throne. The words of Pharaoh to Joseph will express the idea I wish to convey of the Son’s subordination to the Father in the Ages, that God may be the all things for all. “There is none so discreet and wise as thou. Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.” The kingdom, therefore, though changed, having its priestly elements removed, continues a kingdom still—a sinless kingdom added to the universal dominion of “the Blessed and only Potentate, dwelling in unapproachable light, whom no man hath seen, nor can see: to whom be honour and power, aionion, in all ages, Amen.”

Such is the exposition of Paul’s saying concerning the turning over of the kingdom to the Father, as it appears to me. The kingdom is without end, but not without change. In the thousand years, it is “the kingdom of Christ and of God;” in the after ages, “the all things” are concentrated in God, “for all” the dwellers upon the earth. Mediation exists no more, since all things are reconciled, and endless peace obtains. All which is submitted to our readers in the hope that we may all rejoice together in the kingdom of the Age to Come.

The other queries will be replied to as soon as room can be found for insertion.

EDITOR.

* * *

Analecta Epistolaria.

PLEASANT WORDS.

“The words of the pure are pleasant words.”

Dear Sir: —For the last three or four years I have taken two copies of the Herald, and must continue to do so, until you are better sustained in your efforts to enlighten a benighted world. Had I the pecuniary resources of some, I would contribute annually a hundred times five dollars, in order to hold up your hands in the prosecution of the truly arduous enterprise your life is devoted to. But at this time, the ability falls far short of the inclination. In christian love,

I remain yours truly,
EZEKIEL S. TALLEY, M.D.

HANOVER, VA., January, 1853.

* * *

A DIFFICULTY.

Respected Sir: —Will you say a few words in your very interesting Herald, on the following points: —A friend of mine has been very much annoyed during the past year by not obtaining his papers at all till October. Another has been in the same circumstances nearly. Another and another are similarly situated; so that the consequence has been, that many who would otherwise have subscribed for the next volume, have delayed, not knowing what to do. Now, could you not once for all correct this difficulty by sending your paper to one agent in Britain, who would cheerfully attend to this labour of love? By doing this, or something tantamount to it, you will do a very great service to many of your friends here, who are grieved to see things so badly managed.

I have much pleasure in bearing testimony to the extreme satisfaction your Herald has generally given. That it is always read with the greatest avidity, is saying the least; for it is insensibly, but distinctly, acquiring an influence over the minds of all with whom I have come in contact, who read it.

Your affectionate friend, for the truth's sake,

GAVIN GREENLEES.

GLASGOW, SCOTLAND, November 25, 1853.

* * *

THE REMEDY.

The portion of our friend's letter not published, is under consideration. No one can regret the difficulty complained of more than we. The cause of it may be found in part, in the numbers indicated being directed to 35 Miller Street, and, in the absence of our friend there, being refused, because of a surcharge. If those who wished the Herald for 1853, had sent their names and addresses, distinctly and precisely written, with payment in advance, by order on the Dock-Head Post-office, to Richard Robertson, Esq., 89 Grange Road, Bermondsey, Surrey, England, they would get their numbers as regularly as clock-work. This is a better

plan than sending a bundle to one person for distribution con amore. Mr. Robertson, who was till lately Secretary to the Custom-House in London, is of necessity an excellent fiscal, having been habituated to the methodical exactness of that establishment besides being a personal friend, and interested in the kingdom of God. If our Glasgow friends, and all others, will attend to these instructions, and the notices they will find occasionally on the cover of the Herald, they will have no reason to complain. There is one other thing must be attended to to keep things straight—and that is, if a subscriber change his residence, he must inform his letter-carrier, and let Mr. Robertson know likewise, being careful to prepay the letter.

We do not send the numbers of a new volume to Britain and the Provinces, until expressly ordered, and paid for in advance. The reason of this is, that we have to prepay to those who did not intend to continue subscribers, by which we should lose both the paper and the postage, which we cannot afford to do.

The letters we receive from the four winds (of which we publish only a specimen from time to time, that each isolated subscriber may know what other friends think of our teaching as well as he) encourage us considerably. The great truths advocated in the Herald must tell upon the consciences of all “honest and good hearts” that are interested to know what they must believe and do for acceptance when they shall appear in the presence of the Great King. We have been subject to much discouragement for many years, but the dawning of a better day appears in our horizon, which, we trust, is the aurora of the truth’s vindication and triumph over all its foes. Our friend Greenlees’ testimony will not be lost on his well-wisher,
the
EDITOR.

* * *

SCRIPTURE-INVESTIGATION MEETING.

It has been found necessary to change somewhat the constitution of the Scripture-Investigation meeting. It did not work well. On the first night, men, with crotchets in their heads, attended to deliver themselves of their conceptions, and to dispute. They could not speak to the subject, nor be kept to the point. One who figured in Glasgow while I was there, who, I believe, calls himself the gospel trumpeter, was there, with a tin trumpet suspended from his neck. He spoke, also, of a companion of his. They occupied time, but yielded no light. Others spoke, but when all was said, the first chapter of Genesis, the subject-matter of the evening, was left exegetically untouched. It is, therefore, clear that the general public is too ignorant to work out any profitable investigation for itself. It is necessary for one to teach it, which be the oracles of God. We have, therefore, taken this business into our own hands. The brethren consequently meet for preliminary evening worship, and when that is done, I proceed to the exposition of Moses and the Prophets, in the order suggested by the subjects concurrent in the things pertaining to the foundation of the world; after which, if there be time, persons present are at liberty to put questions, for information, or for the removal of any difficulties not supposed to be met in the exposition. This has been found to work better. The audience increases, and from the attention paid, in coming out to hear in the worst of weather, it is manifest that the interest is augmenting and abiding; and we trust that fruit will appear to eternal life from “the word of the kingdom” sown.

