

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.

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AN ORACLE OF DAVID.

Jehovah delivered many oracles or announcements concerning the future, through David, the chief of the mighty men of Israel, whom He had exalted to the throne of His terrestrial kingdom. There was one oracle, however, in particular, styled, in Samuel, “The Last Words of David,” inserted as an introduction to the list of David’s thirty-seven heroes, who, though casting into the shade the most daring exploits of after ages, the present not excepted, did not attain the military renown of their king, whose feats of arms were celebrated in the songs of Israel, saying, “Saul hath slain his thousands, but David his ten thousands!”

David’s roll of the mighty is registered in 2 Samuel 23. The record begins with his own named as “the mighty man enthroned”—haggever hukkam. But, being himself only a patriarch of a MIGHTIER HERO, to spring from his royal line, he places on the roll an oracle concerning Him, and the fate of the enemies with whom He shall contend in battle, before he proceeds to inscribe the names and some of the mightiest deeds of the most renowned of the armies of Israel.

David uttered no more oracles after this. He had himself been a man of war; but he foresaw a mightier man always before him, even the Meshiach, or Anointed One, whom Jehovah had promised to raise up from among the dead to sit upon his throne. His own deliverance from death he regarded as involved in this event; for Jehovah had promised that his house or family, his kingdom, and his throne should be established for the AGE BEFORE HIS FACE—lephanecha. But if this one of his deceased posterity should not be resurrected, then was his hope in vain; for, no resurrection of Messiah, there would be no house, no kingdom, no throne for any one of David’s sons in David’s presence in the Age to Come. David knew this; and therefore he placed on record among the archives of his nation, his last words upon the subject, declaring his own prophetic character; that he had no hope of any other salvation than that to be obtained through the establishment of his Immortal Son’s kingdom; and that he had no other delight in the far-off future short of the realisation of what Jehovah had covenanted to him concerning it. This being all his salvation and all his joy, he registered his faith and hope on the roll of the mighty, and having laid down his prophetic pen, which had long been, upon this theme, “the pen of a ready writer,” his days were ere long fulfilled; when he fell asleep and was laid with his fathers, to rest until Jehovah’s trumpet should be blown to awake His warriors to the battle under the standard of His

Anointed, when he shall appear to smite the sons of Belial, and to consume them as crackling thorns upon the spot.

The attention of the reader, however, is not at present invited so much to the consideration of David's faith in "the Hope of the Gospel," which Paul styles "the Hope of Israel," for which he was in chains, as to that of the rendering of David's last words into English by the translators of our Common Version of the Scriptures. The oracle, as it stands there, is very obscure, and but vaguely expressive of the mind of the Spirit which spoke through the prophet-king. For the convenience of comparing it with a new translation I have carefully prepared, I will transfer it to our columns. It reads thus: —

"Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, "The Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, "He that ruleth over men must be just, ruling in the fear of God: and he shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain." Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure, for this is all my salvation, and all my desire, although He make it not to grow. But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place.'"

In this quotation the emboldened (JT has italic) words are those supplied by the translators to make out what they conceive to be the sense of the original text. The rendering above makes David style himself the Anointed of the God of Jacob, and as such the medium through which this oracle is spoken; but the Hebrew makes the oracle spoken by David to be *ol meshiach elohai*, "CONCERNING an anointed of the Gods." The *ol* is not taken any account of in the Common Version; which is one cause of the error. But if they had even translated it, it is apparent that they would have been brought back to David as the anointed one, for they go on to style the meshiach "the sweet psalmist of Israel," which certainly cannot apply to a future anointed one. In this, however, they err again; for the writer of the Book of Samuel did not style David "the sweet psalmist of Israel." In the words he used, he was still speaking of a certain anointed one, the things concerning whom were pleasant themes, and the subject-matter of Israel's praises; whereof he was about to discourse in brief in the forthcoming oracle. The words *uniem zemiroth Yisrael*, do not signify "sweet psalmist of Israel;" but are in apposition with *neum*, "oracle," and signify, even the pleasant (theme) of Israel's songs. All the kings and priests of David and Aaron's families were anointed ones. David was the Lord or Jehovah's anointed; but his oracle was not concerning himself nor an Aaronic person, but concerning that ANOINTED HERO, who is the illustrious burden of Hebrew poetry, and who, in the Forty-fifth Psalm, is exhorted to gird his sword upon his thigh with glory and majesty, that his right hand may do terrible things, whereby the people shall fall under him.

One of the most enigmatical passages of the Common Version is that about the Belialites. "But the sons of Belial shall be all of them as thorns thrust away." This is clear enough. They are the seed of the serpent, whose chief is to be bruised by the Woman's Seed; but the reason given is not so clear—"Because they cannot be taken with hands:" how, then, are they to be thrust away? A more literal rendering points us to the solution: —*khi-lo beyad*

yikkakhu—literally, “though not with hand shall they be taken;” which is equivalent to, they shall be taken without hand, that is, without human aid or interference—a phrase which places us in juxtaposition with Daniel 8: 25; 2: 34-35, which reveal that the sons of Belial, whose power in the Latter Days is symbolised by the Belial Image of Nebuchadnezzar, and the Little Horn of the Goat, “shall be broken without hand,” by the stone “not in hands”—that is, by the Hero of the last words of David.

And here, again, is another obscurity. After telling us that Belial’s sons shall all of them be thrust away, because they cannot be taken with hands, the translators (not David) say that a man shall touch them who shall be fenced with iron and armed with a spear! Which is as much to say that, if a warrior be well cased in iron armour, and armed with a spear, he will be more than a match for the Belialites of the latter days, and may take them with hand; which is as absurd as it is contradictory. It is evident to all the living that the sons of Belial are still a vigorous and growing thorn-bush, obstructing every thing holy, just, and good, and filling the world with their deeds of violence and hypocrisy. They knock granite rocks about like skittles with their iron hail, and shake the earth with their deadly explosions. What chance would a man “fenced with iron and the staff of a spear” have of touching them, so as to thrust them into a fiery furnace in the place of their power? Let such an old-fashioned warrior arise and try his metal upon the Russians and Allies, and he would soon find himself in an extremity from which no iron or spear could save him! But David oraculised no such absurdity. His words are, “But the Man shall smite upon them; yimmalai barzel we-aitz khanith: He shall be filled with iron and the shaft of a spear; but with fire to burn up they shall be consumed while standing.” This is intelligible. David declares that the Messiah of the Gods of Jacob is the Man who shall destroy the Belialites; but that before he should gain the victory over them, He should himself be wounded by the thrust of a spear. The reader will readily perceive that this translation is in strict conformity with the fact. Jesus, whom we acknowledge to be the Messiah referred to in David’s oracles, was “filled with iron and the shaft of a spear,” when they were thrust into his side by the Roman soldier; the foregoing words are therefore correctly, when freely, rendered, he was wounded with a spear, by which the Jews were enabled to look upon Him whom they had pierced.

The word beliyaal, is often given in the Old Testament as a proper name; but incorrectly. It is compounded of beli, without, and yaal, use, profit, or advantage; hence, properly, unprofitableness, worthlessness, something useless, yielding no profit, or good fruit, bad; also a destroyer. In David’s last words it evidently stands for a plurality as indicated by the word khullaham, all of them; hence sons of worthlessness or the wicked is the proper rendering for “the sons of Belial.” “In the same place” is another phrase that imparts no definite idea of David’s meaning. He says, “the wicked shall be consumed basshaveth, in standing;” that is, while they are in position, and are able to stand to arms. When Messiah appears he will not find the power of the wicked broken; on the contrary, he will find their Chief, styled Gog by Ezekiel in possession of Jerusalem, and, in the fulness of pride and power, contending with “the young lions of Tarshish” for the sovereignty of Palestine and Syria. This Gog is the last dynasty of that power, styled “the King of fierce countenance” who “shall stand up against the Prince of princes,” or Israel’s Commander-in-Chief. But when this “Commander of the people,” surnamed Michael, shall stand up for Israel, “Who,” says Malachi, “shall stand when he appeareth?” Here will be two standings—the standing of the fierce king, and the standing of Michael, the great prince; but whose standing shall endure? Messiah’s, certainly, for “at that time Israel shall be delivered,” and the armies of the Assyrian Gog shall fall by the sword of the Mighty Man “in standing” against Him; and “their flesh shall consume away while they stand upon their feet, and their eyes shall

consume away in their orbits, and their tongue shall consume away in their mouth. And a great tumult from the Lord shall be among them, and they shall slay one another.” Thus shall “the wicked be consumed while standing,” and their power be broken to pieces, and come to an end without help; as David clearly foresaw, and predicted in the oracle before us.

From the whole, then, it is clearly apparent that a new translation of the Last Words of David is necessary to the comprehension of them by the English reader. Not finding one faithful to the original text, I concluded to attempt its improvement, and to furnish my readers with the result. Without further comment, then, I proceed to submit it for their scrutiny, doctrinally, philologically, or in any other way they may please. Here it is: —

#### NEW TRANSLATION OF DAVID’S ORACLE.

“Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned concerning an anointed one of the gods of Jacob, and the pleasant theme of Israel’s songs.

The Spirit of Jehovah spake through me, and His word was upon my tongue; gods of Israel spake to me, and the Rock of Israel discoursed, saying,

There shall be a just man ruling over mankind, ruling in the righteous precepts of the gods. And as brightness of morning He shall arise, the sun of an unclouded dawn shining forth after rain upon tender grass out of the earth.

Though my house is not perfect with THE MIGHTY ONE, yet he hath ordained for me the covenant of the Age, ordered in every thing, and sure: truly this is all my salvation and all my delight, though he cause it not to spring forth.

But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken: nevertheless a man shall smite upon them: He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing they shall be consumed.”

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In this brief but rich and comprehensive oracle, as presented in the Common Version, the word “God” occurs four times, and “Lord” once. But this does not fairly represent the original. There the writer employs three distinct words which are used in five different phrases, such as,

1. An Anointed of the Elohim of Jacob.
2. Spirit of Jehovah spake, ruakh Yehowah.
3. Elohim of Israel spake, Elohai Yisrael.
4. Fear of Elohim, or in righteousness, yirath Elohim.
5. With the Mighty One, im-Ail.

Besides these, in a sixth phrase, Jehovah is styled the “Rock of Israel,” tzur Yisrael. Now, it cannot be supposed that the Spirit, which expresses Jehovah’s mind so precisely as to refuse to speak in the words which man’s wisdom teacheth, should, in so important an oracle as David’s last words speak, so laxly as by six different phrases to signify only one thing,

represented by God or Lord, in the Gentile sense thereof. Grammarians and lexicographers see the difficulty of translating Hebrew phrases expressive of divine relations to things human into English; but they have been unable to solve it. They do not perceive that THE NAME of Israel's Rock is incommunicable by the rules of grammar; that is, that the attributes, character, unity, relations, and nature, one or all of them, are not definable or demonstrable upon the principle of a verb agreeing with its nominative in gender, number, and person, with or without exception.

Seeing, then, they cannot doctrinally account for the ONE GOD being designated in Hebrew by a word, or noun, signifying Gods, which is often found in concord with a verb in the singular number, and in apposition with a singular noun, they have invented a rule to cut the knot they are unable to untie. Hence we are told that Elohim is the pluralis majestaticus vel excellentiae for the single individual, "who dwells in light, whom no man hath seen, nor can see," commonly styled God; and that this plural of majesty or excellency is in syntactical agreement with a singular verb, as amar elohim, literally gods he spoke, for God spake. So that by this rule, the Deity is represented as speaking editorially, saying we, when nothing more than I is intended; or majestically, as, we the king.

They have, however, apparently ground for this device in the well-known formula, shema Yisraail Yehowah Elohainu Yehowah ekhad, Hear, O Israel, Jehovah our Gods (is) one Jehovah! This is the literal rendering, from which it is inferred that, as the Jehovah is one, Gods, though in the plural, can only be one person also.

But, when the import of the JEHOVAH, the Memorial Name by which the INVISIBLE ONE is revealed to Israel, is understood, this grammatical apparition soon disappears. Unevangelised Jews and Gentiles, be they ever so learned in philology, cannot penetrate the mystery. Hence they dispose of the doctrinal difficulty by declaring the Name of the Invisible incommunicable. But this is incorrect. The Creator has communicated His plural name to Israel, first by Moses, and afterwards by Christ. The Creator is singular, but His Name is plural; and by that nominal plurality He has revealed himself from the foundation of the world.

Jehovah is a name expressive of divine personal manifestations to Israel. The name Jehovah covers a plurality of persons, who are one in purpose, testimony, and manifestation. "Jehovah our Gods" is not to be sunk into a kingly or editorial we; it is a literal expression of a great doctrinal truth; and imports the two Jehovahs, Father and Son, as the supreme Gods of the people Israel. In considering this matter, we must remember that before Moses recorded the formula before us, the Angel of the Bush had revealed to him the Almighty's memorial, as I have explained in a former number. On that occasion, he told Moses that HE whose messenger he was, was pleased to announce Himself as the I shall be whom I shall be; so that the name Jehovah, compounded of that phrase, designated Him who sent the angel, and Him through whom HE should at a future time manifest himself to Israel. These two, the Him who sent to Moses, and the Him who came to Judah in the days of Caesar, are both named Jehovah, are both Gods of Israel, yet but "one Jehovah" in manifestation by Spirit. The anointing established the Jehovah-oneness between the Man Jesus and the Eternal Creator of all things. "The burden of the Assyrian, O Israel, shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing." There is "One Spirit" by which oneness is established between the Gods of Israel; and of that one Spirit is the "Holy Oil" with which the Invisible Creator anoints, and by which anointing he establishes the unity of his name. In the absence of this anointing Spirit, Jesus and the

Creator would be separate and distinct Jehovahs, the god Jesus and the God Creator; but the anointing of the former with the Spirit of the latter in a preeminent degree, brought them into unity; so that “Jehovah our Gods is one Jehovah,” or “God manifest in the flesh” by his Spirit. The formula of Moses, then, proclaimed to Israel, is, “Hear, O Israel, the I was who appeared to Abraham, the I am who feeds us in this wilderness, and the I shall be, who shall deliver you from the Assyrian in the latter days, our Gods, are the one I shall be!” This doctrine of Moses is precisely that of the New Testament. “I and the Father are one,” that is, in manifestation and name: and the Jews charged Jesus with blasphemy because, being a man, and saying this, he made himself a God. But Jesus vindicated himself by showing them that they were themselves styled gods in Psalm 82: 6, or, as it is there explained in the parallel, sons of the Highest; “I said, Ye are Elohim, and all of you sons of the Most High.” “If he called them gods to whom the word of God came, say ye of him who the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God?”