EDITOR.

* * *

OUR PEN'S USEFULNESS.

Dear Sir: —Through the kindness of my neighbours, I have been favoured with your Herald and Elpis Israel, which have greatly increased my desire to know “the truth as it is in Jesus.”

In these parts the truth has to gain its way by inches. But notwithstanding all the opposition springing from tradition and bigotry, your book and paper are doing a work here that will speak for itself when the future King of nations shall appear. I am desirous to see the Herald continued; for it was the first document that opened my eyes to see my true condition; and I am persuaded there are thousands in society who are infidels, because they are too honest to be hypocrites, and too well informed to be sectarians.

Sectarianism, witchcraft, and every other evil influence, surround us here on every side; so that it will be impossible for any poor wanderer ever to gain admission to the kingdom, unless he can be assisted to a thorough knowledge of the word of God, which is the only thing that can gird up the loins of the mind to a successful resistance of temptation.

I enclose you five dollars out of my scanty means, for which send me Elpis Israel, and the Herald for '53. Meanwhile I hope, and shall endeavour to be able to do something more soon for the sake of the gospel cause.

In hope of coming to the knowledge of the truth, I remain yours,
Ogle Co., Illinois.

ENOS JACOBS.

* * *

Dear Sir: —I feel that I am discharging a pleasing duty in adding my testimony to the many you receive of the value of Elpis Israel and the Herald. They have indeed been a source of much pleasure to me; and what is of very much more importance, they have presented God and the Bible in such a light that I can have perfect confidence in both—a consummation for many a day devoutly wished for; but previous to my acquaintance with your writings, enjoyed but in a very limited degree.

These sentiments are those also of others here, who read my copy of the Herald; the name of one of whom I now send you, and another will probably soon follow.

Many thanks to you, then, dear brother, for your invaluable labours; and may the sovereign whom you serve strengthen you to continue the combat with ignorance, superstition, and bigotry, lay and clerical, and substitute in their place “the light of the glorious gospel,” is the sincere desire of yours in the “One Hope of the calling.”

DAVID WRIGHT.

Coburg, Canada West, December 1852.

* * *

Dear Brother: —Enclosed you will find five dollars. The three dollars over my subscription for the current volume, is a poor man's ungrudging donation towards the support of your highly instructive and valuable periodical. It is willingly given, seeing that your readers are more indebted to you than they are able to pay. Please accept it for knowledge of

the truth acquired by aid of your writings. Nevertheless, all the praise be to God through Jesus Christ our Lord, and not to mortal man. This truth has led me to be immersed by brother William Lemmon, of Baltimore. It transferred me from a foundation of sand to one of rock—to the Rock; and led me to embrace the hope that entereth within the veil ere long to be removed. Then shall we see what at present doth not appear.

Yours in hope of Israel's return, and the restoration of the kingdom again to them,
JACOB B. ROHRER.
Beaver Creek, Washington, Maryland,
February, 1852.

* * *

THE GOSPEL GLORIFIED.

Dear Brother: —By the request of bro. Fisher, I enclose you his subscription fee for the current volume of the Herald, with his best christian regards. He desired me to say to you also, that when you may find a leisure moment he would be glad to see your views of 1 Corinthians 3: 15.

Bro. F. is an earnest advocate of “the Gospel of the Kingdom,” and is very desirous with myself to form a nucleus around which may be gathered some faithful followers of the Lord. He came to my house in December last, and required immersion at my hands. He seemed to have a clear understanding of the gospel. Cold as was the season, and without a house in which to change our clothes, we repaired to the Rappahannock river, where I immersed him in the presence of some five or six persons who happened to come up at the time. His conscience is now at ease; and though, as he says, he expects that his earthly career will be short, he rejoices in the hope of the reward promised upon the belief and obedience of the gospel, followed by a patient continuance in well-doing. Oh, could the people be persuaded to learn of Jesus—to understand his gospel! But I am grieved, yea, deeply grieved, when I attempt to “reason out of the scriptures” with my connections in the flesh, with whom I should be so much delighted to be associated as the adopted of the Lord, to see them turn away from the plain declarations of the prophets, of Jesus, and of his apostles, refusing to hear the gospel as proclaimed by Heaven's great apostle, ridiculing our notions, as they call them, and yet talking so loudly and constantly, and apparently so sympathetically, about the blood of Jesus. Is this not equivalent to saying “Lord, Lord,” and yet opposing his word?

I am pleased, yea, delighted, to see from the Herald some signs of encouragement. May they increase in number and magnitude; and may 1853 be a memorable year for the progress of the glorious gospel, that the hearts of the oppressed and depressed children of the Most High may rejoice in the anticipation of soon realising that “glory, honour, and immortality,” which Jesus has promised to the faithful that suffer with him.

Hoping that before very long we may have the pleasure of hearing from you in person, I remain, very sincerely,
Yours in the Blessed Hope,

PETER TRIBLE.

Dunnsville, Essex, Va., February 15, 1853.

* * *

POLITICAL RELIGIONISTS—BEING SAVED AS BY FIRE.