“The words that I speak unto you, I speak not of myself.” They do not emanate from me as the Son of Mary unanointed, or unsealed by the Spirit of the Father; “it is He that dwelleth in me”—who took up his abode in me, and overshadows me: who descended upon me in the form of a dove, filling me with his wisdom, knowledge, and power: it is “He doth the miracles;” and “the word which ye hear is not mine, but the Father’s who sent me,” and to whom I shall return; “for my Father is greater than I.”

The verity contained in the phrase “Jehovah our Gods is one Jehovah,” obtained in the days of Israel’s sojourn in the wilderness, as is most evident from the following testimony. The Almighty Creator said to Moses:

“Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the country which I have prepared. Beware of Him, and obey his voice; provoke him not, for HE will not pardon your transgressions: FOR MY NAME IS IN HIM. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and afflict them that afflict thee. For mine Angel shall go before thee, and bring thee in unto the Amorites, &c.; and I will cut them off.”

Here, then, was an Angel, styled in the psalms a God, deputed as the Name-Bearer and Substitute of the Almighty Increate in relation to the Twelve Tribes of Israel. They were to obey his voice as if he were the Almighty One himself; for he would receive His instructions from Him what to speak; so that his voice would be the voice of Him who sent him—“obey his voice, and do all that I shall speak.” Israel was warned not to provoke him; for, the Almighty’s Name being in him, he would not pardon, or clear the defiant. He occupied the position of Captain of the Almighty’s host, in its transition from the Wilderness of Egypt to the Holy Land. He was probably Michael, the Angel-Prince of Israel, spoken of in Daniel 10: 13, 21, the Lieutenant of the Almighty in Jewish affairs, until his superior, “Michael the Great Commander,”—Daniel 12: 1, even Jesus of Nazareth, shall appear in power to gather the tribes from their dispersion, and to replant them in the land of their inheritance.

“My Name is in him” established the oneness between the Almighty and the Angel-Prince of Israel, who spake as Jehovah to the people. These were aware of this arrangement; and hence, as they had so strong a propensity to worship other gods than the God of Abraham, Moses continually reminded them, that, though there were Gods superintending their affairs in the Name of Jehovah, there was but one whom only they might serve. This Angel-Prince

was not of the human race. His jurisdiction was, therefore, only temporary. But of the Son of man it is said, "The Father hath given him authority to execute judgment, because he is a Son of man." Hence, it is not an alien to our nature that is to rule the human family; but one who is of their flesh, and can therefore sympathise with their infirmities and sorrows, seeing that he has felt the same. Unbegotten of the will of man, though born of sinful flesh, and begotten of the Father by his Spirit from among the dead, He hath given him exaltation above the angel-gods, and equality with Himself. When he comes again, he comes not merely as Israel's King, but as "the God of the whole earth." His name is Jehovah, and the Name of the Father is in him, so that of the Father and the Son, those who have become citizens of Israel's Commonwealth through Christ, can say with Moses, "Jehovah our Gods is one Jehovah."

#### THE GODS OF JACOB.

Now, it will assist us in understanding the Oracle of David to know something about "the gods of Jacob" in the Scripture sense of that phrase. I have already quoted from the Psalms the saying, "I said, Ye are gods; and all of you the children of the Most High." These gods, Jesus says, are they to whom the word of Jehovah came; that is, to whom the law of Moses was delivered for its administration and obedience. Hence, in Exodus 22: 8-9, "the judges," which occurs three times there in the Common Version, is *haelohim*, "the gods," and not *shophaitim*, magistrates. The Hebrew root from which the word comes which in English is rendered god, signifies to be first, foremost, chief. Hence, a nation constituted by the Creator, the First-Born of the nations, is a nation of gods; and the individuals of that nation divinely constituted its princes and rulers, these are the gods of the nation, in the sense of the passage referred to. Concerning these Jehovah said to Israel, in verse 28, "Thou shalt not revile the gods, nor curse the Ruler of thy people." In this text, the Hebrew word rendered "gods" is the same as those rendered "judges" in verses 8-9 and ought to have been translated uniformly in both places. In 1 Samuel 2: 25, it is written in the original, "If a man sin against man the gods shall judge him; but if a man sin against I SHALL BE (Yehowah, or Jehovah) who shall intreat for him?"

But the godship of men is not dependent on any immortality they may be supposed to possess. A god may be either mortal or immortal. They to whom the word of Jehovah came under the law, were mortal gods, both princes and people. This is certain from Psalm 82: 6-7—"I have said, Ye are gods, . . . nevertheless ye shall die like men, and fall like one of the princes." Here is the same distinction made between gods and men under a law of death, as obtained, before the Flood. See Genesis 6: 2, "And the sons of the gods (*benai-haelohim*) saw the daughters of men that they were fair; and they took them wives of all they chose." Here the gods and their sons were the children of Seth, in contradistinction to the children of Cain—all men, and mortal; but the one, children of the Most High by faith and obedience; the other class, the servants of sin.

We have seen from John's testimony that Jesus, while in the days of his flesh, claimed to be a God on the ground that he was the Son of the Most High. He was mortal; for he died. But, as I have said, some gods are immortal by creation: ONE only in the starry universe is underivedly and essentially so. Above the immortal gods stands the Lord Jesus the Anointed, concerning whom it is declared—with reference to his reappearance in the world, when he shall come in power and great glory—"Worship him all ye gods!" which Paul quotes in his letter to the Hebrews in these words, saying, "Let all the angels of God worship him." He and they have now a corporeality, to which gods under the necessity of "dying like men," have

not attained; and He, a rank and dignity next to HIM, “whom no man hath seen nor can see,” and whose nature from the beginning alone is deathless.

Here, then, is brought to light by the Scriptures, in relation to this mundane system, a society of gods; some of them immortal, and some of them not: the Anointed One being over all, the Chief, blessed for the ages. This society is invisible to men; but discernible to the eye of faith. When it shall have become visible to the world, then will have come to pass “the manifestation of the sons of God;” which is but another phrase for the saints reigning on earth with Christ a thousand years, or THE KINGDOM OF GOD, of which the gospel treats: Revelation 5: 9-10; 20: 4, 6.

The kingdom of God, established in the land covenanted to the fathers, is this society in manifestation—Jesus and His brethren—He and they, “the Elohim of Jacob,” reigning over Israel in the flesh, reconciled to Jehovah for evermore—Jesus and His brethren in the kingdom of God, as He had promised—“Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God;” with many from the east, west, north, and south. These are the Elohim or gods of Jacob, of whom David foretold, that He of whom he wrote, and whom the enemy should “fill with iron and the shaft of a spear,” should be “THE ANOINTED”—“an Anointed One of the gods of Jacob,” as I have rendered it in his last words. All the former gods of Jacob, under the law, have died like men, and fallen like the princes; but some of them will awake to everlasting life, according to the summons of the psalm quoted, “Arise, O gods, and judge the earth; for Thou (the Mighty One, their Chief) shalt take possession of all the nations.”

I have said that some gods are immortal by creation. I use the phrase “by creation,” to express that their immortality had a beginning; which cannot be affirmed of the Creator of the Universe. “HE ONLY HATH IMMORTALITY,” saith Paul: not that He is the only one in the universe that shall never die henceforth—for the Scriptures affirm that of Jesus, the angels, and the resurrected saints—but that He is the only Being extant, in whose nature the death-principle never existed. This testimony being admitted, it therefore follows that all who are now immortal gods once possessed a nature in which the death-principle reigned unto dissolution or decease, unless, as in the case of Enoch and Elijah, it was neutralised in the twinkling of an eye; and that they have been created immortal, as was Jesus, by the Spirit of Jehovah, in raising them from the dead.

In my translation of David’s last words, I have rendered meshiakh, not the, but “AN anointed one of the gods of Jacob.” The circumstances pertaining to those gods require this, as well as the fact that there is no definite article expressed in the Hebrew. If Jesus had been the only anointed one of Jacob’s gods, then it would have been proper to render it, “concerning the Anointed One;” but He was not. The Apostles, who are some of Jacob’s gods, to whom the word of Jehovah came, who believed it and obeyed it, and are hereafter to sit upon the thrones of the house of David, were anointed likewise; and were, therefore, all of them Christs, or Christians, that is Anointed Ones. Jesus, however, as Chief of all the gods of Jacob, was THE Christ, or Anointed One, kar’, or by eminence.

The oneness of Jesus and the resurrected Saints, the immortal gods of this terrestrial system, with each other and the ever-incorruptible Creator, results from the attraction of aggregation, or cohesive influence of the Spirit. Jehovah, Jesus, and his brethren, by the Spirit are a grand and glorious Unity—A UNITY OF THE SPIRIT. This Divine Unity is symbolised in the Scriptures. Let the reader turn to Ezekiel 1, and read from the fourth verse

to the end; and the tenth chapter also. In this reading he has a fire and brightness around it; four four-faced living ones of a human appearance, moving with the velocity of lightning, and four wheels, all full of eyes; a crystal canopy above them, with a throne above it, and a man upon it of surpassing brightness, bearing the glory of Jehovah. These symbols are representative of “the gods of Jacob,” the noise of whose goings is “like the noise of great waters, as the voice of the Almighty; the voice of speech, as the noise of an host.” The host is multitudinous; but the combining and moving, directing and operating, principle, or agent, is one; and that unit is the Spirit of Jehovah; for it is written, “Whithersoever the Spirit was to go, thither they went.” And here is the reason of the plural noun “gods” being after the apparent nominative to a verb in the singular; because all they do or say is by the Spirit, which is the real nominative, not expressed, indeed, but understood, to the verb. Hence the Spirit of Jehovah is also styled the Spirit of Elohim or Gods; so that the phrase, “the Spirit of Jehovah spake,” is synonymous with “Elohim of Israel,” or gods of Israel, “spake;” both of which occur in the last words of David.

The “fear of God”—yirath elohim—is another phrase employed by the Spirit in David’s last words, concerning Him who shall rule mankind. The Common Version renders it, “the fear of God;” as, “ruling in the fear of God.” This, however, in the Gentile, or theological, acceptation of the words, does not express the mind of the Spirit. The word yirath not only signifies “terror, fear, reverence,” but metonymically, the precepts of righteousness: “ruling in the righteous precepts of the gods,” to whom the Millennial government of the nations is committed by Ail, THE MIGHTY ONE, who dwells in unapproachable light. I have, therefore, rendered yirath elohim, by the words “righteous precepts of the Gods,” which is the same idea as that expressed by Paul in delivering his testimony in the Aeropagus, when he said to the Athenians there, “God will judge the Habitable in righteousness BY A MAN, whom He hath appointed and raised from among the dead.” So that, as the twelve tribes of Israel “received the law in precepts of gods”—eis diatagas aggeloon, Acts 7: 53; Hebrews 2: 2—so will the same nation, and after it all other nations, have to receive the law that is to go forth from Jerusalem, in righteous precepts, not of the Angel-gods of Sinai, but of the resurrected “gods of Jacob,” of whom the Lord Jesus is the Anointed Chief—the Rock of Israel, discoursed to David by the angel-gods of Israel through his Spirit. They foresaw the end of their terrestrial mission, and by the Spirit of Jehovah declared it to David. The present world, for nearly six thousand years, has been subjected to them as “ministering spirits,” whose service has been the preparing of such a situation of human affairs as would afford scope for the enterprise of those who are to inherit salvation—even of Jesus and his companion Gods, into whose hands they shall surrender all authority and power over Israel and the nations, constituting “the world to come,” which is subjected to them, because they are the sons of man. The world will be then governed, not by the precepts of the Angel-gods of Israel, but by the righteous mandates of Jacob’s Gods—the righteousness of the Age to Come—Gods, who have descended from his loins, and walked in the steps of the faith of Abraham; with others, also chosen in the Anointed, through the obedience of faith, from all the nations of the habitable.

In conclusion, the perusal of this article will, I think, convince the reader of the propriety of a literal rendering of the Bible words and phrases used by the Spirit in revealing the high thoughts of God to men, especially divine ideas concerning Deity. Gentile tastes and notions may sometimes receive a shock; but that matters not: we want a translation of the Bible that will come as near as possible to the original, and with as few italic words as possible. In the last words of David, the common version supplies twenty-five of these; while in mine there are only eleven. I know not how it may be with others, but for myself I can say,

that a literal rendering of the phrases used by David in reference to Deity, has opened up to my mind a view of great interest and magnificence—one which is delightful to contemplate, and calculated, like all the ideas of God, when duly comprehended, to ennoble and elevate the mind and to fortify it against the enticements and oppositions of the Serpent's seed, who may persecute, and even bruise us in the heel, but, after that, have no more that they can do: a little more patience, and they shall be bruised in their HEAD, who, being hurled from his Dragon-throne by THE ANOINTED, shall be bound for 1000 years, and his dominion under the whole heaven transferred by the Conqueror to his companion gods "for ever, even for ever and ever."—Amen!

December 20, 1854.

EDITOR.

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### THE GOSPEL OF THE KINGDOM, AND THE BAPTISTS TWO HUNDRED YEARS AGO.

The following is an extract from "Dialogues on Prophecy," a work published in England in 1828, and forwarded to me recently by the kindness of a beloved friend in Halifax, Nova Scotia. It appears to be written by a clerical student of prophecy, belonging to the Established Church of that country, which sufficiently accounts for many unscriptural traditions found scattered over its pages; nevertheless, it contains many good things, and of these not few in strict accordance with interpretations which the readers of Elpis Israel, Anatolia, and the Herald, must be by this time tolerably familiar. The work was sent to me for examination, because of the striking similarity between much of the "Dialogues" and the things set forth in the writings aforesaid. But this is not surprising when it is remembered that the author and myself are both independent students of the Spirit's testimony for Christ through Moses and the Prophets. The teaching of God is Amen—the same in all ages and countries, working the same convictions at the north, as at the Antarctic poles. But to the extract:

"Philalethes. Have you any positive proof that Dissenting Churches have ever held scriptural views respecting the Second Coming of Christ, and his reign upon earth?"