We congratulate brethren Fisher and Tribble, and all like them, who have veneration, firmness, and conscientiousness, sufficiently active, to obey the truth of God rather than its void-making traditions, the dogmas and commandments of men. Until comparatively recently they were both members “in good standing” of the Campbellite synagogue called “the Rappahannock”—the one a preacher, and the other a private brother, of the sect. The dissolution of their confraternity is referable to “the gospel of the kingdom;” Mr. Tribble came to perceive, that, as there is but one gospel of God, called the gospel of the kingdom, which kingdom is to be established in the land promised to Abraham; and seeing that both it, and its possession by the resurrected saints “under the whole heaven,” were denied and scoffed at by the Campbellites and their clergy; —that one gospel was neither believed, nor preached among them. Believing it, he therefore began to testify in its behalf. But, as its advocacy was primarily associated with my name, which is no strong tower of orthodoxy, he was absurdly, or rather wickedly, charged with “Thomasism;” although he said none other things than what their own eyes could see written in the scriptures of the prophets and apostles, if they would have opened them to see. But “their heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed,” lest they should be converted, and become unpopular. He was at length silenced by authority, such as it is. This gave him time for personal examination, which resulted in the conviction, that being immersed into baptism, christianism, or Campbellism, is not obeying the gospel of the kingdom; because the faith professed by the subjects of those denominational immersions, was either non-comprehensive of that gospel from sheer ignorance of it, or positively opposed to it; and consequently the immersion submitted to was not a faithful obedience to the faith. Being honest in his conviction, and self-condemned, he sought justification by faith of the true gospel in the name of Jesus, to which name he was united by immersion, as a believer in the kingdom’s gospel can alone be.

Bro. Tribble has effected the circulation of some thirty Elpis Israels in Essex County, Virginia. If they have fallen into the hands of some honest and good hearts, they cannot fail of producing a beneficial result to some of its citizens sooner or later. Bro. Fisher is more or less indebted to it for the liberty he now enjoys. When in those parts we heard an anecdote concerning him, and his other Campbellite brethren, singularly characteristic of their intelligence and doings. It runs somehow thus: One Sunday morning in synagogue assembled, Mr. Fisher (who, by-the-by, is a poor man, and therefore without consideration among them) requested some brother would read to the assembly the last chapter of the Acts. Some one rose and read it. Mr. Fisher then requested that some one would be kind enough to show the meaning of what Paul is reported to have said in the thirtieth verse—“For the Hope of Israel I am bound with this chain.” This fell among the leaders like a bomb from Magruder’s battery. Not being present, we cannot be graphical. Politicians, lawyers, and doctors, were particularly apprehensive. “The hope of a christian was quite enough for them, without the hope of Israel!” “Mr. Fisher had better ask Dr. Thomas:” others of them advised that “he should go home, and consult Elpis Israel!” The last suggestion seemed the most feasible; and as no satisfaction could be obtained from “the elders,” et cetera, he went home, and consorted with them no more.

But what more decent or spiritual can be expected from such religionists. If theirs be a fair type of christian doctrine, then, indeed, the hope of a christian has nothing to do with Israel’s Hope. It is clear, that Paul was not in chains for their hope, themselves being judges. No, but he was bound with a chain for the hope of every christian, both Jew and Gentile, who believed the gospel he preached. The political lawyers and doctors who browbeated Mr.

Fisher from their synagogue, are too ignorant of the scriptures to know, that when a believer of Paul's gospel, which they reject, becomes obedient to the faith, he, though a Gentile born, becomes a citizen of the Commonwealth of Israel, and an heir of all the good things promised to that favoured nation, which constitute its hope. Israel's hope is the christian's hope, and styled by the apostle "the hope of the gospel, whereof he was made a minister." They believe it not, being the captive perverts of the world, the flesh, and its hurtful lusts. Men who would clamour down one of their poor brethren for asking an explanation of the word of truth, may paint, whitewash, carpet, and transform their synagogue, to suit the eye of wealth and fashion; but they have yet to learn, that it is not the breadth of men's phylacteries, nor the comeliness of the exterior sepulchre, that commends professors and their works to God.

The text referred to in Corinthians reads, "If any man's work be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The politicals, who worship the people for what they can make by them, know nothing of salvation so as by fire. This is known experimentally only to those who confess and teach the truth. Of these it will be said after their resurrection, "These are they that came out of great tribulation. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat." Many of them will have been, in the days of their flesh and blood, previously often told by the apostles, that it was "through much tribulation they must enter the kingdom of God." This tribulation was "a fiery trial" which was to try them, that this, "the trial of their faith, being much more precious than of gold which perisheth, though it be tried with fire, might be found unto praise and honour, and glory at the appearing of Jesus Christ."

From this manner of writing it will be seen, that the "fire" connected with salvation is the fire of that tribulation inflicted upon the believer by the adversaries of the faith. The politicals and their satellites have been these adversaries in all ages; and generally professors of religion too. They are very diligent in kindling and fanning the fire, but they take good care that "the heat" shall not harm them, nor "the sun" either. They used to cast believers into prison, —starve, torture, and kill them there; but their claws have been considerably pared down in non-papal countries; and now they can only lock their door against them, brow-beat and silence them by authority, scoff at the truth, and assassinate the good name of its defenders.