"Anastasius. —Yes: they all held them in their best times. The following extract of the Confession of Faith of the English Baptists, extracted from Crosby, may suffice for them all.

"We believe that there will be an order in the Resurrection. Christ is the First-fruits, and then, next or after, they that are Christ's at his coming: then, or afterwards, cometh the end.

"Concerning the Kingdom and Reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in power and great glory; and that at, or after, his coming the second time, he will not only raise the dead, judge and restore the world, but will also take to himself his Kingdom, and will, according to the Scriptures, reign on the throne of his father David, on Mount Zion, in Jerusalem, for ever.

"We believe that this kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will be the alone visible supreme Lord and King of the whole earth.

“We believe that as this kingdom will be universal, so it will also be an everlasting kingdom that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is, they shall be also.

“We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and he shall dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and his saints for ever, and will be so situated, as that the kingly palace will be on Mount Zion, the holy hill of David, where his throne was.”

Thus far the “Dialogues.” The following additional is also from Crosby, Vol. 2. Appendix p. 85.

“We believe that the same Lord Jesus who showed himself alive after his passion by many infallible proofs, Acts 1: 3, who was taken from his disciples and carried up into heaven, Luke 24: 57, shall so come in like manner as he was seen go into heaven—Acts 1: 9-11. “And when Christ who is our life shall appear, we also shall appear with him in glory”—Colossians 3: 4. For then shall he be King of kings, and Lord of lords—Revelation 19: 15. For the kingdom is his, and He is the governor among the nations—Psalm 22: 28; and King over all the earth—Zechariah 14: 9; and we shall reign with him upon the earth—Revelation 5: 10. The kingdoms of this world, which men so mightily strive after how to enjoy, shall become the kingdoms of our Lord and his Christ—Revelations 11: 15. For all is yours, ye that overcome this world, for ye are Christ’s, and Christ is God’s—1 Corinthians 3: 22-23. For unto the saints shall be given the kingdoms, and the greatness of the kingdom under the whole heaven—Daniel 7: 27. Though, alas! many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear THEN shall be their day; THEN shall be given them power over the nations to rule them with a rod of iron—Revelations 2: 26-27. THEN shall they receive a crown of life which no man shall take from them, nor they by any means turned, or overturned from it; for the oppressor shall be broken in pieces—Psalm 72: 4; and their vain rejoicings turned into mourning and bitter lamentations, as it is written—Job 20: 5-7. “For which” (confession), say they, “we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same.”

This Baptist declaration presented to Charles II, March, 1660, was “subscribed by certain elders, deacons, and brethren, met in London, in behalf of themselves and many others, unto whom they belong in London, and in several countries of this nation, who are of the same faith with us.” Then follow forty-one names, after which it is written, “owned and approved by more than 20,000.”

Such was “the Gospel of the Kingdom” believed by the Baptists in Britain 200 years ago; in addition to which they believed also, the “things concerning the Name of Jesus the Anointed.” If the 20,000, whose faith is here confessed, were to arise and stand upon their feet in 1855, and to visit the “Regular Baptists” and all other churches calling themselves Baptists, would they be able to find a trace of that gospel from which they declared, 200 years ago, they would suffer death “rather than decline from the same?” Nay: the glory of the Baptist Denomination, which was THE TRUTH, has departed, and taken refuge among a despised and persecuted people, who find few pulpits open to them for the proclamation of it.

Protestantism and Campbellism have completed the apostasy of the Baptists from the faith of the crucified King; and immersed them into the philosophy and vain deceit of Geneva, Wittenburgh, and Rome. The act of immersion constitutes the only difference that prevents their formal and complete amalgamation with the ecclesiastical progeny of the Western Babylon. Suppress this, and they will pass current among the most popular faction of Antichrist's domain.

If any one asks what the Editor of the Herald believes, and contends for as the faith once for all delivered to the saints by Jesus and the apostles, I reply that he believes all that is contained in the above quotations from the Baptist Confession of Faith. He believes it is all the plain, unvarnished truth, and worthy of all reception by those who would be saved in the Kingdom of God—the great ark of safety for all his house.

The Baptists of Charles II's reign looked to that kingdom as the place where they should receive "the end of their faith, even the salvation of their souls." But the end of modern credulity (for it is out of the question to talk of "faith" as characteristic of modern professors; theirs is presumption and credulity) is somewhere, they know not where, "beyond the skies." The immersed believers of Charles' reign would have scorned such folly as subversive of the truth. The land promised to Abraham and the kingdom belonging to it, governed by Jesus and his brethren under a heavenly constitution, was heaven enough for them a thousand years. They were willing to die for this; and gave the king of England to understand, that all his power could not turn them from their full assurance of faith and hope concerning it.

You see, then, reader, that the doctrine taught in these pages is neither so heretical nor novel as some suppose. The heresy and novelty is with Modern Baptism, Methodism, Presbyterianism; in short, with all the Isms from Romanism to Campbellism, Millerism, and Mormonism, the most recent editions of the wisdom from beneath, as substitutes for the gospel of the kingdom of God. The Herald contends for the original faith, which has been so completely corrupted by sectarian traditions, that the Baptists, who formerly professed it, are unable to recognise their own! If this be the case with them, after less than two centuries, is it surprising that, after eighteen, professors should not be able to recognise the doctrine of Jesus and his apostles, and in the plenitude of their ignorance should reject it as heretical and vain? It is not surprising; the wonder is, that with so many conflicting sorts of Christianity in the world, any true faith and practice should be found. The truth, however, would long ago have become extinct, but for such "pestilent publications" as the Herald; whose "mission" is to agitate the waters, that stagnation may not ensue. They are like the great teacher, in that they "come not to bring peace, but a sword." As soon as they cry "peace," their mission is at an end. They preach peace to the righteous; but for the wicked, who make void the word of God by their pious traditions, they have nothing but torment day and night. This is the philosophy of that cry against them of bitterness, uncharitableness, censoriousness, and severity! It is the outcry of the wicked in torments. They behold their idols demolished by the battle-axe of eternal truth, and their most cherished imaginations levelled with the dust; so that, naturally enough, they wail and gnash their teeth with imprecations and reproaches upon the destroyer. But, shall the defender of the oppressed therefore stay his hand? Shall the truth lie weltering in her gore, gasping in the article of death, and her friends tamely sheathe their two-edged sword, because of the cries of her wounded foes? No, no: "Cry aloud, and spare not; lift up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins!" I never heard a man yet, thoroughly imbued with the truth and a love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where

men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you find them full of "charity," and sensitively fearful of the truth being too plainly spoken. All their sympathies are with the feelings of the corrupters and transgressors of the word. They don't want their feelings hurt, lest it should do harm! The fact is, they don't want the truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured. There is always some screw loose in these mealy-mouthed and syren apologists of truth. The spirit of the flesh (which they mistake for the Holy Spirit) works in them a fellow-feeling with the children of disobedience; not that they really sympathise with them—they are too selfish for that: but in uttering this hard doctrine of their iniquity, thou condemnest us also. This is the secret of their whining about "bitterness and severity," they are themselves convicted of treachery to the truth.