But in the text the apostle is speaking of teachers and their works. He had been speaking figuratively of himself and Apollos, two great teachers of the gospel, though really of others who were engaged building on the foundation he had laid, which is that "Jesus is the Christ," whom God raised up to sit on David's throne—Acts 2: 30, 32. He compares those built upon this foundation to "gold, silver, precious stones, wood, hay, stubble." These materials had all to pass through "a fiery trial" for the proof of their faith. If the persecutions on account of the word were too hot for some of them, those that apostatised were thus proved to be "wood, hay, and stubble," consumed; but if they bravely withstood the adversary, and overcame him by their faith, they were as gold, silver, and precious stones, purified from dross. Now, if a teacher had built a hundred converts upon Paul's foundation, and seventy-five of them had denied the faith to save their worthless lives and fortunes, he would "suffer loss." When the Lord shall appear, and he should render an account of his stewardship, he would only receive reward for the abiding twenty-five; and no consideration at all for the "washed hogs who had returned to their wallowing in the mire." Still this loss of seventy-five percent would not result in his own perdition. He would himself be saved, provided he was on the foundation, and with the twenty-five had kept the faith, however fiery the times had been. This is being saved so as by fire—entering the kingdom of God through much tribulation.

In conclusion I may add, that if saints are to enter the kingdom of God through much tribulation, it is clear that they are not already in it. The words were spoken to disciples, not to sinners. Sinners may enter the baptismal grave without any persecution; but after that, tribulation of some sort awaits them if they “contend earnestly for the faith,” and respond to the claims the gospel of their salvation has upon their self-denial. None are received into the kingdom who are not first proved. The Lord Jesus himself, though proved and accepted, is not yet in the kingdom. He has gone to receive it, and then to return to set it up; for at present it has no existence save in the promises of the gospel. It is therefore all nonsense to talk about its being set up on the Day of Pentecost. They who affirm that it was, surely do not know what a kingdom is; much less do they comprehend the nature of the kingdom of God.

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A VOICE FROM THE WEST.

Beloved Brother:—Your removal to New York city is the best move you have made. The brethren here highly approve of the change. There is no doubt it will be the means of extending your sphere of usefulness. New York is a better point from which to issue your publications, and presents better facilities for the proclamation of the truth, than your former place of abode. I sincerely hope you may be as Paul was, in the cities of Corinth and Ephesus, a bold teacher of the word of God, a cogent reasoner, and a powerful disputant, so that many living in and visiting our metropolis may hear the “word of the Lord,” and thus be persuaded concerning the things of the kingdom of God, and the name of Jesus Christ. At the present day, the sower of the good seed of the kingdom requires a large field to operate upon; for the soil has been so long trodden under the feet of the adversary, that there is but little chance for the seed to fall into good ground. Oh! If the seed could but obtain an entrance into a prepared or cultivated soil, how it would grow, and bring forth fruit! But alas! the times of the Gentiles are almost at an end. The long-suffering and forbearance of God are nearly exhausted. The nations have given heed to the seducer and traducer, “whom the Lord shall destroy with the brightness of his coming”—and thus deceiving themselves, they have no love for the truth that they may be saved. Truly what Isaiah, and Jesus, and Paul said of the Jews in their day, is applicable to the Gentiles of this generation—“Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them”—Acts 28: 26-27. Yet, notwithstanding this great defection, there are a few—a small remnant—who will gladly receive the word into good and honest hearts. For the sake of these few, then, let the truth be disseminated far and wide. Let those who can, proclaim the good news by the living voice; and let those who cannot, but yet have the means, employ the hundred-tongued press. Here is a powerful means the brethren of this age can employ, which did not exist in the earlier ages of Christianity; and a means, too, which ought to be improved. This matter, I fear, is not viewed properly by all our friends. Are not the children of this age wiser in this respect than the children of light? They use the press, and that liberally, too, for the accomplishment of their worldly schemes, and success generally rewards their efforts. They perceive that “knowledge is power,” therefore they spread abroad the light they wish to communicate. And ought not those who are possessed of the “true light” to do likewise? Responsibility and accountability are incurred, and will have to be given in proportion to the value of the talents conferred. We have better facilities now at this day than our forefathers had, for the rapid and extensive diffusion of knowledge, —and

thus “knowledge may be increased.” Then let those who have obtained the “key of knowledge” willingly impart to others, that they also may obtain a “knowledge of the true God, and of Jesus, the Christ, his apostle,” in order to eternal life. “Faith comes by hearing, and hearing by the word of God,” yet how few have faith, who both hear and read the Bible! It is because the “key of knowledge” has been lost, and consequently the scriptures of the prophets, which reveal “the substance of the things hoped for,” have become a “sealed book,” which neither the learned nor the unlearned can read so as to understand.

I am glad that the “Herald” is likely to be better sustained by the brethren and others. I hope its day of prosperity has commenced, and that its course will be onward, until it shall in reality announce that the Son of man has come in his kingdom with power and great glory. I think the readers of the “Herald,” and especially those who have been led from “darkness” to “light” through its instrumentality, are bound to sustain it. If gratitude for benefits received will not do it, perhaps the more selfish motive of realising further good by perusing its valuable pages, will cause them to do so. To suffer such a publication to languish and die, would indeed be a reproach to those who ought to be its supporters. No! it cannot be. There are some, though few in number, who love the truth better than dollars and cents; —who are willing to sacrifice present advantage for future good. May their number be greatly increased!