It is, then, to the "pestilent fellows" and their publications in all past ages, not to canting pietists and sickly sentimentalists, puling from morn to dewy eve about "charity" and a "Christian spirit," that the world is providentially indebted for the preservation of the gospel from entire oblivion. The charitable and pious orthodoxy of "the Four Denominations" fill the pulpits of the land. Baptist, Methodist, Presbyterian, and Episcopalian clergy all recognise one another as ambassadors of Christ, and their sects as so many divisions of the true church. But what have they done with the gospel confessed by the Baptists 200 years ago? Crucified and buried it; hence the recognition of the Baptist Denomination as one of the orthodox four! They laid it in a sepulchre and walled it up, and have set to their seal of reprobation. But God has raised it from the dead; and put it into the hearts of certain whom it has freed from ecclesiastical servitude, to contend for it earnestly and fearless of the authority, power, or denunciation, of scribes, pharisees, hypocrites, or of any other of this generation of vipers new revived. This is our work, and by God's grace we will do it heartily until the hour of his judgment comes, and the Lord Jesus appears to vindicate his own.

January 1855. EDITOR.

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"Without faith it is impossible to please God."—Paul.

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## ANALECTA EPISTOLARIA.

NO. 1.

### LETTER FROM THE ANTIPODES.

Dear Brother: —Of the numbers of the Herald for 1853, only three have as yet reached me. There are other two in the Melbourne office which I expect to receive, but the rest are, I fear, entirely lost. I much regret this, particularly at the present time, when the Sin-power is so rapidly approaching the crisis of its fate. To no one, I should imagine, can the events now transpiring on the Continent, and in the East, be more deeply interesting than to yourself, who have done so much to render the signs of the times intelligible.

In a letter I wrote to you in December, 1852, I asked you for an explanation of some passages in the testimony of John, which seemed rather obscure. If they have not been already noticed in *The Herald*, you will much oblige by answering them at your earliest convenience.

You will be pleased to hear that, even in this remote corner of the earth, your *Elpis Israel* is known and appreciated by a few. I brought some copies of that invaluable work out with me from England, but found, on arrival, that it was here before me. All who read, however, and profess to believe, unfortunately, do not obey. I have, as yet, only met with two believers in “the Gospel of the Kingdom” since I arrived here; both are at present unbaptised, but they only wait an opportunity. I hope to have the pleasure of immersing them shortly. Though Mr.----- is an uneducated man, he is considerably skilled in the word of righteousness, and has suffered much persecution through his contention for the faith. He has read *Elpis Israel*, and is quite delighted with it. I think I could find sale for a dozen copies if I had them here. Perhaps you would allow Mr. Robertson to send me out that number, if you can spare them, and I will be answerable for them. Should you issue a reprint of your pamphlet entitled “*The Wisdom of the Clergy proved to be Folly*,” I would take 100 copies. I had an idea of republishing it here; but found, on inquiry, that the cost would be not less than £10 per 100. Printing, like every thing else, is expensive in this part of the world.

In a letter recently received from England, I see that you think I had no business on this side the earth, and that you wish I was in New York. I can assure you that I did not cross the broad ocean from choice, having previously had more than enough of blue water. I was in hopes that, by emigrating to this colony, I should not be altogether dependent on the practice of physic, which I would willingly “throw to the dogs,” if I could. But what could I do in New York? I should very much like to be near you, especially for the Gospel’s sake you have done so much to make plain. I shall always feel much indebted to you. I am endeavouring to do what I can here for the truth. A periodical, published twice a month, and called the “*Christian Advocate*,” has recently made its appearance here, to which I have contributed some articles. My last, however, was declined; and, I believe, I may consider myself kicked out as “a pestilent fellow.” I got into a controversy with the editor, and some one signing himself “H,” on the subject of Charity and Unity in the Christian Church. I endeavoured to show the absurdity of the dogmas put forth, for which I was stigmatised as “a modern Hildebrand.” In the course of his philippic against me the editor made the following extraordinary statement:—“Even in Heaven,” said he, “we have the burning ones as distinguished from the loving ones, and so on to an indefinite extent without doubt.” I have thrice sought for an explanation of this, but in vain. The editor has proved himself a dumb dog that cannot bark. He and “H,” I understand, are both Presbyterian “Divines.” I want chapter and verse for this statement. Did you ever read of such a distinction obtaining in the kingdom of God? I have been very uncourteously treated in the affair, and am left without the opportunity of defence in the pages of this so-called “*Christian Advocate*.”

I have distributed a few of “*The Wisdom of the Clergy proved to be Folly*,” and would circulate more if I had them. Our Wesleyans here are very wroth with them, and will not read *Elpis Israel*, though I sent them out a copy long before I arrived here myself, with a particular request so to do. Wesleyans are the most determined opponents of the truth I have yet met with; they seem to be little better than Papists in disguise.

I wish you would be kind enough to explain more particularly what you mean by saying that the 144,000 is the representative number of the saved. This does not appear clear to me. Does this number include Gentiles as well as Jews? And does the “great multitude,” in

Revelation 7: 9, belong to the first or second resurrection? "After this," says John; but, how long after? Is there an interval of a thousand years here?

In a conversation I had lately with a Wesleyan minister, I was asked, "Is matter eternal? Is mind eternal?" Questions which, I confess, rather puzzled me to answer. This gentleman says that the Deity is "an infinite mind." I cannot conceive of mind apart from matter. I asked him to define what he meant by "infinite mind;" but could get nothing satisfactory in reply. I am aware that the Uncreated One has not been pleased to reveal the mode of His existence; yet one can hardly help forming some opinion upon the subject.

In your admirable articles on "Odology" there is a statement which struck me as remarkable. Speaking of the Almighty, you say, "every atom is, as it were, condensed lightning." What is condensed lightning? Will you have the kindness to explain this also?

In the case of the death of a believer, what do you consider the proper way of consigning the body to the grave with decency? Do you think that any thing should be said, or read, at the grave, or at the house of the deceased previously, and what? I do not recollect that any thing is said on the subject in the New Testament.

I often wish it were in my power to render you efficient assistance in the good cause in which you are embarked; but alas! it is not. I do not think the gospel, in its entirety, has ever been preached in this part of the world. I should esteem it a great honour to be able to supply such a deficiency; but at present, certainly, I do not feel sufficiently strong, nor sufficiently clear on all points, to venture to appear in public. Should "a mouth and wisdom" ever be accorded me, I trust I should not shrink from the enterprise.

Yours in the One Hope,  
SAMUEL GEORGE HAYES.

Port Wellington, New Zealand,  
Australasia, May 20, 1854.

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The "rather obscure" passages to which our beloved antipodean refers are, John 3: 13; 16: 27 (last clause), 28; also, Matthew 12: 43, 45; Luke 11: 24, 26.

#### 1. ONE ONLY HAS ASCENDED TO THE HEAVEN.

The first text in the Common Version reads thus;—"No man hath ascended up to Heaven but he that came down from Heaven, even the Son of Man, which is in Heaven." This affirms the ascent and descent of the Son of Man, who is now in heaven; not the descent of the word to become flesh, and the subsequent ascent of that flesh, when resurrected. The following literal translation appears to me more plain than the above:—

"No one hath ascended into the heaven, except he having descended from the heaven, the Son of Man, he being in the heaven." The heaven indicated here is called elsewhere "the right hand of the throne of the Majesty in the heaven." The scriptures declare that Enoch, Elijah, and Moses ascended to heaven; but these words of Jesus, show that they did not ascend to "the heaven" where he is.

Again, “he having descended,” the translation of *ho katabas*, is the second aorist participle, which affirms the action as passed at some time or other. If it had been the perfect, it would have affirmed the descent as passed at the time Jesus spoke; but being aorist, or indefinite, it affirms a past action, but without fixing the time.

But Jesus gave his hearers a datum by which they might know that it was to be a future past action. This datum is expressed in the phrase “He being in the heaven.” When he spoke these words he was in Palestine—not in heaven. They would, therefore, understand him to mean, that he was first to ascend to the heaven, and being there, where no man had been before him, he was to descend to earth again; so that his descent would be a past action at some time future to his “being in heaven.”

## 2. THE PROCESSION OF THE SON.

The next passage reads, “Ye have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”

The former text treats of the ascent and future descent of the Son of Man; the latter, of the procession of that which spake and worked through the Son of Man. “I am,” said he “in the Father, and the Father in me. The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, He doeth the works.” This mutual indwelling, dated from “THE ANOINTING,” and was suspended “about the ninth hour” of the crucifixion, when the Father forsook the Son of Man. He continued, however, to live after the Father had forsaken him; for after he proclaimed his abandonment, he said, “I thirst.” Vinegar was then given to him, which he received. He then cried again, with a loud voice, “It is finished.” And after this he cried, “Father, into thy hands I deliver my life; and, having said thus, he bowed his head, and yielded up the life.” “I have power,” said he, “to lay down my life, and power to take it up again;” and after this manner he delivered it.

From this testimony it is evident, that when the Son spoke of his procession from the Father, he was not alluding to his natural birth, but to his anointing with the Spirit of the Father, and to his mission. Peter says, that “God sent word to the of Israel by Jesus the anointed;” and having come into the world—the Jewish world, into which only he was sent—he declared that he was anointed to preach the Gospel of the Kingdom. He “came out from God” to do this by that which “came forth from the Father”—by the Spirit with which the Father had sealed him, and which was bestowed upon him without measure.

When men heard the doctrine and saw the miracles, they perceived the Father; but when they saw Jesus between the ninth hour of the crucifixion and the bowing of his head, they did not see the Father, but Jesus, forsaken of the Spirit.

## 3. “AN UNCLEAN SPIRIT.”

Matthew 12: 43-45, is a parable illustrative of the moral condition of the generation of Judah contemporary with Jesus and the apostles. The wickedness of the generation is personified, even as Paul personifies “sin” in Romans 7: 13, as *kath hyperbolen hamartoolos*, “an exceedingly great sinner.” Wickedness is “an unclean spirit;” and “seven other spirits more wicked than itself,” is the superlative of wickedness. “The man” and “my house” are expressive of the generation. By the preaching of John, Jesus, and the apostles, before the crucifixion, wickedness in the positive degree was greatly

restrained in Judah; for “Jerusalem, and all Judea, and all the region round about Jordan, were baptised of John in Jordan, confessing their sins;” and “great multitudes of the people followed Jesus:” but, after seven years from the beginning of John’s preaching, reaction set in, and the generation became superlatively wicked, filling up the measure of their fathers in killing Jesus, persecuting his disciples, and rejecting the Gospel of the Kingdom in his name.

#### 4. THE 144,000 SEALED.

In regard to the 144,000, I would submit the following, in explanation of the difficulties in the way: —

The 144,000 is the representative number of the symbolical Israel. The symbolical, or apocalyptic Israel, is representative of all, both Jews and Gentiles, sealed of God in their foreheads between the closing of the Sixth Seal and the sounding of the First Trumpet. If it were a sealing from the literal tribes exclusively, the tribe of Dan would not have been omitted. The “angel ascending from the East, having the seal of the living God” represents a class of persons engaged in the sealing; for he cried with a loud voice to the wind-trumpet angels, “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

The closing of the Sixth Seal brought peace to the Roman Empire, which continued comparatively tranquil till the “hail and fire, mingled with blood, were cast upon the earth; and the third part of the trees was burned up” under the First Trumpet, which summoned Alaric, A.D. 395, to the invasion of Greece. During this period of seventy years, the Gospel of the Kingdom was very efficiently proclaimed, not only to the sealing of the servants of God, but to the destruction of the Pagan religion, its prohibition, and what Gibbon styles “the conversion of Rome,” which was effected by the paganising of Christianity by its worldly professors.

“After this” sealing was accomplished, the trumpets began their devastations of the west. The “great multitude” John beheld, “which no man could number,” is representative of those who are sealed from among the generations of the nations during the sounding of the Seven Trumpets; that is, from A.D. 395 to the setting up of the throne at the appearing of Christ. This is the period of “the great tribulation,” during which the Gentile powers make war upon them, and prevail against them; and as “the Holy City” of the Apocalypse, chapter 11: 2, “tread them under foot for forty and two months,” or 1260 years, which terminated at the Resurrection of the First-Fruits, of which they are part; for they have “palms in their hands,” in token of victory over all their enemies.

#### 5. GOD IS SPIRIT.

I pretend not to define the primitive essence of God’s nature, for he has not revealed it, but his character only. I used the phrase “condensed lightning” illustratively. Lightning, which we also style electricity, I take to be the Spirit of God in physical manifestation. It is omnipotent, light, and a consuming fire, which are qualities predicable absolutely of God alone, and applied to him in the Scriptures. The atoms of all bodies, from the sun to a grain of sand, and from the highest intelligence in the universe to the minutest insect, are electrical in some sense; therefore God, by his Spirit, pervades every thing. Now “God is Spirit,” and from him this omnipotent principle proceeds. It may be said to irradiate from

his substance as light from his sun. He is “a consuming fire, dwelling in unapproachable light.” This is Paul’s statement. Hence, the most tangible idea I can form of his physical constitution is, that it is the focal condensation of Spirit, which, having length, breadth, and thickness, impenetrability, &c., we call matter, or substance, as distinct from radiant matter, or “free spirit.” This is what I mean by “every atom, as it were, being condensed lightning.”

## 6. BURIAL OF THE DEAD.

As to the burial of dead bodies, a few words only are necessary. The Bible makes but little account of them or their burial; superstition, much of both. With this, the burial of the dead is a religious institution; and in proportion as the mind is spoiled by it so will it ceremonialise their obsequies.

The Lord Jesus Christ never officiated in burial services, or “funerals,” as they are called, and discouraged the practice in his disciples. When he visited dead bodies, it was to raise them, and on those occasions he very unceremoniously put out the performers of funeral decencies. “Follow me!” said he to one of his disciples. “But he said, ‘Lord, suffer me first to go and bury my father.’” To a stickler for “the decencies of society” this would be regarded as a very reasonable request, and the teacher of religion that would refuse to allow it would be considered, by “the pious” of this “enlightened generation,” as an unfeeling and unchristian character. But there is no accord between the thinking of the flesh and the thinking of the spirit. What pietists approve, Jesus refused to allow. “Let the dead bury their dead,” said he; “but go thou and preach the kingdom of God.”