I perceive by a St. Louis paper that the “Rev. Alexander Campbell” has been lecturing in that city, on behalf of the Christian Church in St. Louis. He delivered four lectures on the “Patriarchal, Jewish, Christian, and Protestant Institutions”—admission \$1.00 the course; 50 cents single. He has been on a lecturing and collecting tour in Missouri. “He visits Missouri for the purpose of raising funds to endow a professorship in Bethany College, and thus far has met with great success;” thus says the Liberty Tribune. “How has the mighty fallen, and the fine gold become dim!” It would be no hard task to compile a work from the writings of “this able and distinguished divine,” entitled “Campbell against himself.”

Wishing you prosperity in your new location, and that your means of usefulness may be greatly increased, I subscribe myself
Yours, in the “One Hope,”

BENJAMIN WILSON.

Geneva, Kane, Illinois;
January, 1853.

* * *

THE GOSPEL OF THE KINGDOM OBEYED.

Dear Brother Thomas: —Enclosed you will find two dollars being the amount of subscription for the Herald for the current year. Hitherto I have received your periodical through brother George L. Scott of Paris Ca. From him also I received Elpis Israel. Need I inform you that I have perused these works with profound and absorbing interest. They have placed the Oracles of God before my mind in a new and imposing aspect—which has led to a revolution in views, belief, position, sentiment, and feeling. Though born and bred in the old Calvinistic “Kirk of Scotland,” immersed into the mysteries of the “strictest sect” I mean the Scotch Baptists, and thoroughly initiated into the sublimities of Campbellism—I lately came down from my high horse, confessed my ignorance of the “things of the kingdom,” searched with anxiety, whether what you have affirmed be the TRUTH; was convinced; and lately in a dark and stormy night in November, in company with my beloved brother G. L. Scott, both of

us having made the “great and good confession” of our belief, confidence, and hope in Israel’s kingdom, and the glorious and ever blessed Messiah, we descended towards the deep flowing stream and there respectively immersed each other, by the authority of the great Teacher, into the name of the Father, the Son, and the Holy Spirit; and thus having legitimately “put on Christ” we became the adopted seed of good old Abraham, and heirs to the covenants of promise. And here we are resolved, against all opposition (for in one sense we stand alone in Canada) to “show forth the praises of Him who hath called us out of darkness into his marvellous light,” and to expound, so far as our humble abilities enable us, with the assistance of our good friend “Elpis,” the “things of the kingdom and the name of Jesus Christ” to the honest minded and the morally valiant in Canada. Isolately, we have commenced the work and we don’t despair of success.

But I have not yet introduced myself to you as an old, but partial acquaintance. Do you remember on the evening of the soiree in the Waterloo Rooms in Edinburgh, when you were called upon to acknowledge the “good graces” of your friends in the modern Athens, two “chiels taking notes” on your right hand on the platform? Well, I happened to be one of the pair. But I looked upon you then as a Transatlantic curiosity, possessing an indomitable, but benevolent looking, cranium—with its dark, but graceful, barbaric consequence. That was the only occasion I ever saw you; I trust in God it won’t be the last.

For many reasons, I am right glad to learn you have made New York your head quarters. In your new and influential position may our gracious Father strengthen you in body and in mind for the arduous and highly responsible duties you are called upon to perform. The “signs of the times” are corroborating with sternful accuracy the “sure word of prophecy.” An ominous stillness pervades the European masses. But the under currents of anxious thoughts are concentrating with fearful rapidity. At no distant date, I presume they will burst forward with unquenchable action. I suppose however, nothing will be done until the farce of Pio Nono’s consecration of the new-fledged French Empire be over. I suppose you have remarked the circumstance, or conditions rather, of the acknowledgments of the new Emperor by the “great powers,” that he will reign “Napoleon III by the grace of God and the will of the French people,” not as an hereditary sovereign, but after all, simply as the imperial representative and “cat’s paw” of the “Frog power”—the professedly repudiated democracy. But I must close. Pardon my scrawl.

Yours in the hope of the Glorious Everlasting Kingdom,

WALTER M. WILSON.

Toronto, Canada West, January 4, 1853.

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THE SAME GOSPEL PREACHED.

Dear Brother Thomas: —The January Number of the Herald has come to hand, for which accept of my best thanks. Upon reflection I find the two dollars I last enclosed won’t be sufficient for postage and altogether. Hence I enclose an additional dollar. Oh that I had plenty of dollars at my disposal, I would “share and share alike” with you, to carry forward the knowledge of the Glorious Kingdom to many poor honest-minded souls, who are groping in the miserable darkness of modern isms. Believe me when I get my debts paid up, and that will be soon, (for I want all claims satisfied before the King comes) I will do—I won’t say what I will do. But I argue this way. There can be no such an anomaly as a capitalist and

money usurer amongst the expectants of the kingdom. Therefore ye rich believers open your hearts, and strengthen our beloved brother Thomas in a bold and independent proclamation, and exposition, of the “things of the Kingdom.”

The great cause goes ahead in Toronto; and the “sure word of prophecy” is beginning to create great sensation amid the old sectarian foggies. But the poor, down-trodden, honest-minded men and women, rejoice in this gospel. I am sanguine of a happy result. I will report progress. Dear Brother, let old Carey’s motto be ours, “Do great things, and expect great things.” With the Lord and his Truth on our side who’s afraid?

Yours in the Glorious Hope,

W. M. WILSON.

Toronto, Canada West, January 23, 1853.

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Bro. G. L. Scott of Paris, C. W., writes, “The Gospel of the Kingdom is being preached with success by Bro. Walter Wilson in the “Disciples’ Church” at Toronto under the charge of Mr. Beaty; he writes, “I have been doing work. There are not a few honest-minded people who listen to me. They have got hold of the truth. Elpis Israel is abroad. Seed is sown, and fruit will appear. This is indeed the Gospel—there is no uncertainty, or humbug, about it. Instant submission or opposition.” Trusting that you will be honoured to maintain the warfare until the Bridegroom comes, I remain yours in the Gospel hope—G. L. S. —
This news is encouraging. EDITOR.

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A JEW ON THE HOPE OF ISRAEL.

The sons of Israel, who are students of the scripture, understand their prophets better than those pretenders to truth and holiness among the Gentiles, called “Reverend and Learned Divines.” Beyond the acknowledgment that the Messiah was to suffer for sin, and that Jesus is he, they hold very little in common with the prophets and apostles. Of Israel’s hope, which is the “one hope of the calling,” and the only hope of a bible-made christian, they are as ignorant as puling babes. They have not the remotest idea that the hope of the apostles and the hope of their countrymen, were the same; and that they differed only upon this point—Is Jesus the Messiah through whom the nation is to realise its hope; or is some other person yet to come? This was the true issue. The apostles said, “Jesus is HE;” their adversaries said, “Jesus is not he; but we look for another.” This is still the issue between Jews and Gentiles, who are learned in the prophets; those who are not learned in these are incompetent to deliver a judgment entitled to the least consideration in the case: for they have yet to learn “what be the first principles of the Oracles of God.” But, we do not here intend to dissert of our own mind upon Israel’s hope. We only allude to it on the present occasion introductory to the following extract from the pen of Mr. Isaac Leeser, the intelligent editor of the Occident, and formerly reader of the Synagogue in Richmond. He understands what his nation hopes for; and we who study the prophets are able to say whether or not this hope he says they entertain, be scriptural. In writing concerning the Messiah he says:

“It might have been that, had God not promised it, the world would not have needed a special messenger who is to restore the universal peace which was forfeited at the first sinning

of man; this assuming it to be the intention of the Most High, might be within the range of possibility by a thousand methods all within the scope of God's power. But the prophets teach us a doctrine different from this. They tell us that a time will come when something wonderful is to happen to the peculiar people who were established many ages before that time, the conservators of the laws and code promulgated through Moses. The establishment of universal peace, in short, is to be accomplished through a peculiar personage descended from the Israelitish Nation, who is to effect for the same a restoration of the ancient commonwealth first established at the going out of the original fathers of this people from Egypt, by means of peculiar laws and statutes embraced within the code called the Law of Moses, and accompanied by certain rites and ceremonies which anciently constituted the public worship of the Most High in the chief city of the Hebrew State. The God who revealed himself to men and made known his will, also made known through his accredited messengers these his intentions; and consequently they have become a matter concerning which no one can consistently entertain any doubt who truly believes in the biblical records transmitted to us through a long line of ancestors. It will not do to assert, that because the Jewish religion might be true without the coming of the Messiah, we will not believe in his coming; for since the promise has been made, it has become an integral portion of the things concerning which we have been instructed, and as such it has become a matter of credence, as being the intention of the Lord, just as the Sabbath and other commandments have become matters of duty from no other reason, than that they have been ordained as the will of God. How would it do for a believing Israelite to criticise the biblical ordinances, and dispute their obligatory force, simply because he could love God and serve his fellow-man without observing them? We would certainly say, that it is but a poor exhibition of faith to doubt of the positive duties which the Bible enjoins, although they might not have been originally necessary truths; and with as much reason must we say, that to presume even to cast a shadow of doubt upon the Hope of Israel in the ultimate fulfilment of all the good the Lord has promised unto his people through means of the Son of David, simply because this mission is not an event absolutely necessary to the existence of the divine law, is a refusal to be taught by the Lord, the only Source of all wisdom and truth."

Yes; it is the doctrine of the New Testament as well as of the Old, that the Messiah, and consequently the Lord Jesus, is to restore to the Israelitish Nation their ancient commonwealth, as in the days of old. Thus, "I will not utterly destroy the house of Jacob, saith Jehovah. For, lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, who say, The evil shall not overtake and prevent us. In that day will I raise up the dwelling of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it AS IN THE DAYS OF OLD."—for what purpose? "That they may possess the remnant of Edom, and of all the nations by whom my name has been called upon them, saith the Lord that doeth this"—Amos 9: 8-12. The apostle James in quoting this to show, that the prophets taught that upon the Gentiles would be called the name of the Lord, and thereby arguing that a people would be taken from among them for His name—so applies the quotation as also to show to the minds of all unmystified by the leaven of false teaching that Jesus (Ethyehowa-tzidkainu, THE JEHOVAH OUR RIGHTEOUSNESS) would return to restore the Tabernacle of David, that is, his Kingdom, * and to put Israel in possession of the land of Edom, and the nations, after the work of separating the people from his name was accomplished, that they might then all of them seek the Lord.

* See next page.

*—(Skeeneen, rendered “tabernacle,” is a booth or hut, but sometimes a permanent house and figuratively a family; and when applied to a Royal family, it denotes its reign or Kingdom.”—Spencer.),

This building again of the Tabernacle of David as in the days of old, is the Restoration of all the things spoken by all the prophets since Moses, even the Restoration of the Kingdom again to Israel. This is the work that Messiah has to do. It is a great work and will require almightiness to execute. Just let the reader reflect how utterly confounded and nonplussed would be the policy of all “the powers that be” in the event of a successful attempt to set up a powerful Kingdom in the Holy Land; and established, too, upon principles at variance with the continued existence of a single other government upon the earth. The fact is that the ambition of Messiah is so great, that were our planet as large as Saturn, Jupiter, or the Sun, it would be too confined for the existence of his Kingdom, and an independent state though not larger than the little republic of San Merino. He is Jehovah’s king, and the earth is Jehovah’s, and all upon it; therefore everything must be brought into subjection, that in the end there may exist not so much as one living soul that does not reflect his glory. This work is to be begun, carried on, and consummated by the Messiah promised to Israel. Hear what the spirit saith, by the prophet concerning Jehovah’s Servant, who is called by the name of Abraham’s grandson, Israel, that is, the Prince of God: “Listen, O Isles, unto Me; and hearken, ye peoples, from far; Jehovah hath called Me from the womb; from the bowels of my mother hath he made mention of my name”—Luke 1: 31-33. “And he hath made my mouth like a sharp sword”—Revelation 1: 16; “in the shadow of his hand hath he hid me; and said unto me, Thou art my Servant, O Israel, in whom I will be glorified. And now, saith Jehovah that formed me from the womb to be his Servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of Jehovah, and my God shall be my strength.” This is true of him at the present time, though Israel is not yet gathered, and therefore they refuse to recognise him. But let them not expect every thing to be done at once. The mission of the glorified Servant of Jehovah, though delayed with respect to them, will be assuredly accomplished. The testimony adds, “And He said, It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the desolation of Israel; I will also give thee for a light to the nations, that thou mayest be my salvation (my Joshua or Jesus) unto the ends of the earth”—Isaiah 11; 9: 1-6.

Further on the same prophet shows, that this Servant and Holy One of Jehovah, was to be at one period the despised of man, the abhorred of his nation, and a servant of its rulers; but that such a change of fortune should accrue to Him that he should become the honoured one of Kings and Princes who should arise in his presence and do him homage. To him thus exalted Jehovah saith, “In an acceptable time have I heard Thee, and in a day of Salvation have I helped thee: and gave them for a Covenant of the people, to establish the land, to cause to inherit the desolate heritages; that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.”

Now all these things are indisputably affirmed of the Messiah. No man of sound mind would undertake to deny it. Admitted then; but what, we inquire, say ye to these things who profess to believe that Jesus is the Messiah? If Jesus be he, as he certainly is, then, as he has not hitherto, he has yet to perform those things we have just read. If you say that Jesus is not to execute them, then you in effect say that he is not the Messiah, for Messiah is Jehovah’s Servant for this especial work. But Jesus is the Messiah, and therefore, He must return and build again the Hebrew Commonwealth as in the days of old—He must raise up the Tribes of

Jacob, and restore the desolations of Israel, and be the Joshua of Jehovah to the ends of the earth.

Gentile ignorance of the prophets is a great impediment to the conversion of the Jews. The Gentiles affirm the suffering of Messiah, but deny his mission and work in regard to Israel, their country and the world; while the Jews affirm his mission in its glorious relations to them and the nations, but deny his humiliation and sufferings altogether. They are both right in part, and both wrong in part, without right enough between them to do either of them any good. As to the conversion of the Jews by Gentile missionaries ignorant of the prophets, and consequently of Israel's Hope, which is the only hope revealed in the Bible, why reader the idea is preposterous in the extreme. What! preach to the Jews a Messiah who is to visit earth no more until he comes to burn up the world; O ye holy prophets and apostles, is it not enough to make your ashes quiver in your graves with restless indignation, at the stupidity and perverseness of mankind! But the short of the matter is, that the Gentiles do not believe in Jesus as described in the prophets. Their faith is in a theological fiction—in “another Jesus,” “another Spirit,” and “another gospel,” than the one Lord, Spirit, faith, hope, of Moses, the prophets, and the apostles of Jehovah's Christ—2 Corinthians 11: 4. If ye know not Moses and the prophets, who testified of Jesus, ye can by no means understand the writings of his ambassadors to the world. Therefore seek to understand the prophets as you value an interest in the Age to Come.

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STATE OF CHRISTENDOM.

“Look abroad on European Christendom. Contemplate the nations that have so long and so desperately rebelled against the Lord and against his Christ, —disowning his blessed gospel, and doing homage, whether in doting superstition or in the hypocrisy of Atheism, to his arch-enemy, the Anti-christ, the Man of Sin. Is it not the universal observation concerning the occurrences of the last few years and months, that they bear a most judgment-like aspect and character? They have got utterly beyond all the ordinary conditions of political calculation. They baffle and defy the profoundest sagacity of political wisdom, alike to anticipate them beforehand, and to account for them or estimate and measure them when they come. Nor is there any feature in the case that more signally and unequivocally marks their judicial import, than the haste and hurry with which crisis after crisis, and stroke after stroke, breathlessly follow one another. The vicissitudes of a century seem to be crowded now into the compass of a decade, nay, almost of a single year. The marvels of all history, ancient and modern, are enacted again before our eyes, with even enhanced elements of surprise, and all in such brief space as may be counted by weeks, and even by days. Is it not the impression of all thoughtful minds that there is an ominous acceleration of the rate of movement in the revolutionary ongoings of Papal Europe? It is as if the impulse of railway locomotion, and the electric transmission of intelligence from shore to shore, were communicated to the excited minds of men, or exemplified in the angry providence of God. Surely it is a short work that the Lord is making on the earth. At this moment, what a spectacle does this continent present! And what fear of change is perplexing all hearts! Peace the princes boast of, and order re-established and restored. Peace and order! Excellent blessings, truly; —Heaven's best gifts to weary mortals! But to be blessings, they must be Heaven's gifts: flowing from the liberty with which Christ makes his people free, founded on just laws and equal rights, and hallowed by the recognition of the true God, and the utter overthrow of every idol; not bought by a sordid compromise with Rome, and upheld by the suppression of all free opinion, and the sanguinary

arm of military power. As it is, who doubts that a new crash is near at hand? The unholy alliance of Despotism and Popery cannot be long tolerated, either by earth or by heaven. It is filling up the iniquity of the Papacy, and of the powers and principalities that are giving their influence to the Beast. It is putting the last drop into the cup of bitterness, even now ready to overflow. It is preparing the way for the terrible reaction when the exasperated nations, stung to frenzy by the double oppression of the Pope and Caesar, shall hate the scarlet mother of abominations, and make her desolate and naked, and eat her flesh, and burn her with fire—Revelation 16: 16. Above all, it is calling aloud for God to come swiftly to the reckoning, and to make short work of his final dealings with the Antichristian powers that have so long made the earth to groan and bleed. We may well be looking out for a rapid development of this new and unheard-of combination against the liberties and hopes of mankind. Already the isolated remnants of the free, —in the Swiss mountains, the valleys of Piedmont, and the plains of Sardinia, —are trembling for their very being. The lowering storm of priestly and despotic vengeance may burst on them at any moment. And the patience of God being exhausted suddenly, the fury of his wrath may come ere we think it possible. ‘He will finish the work, and cut it short in righteousness, —a short work will he make upon the earth.’”

“In opposition,” says the editor of the Journal of Prophecy, “to the unhealthy and unscriptural sentimentalism of those who will hear of nothing but peace, who look upon warlike preparations as wholly unchristian, and upon the military profession as unbecoming a saint, * we have the following noble appeal:”—

“At the same time, in the third place, stand prepared and on the watch for these things coming to pass, and ‘when they begin to come to pass, then look up, lift up your heads; for your redemption draweth nigh’—Luke 21: 28. Meanwhile, yield not to imaginary visions, and premature dreams of security and repose, as if the world were grown too old and wise for the barbarism of war, and the sword were now everywhere to be sheathed amid the acclamations and congratulations of universal brotherhood. The horrors of war—the benefits of peace—it is impossible to exaggerate. But let us have a care lest we so deal with that great theme as to enervate and paralyse the hearts and hands of the free, while the military despots that are ready to scourge the earth exult in the spurious sentiment, or false economy, that would disarm the defenders of truth and liberty, left now well-nigh a mere remnant in the Thermopylae of our Western world. What! When all Europe, under the sway of rampant tyranny and intolerant priestcraft, is bristling with the implements and resounding with the smothered din of battle, is it for the forlorn hope, on which the good cause must mainly depend, to become enamoured of repose, and grasp too soon the millennial blessedness of peace? It has been the Lord’s will formerly, —and if the Revelation be a true prophecy, it may be the Lord’s will again, —to accomplish his great ends of judgment and mercy, through the instrumentality of wars and tumults, and these no child’s play. From all unjust and unnecessary recourse to arms—from all unholy violence of speech or action—from all that wrath of man which worketh not the righteousness of God—may the nation and its people be preserved! But for the needful testimony, and the needful conflict, —whether on the field of physical power, or on the ground of faithful witness-bearing, even to persecution and bloody martyrdom, let the champions of independence and the soldiers of the Cross stand prepared. Let them watch in full armour and with unslumbering eye, lest that day of the Lord’s short work on the earth should overtake them suddenly as a thief in the night.”—Dr. Candlish’s Sermon, “The Lord’s short work upon the earth,” quoted in the Quarterly Journal of Prophecy.

* Soldiership in the armies of the Gentiles is exceedingly “unbecoming a saint.” The saints are the Lord’s, and not Caesar’s soldiery; and if they will only have patience, they will

have military glory enough in vanquishing Caesar's armies when their great Captain shall appear to set up the kingdom, which shall "grind to powder and bring to an end all these kingdoms" of the world. Let the potsherds of the earth contend with their fellows. Let the saints abide the time, viewing the strife, and rejoicing in the end. —
Editor Herald of the Kingdom & Age to Come.

* * *

"JEW."

He is not the Jew who is one outwardly * * *; but he is the Jew who is one inwardly—Paul.

The Rabbins do not restrict the appellation "Jew" to the natural descendants of Abraham, or Judah, any more than the Apostle to the Gentiles. For it is written in the Talmud, "that whosoever denies idolatry is a Jew." T. Rab. Megilloth, fol. 13. 1. Hence, in the same place, "Pharaoh's daughter is called a Jewess, because she denied idolatry, and went down to wash herself from the idols of her father's house." And again it is said, that "faith does not depend upon circumcision, but upon the heart: he that believeth not as he should, circumcision does not make him a Jew; and he that believeth as he ought, he indeed is a Jew, though he is not circumcised."—Sepher Niz. Ad. Gen. Apnd. Maji. Theolog. Jud. p. 252.