This reply, however, does not meet Brother Hayes’ inquiry. It only commands a disciple of Christ to leave the burying of those who have died in their sins to the attention of the living, who are “dead in trespasses and sins.” A Christian of the Bible order is not to concern himself with the burial of sinners—let sinners bury their own dead. But who shall bury the saints? The saints and their friends. And with what ceremonies? Consider the burial of the King of Saints. Who buried him? And with what formalities? Joseph and Nicodemus, men waiting for the kingdom of God, obtained the body, and wound it in linen, with spices, and laid it in a cave. There was no verbal ceremony, but a quiet and affectionate putting out of sight of the body in the usual way. I should prefer to bury my own, and be buried after this simple and unobtrusive example.

December 4, 1854.

EDITOR.

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## QUERIES AND REPLIES.

### 1. ARE NOT MIRACLES NECESSARY TO THE HEATHEN NOW?

If miracles were necessary to convince the heathen in the days of the Apostles, of the truth of their statements, why are they not necessary now, when the Gospel is preached to the heathen? Are they not likely to believe the truths taught them on the testimony of the New Testament scriptures than the Gentiles in St. Paul’s day were to believe that Jesus was the Saviour and Judge of the world, on the testimony of the Old Testament writings?

## ANSWER.

The confirmation of the word by signs following is quite as necessary for the conviction of the modern as the ancient idolaters. Reason, without miracles, will convince man of the falsehood of idolatry, and of the unity of God; but it requires testimony divinely attested to convince them that God intends to establish a King on Mount Zion, who shall rule all nations in the fear of Jehovah; that that King has appeared in Judea; was crucified, and raised from the dead by the Spirit; has been 1800 years in heaven, and will descend from thence to subdue all nations to himself, to enlighten the world, and to cause the will of God to be obeyed as it is in heaven; and, that whosoever believes and is immersed into his name shall receive the remission of all past sins, and by such remission be constituted an heir of God's terrestrial dominion, with eternal life and glory, inheritable at their resurrection from among the dead. Mohammedan theists and Chinese, and Hindoo, and Burmese polytheists, know nothing of the Bible as a religious instructor and authority. It has never been "confirmed" to them. Its confirmation was to the Roman system of idolatrous nations; and this confirmation by miracles was so strong that its influence has not yet entirely faded from the mind of "Christendom." Therefore it is that the Bible holds a more commanding position here, that is, in Protestantdom, than among the pagans of the East.

If one visit a community in which the Bible is unknown, he can only bring them to an understanding and acknowledgment of the truth by one of two ways: either by introducing the Bible, and establishing its claims to be an infallible and all-sufficient teacher, and then leaving it to teach them, as God's instrumentality; or, in default of this, by establishing his own personal claims to teach and guide them into all the truth. To accomplish either of these desiderata requires the intervention of God himself. The apostles went to the idolaters as teachers sent of God, and being such in truth, he went forth with them, confirming their word; so that what they said was as if spoken direct from his throne. But now he sends no preachers to the heathen; therefore they cannot hear. God's preachers are yet to go forth. In the mean time, the ground is partially occupied by preachers sent by Protestant Societies, which have no power to confirm their word. Each society sends out its agents to preach its own particular creed-gospel, which is in direct opposition to the Bible they announce as the Word of God. The Bible and the missionary work against each other in the heathen mind, so that they either remain pagan, or become infidel of every creed. The case of the heathen is hopeless, unless God take them in hand, as by the apostles in days of yore.

## 2. SIGNS FOLLOWING BELIEF.

It is said in Mark 16, "these signs shall follow them that believe." When are we told they will be discontinued; and why should we not expect them now to follow them that believe?

## ANSWER.

The above declaration was made to the Apostles. "Go ye into all the world, and preach the gospel to every creature. He that believeth (the gospel) and is baptised shall be saved; but he that believeth not (the gospel) shall be damned. And these signs shall follow them that believe (the gospel). In my name shall they cast out demons, &c. And they (the apostles) went forth, and preached everywhere, the Lord co-working and confirming the word through the signs following."

The reader will observe that the signs were to be worked by the Lord through those who believed the gospel preached by the apostles. Hence, as long as the apostles preached, signs would follow; for the Lord Jesus, though unseen, was influentially present with them to the end of their career, as he had promised, saying, "Behold I am with you all the days until the end of the age." Aided by his cooperation, they fulfilled their mission to every creature, as he had commanded. Paul testifies this in writing to the Colossians, about thirty years after the ascension. "The hope of the gospel, which ye have heard," says he, "has been preached to every creature which is under the heaven." The command to preach, recorded in Mark, was therefore obeyed and perfected by the apostles; Jesus co-worked with them as he had promised, and the manifestations through the believers ensued as he had declared. He did not promise to confirm the preaching of any who might claim to be their "successors," nor to confirm by signs any other sort of preaching than the apostles.

The reader will also please to observe what "gospel" the Lord Jesus commanded them to preach for salvation, and which alone he undertook to confirm. Matthew tells us that he began to preach "the gospel of the kingdom" in Galilee, and as a sower to sow it as good seed in the hearts of the people. In performing this work, he predicted the dissolution of the Commonwealth of Judah, as constituted by the Mosaic law, and that the event might not take them unawares he gave his disciples signs by which they might discern its approach. Among these was one couched in the following terms: "And THIS Gospel of the Kingdom shall be preached in the whole habitable for a testimony to all the nations; and afterwards shall come the end."—Matthew 24: 14. These words were uttered before the crucifixion of Jesus. The pronoun "this," consequently, is demonstrative of the particular gospel he was himself anointed to preach. Hence the conclusion is inevitable, that when he commanded the apostles to go and preach the gospel to every creature, he enjoined upon them to go, and preach the Gospel of the Kingdom to all the nations of the Roman habitable, for a testimony to them of what Jehovah purposed to accomplish by "His Servant" within the bounds of their habitation. Hence the heaven-attested proclamation is, "HE THAT BELIEVES THE GOSPEL OF THE KINGDOM, AND IS BAPTISED SHALL BE SAVED; and he that believes it not shall be condemned."

The signs were to follow those who believed the Gospel; and if the promise had extended beyond the Mosaic age, and personal ministry of the apostles, the signs would only be wrought through them who believe the gospel of the kingdom. This is the only faith the Lord ever promised to confirm; and as he confirmed it sufficiently for his purposes through the apostles and their converts, he ceased to work when the former had fulfilled their mission.

But the world has outgrown the confirmation, and a system of nations exists on the Roman habitable to which the gospel of the kingdom has never been preached for a testimony. The modern world is a stranger to it; and the "gospel" it sanctions, a miserable fiction of the carnal mind, deduced from Gentile philosophy and Jewish deceit. The gospel of the kingdom, confirmed by miracles, was a testimony to the ancient world then verging towards its fall. That world has long since ceased to exist. It was a world of pagan nations, which began to pass away when the gospel of the kingdom began to prevail in its habitable; and finally vanished with the fall of the Roman empire. During its decline the gospel of the kingdom was preached to it, and confirmed by signs; and in nine months of years from the day of Pentecost it had so leavened society as to effect a change in the political constitution of the empire. In a hundred years after this, the sacrificial worship of the gods was abandoned, and their temples deserted. This result, however, does not imply the conversion of the empire to Christ. The worship of the gods was exchanged for an idolatrous worship of the ghosts of

the Virgin Mary, and a cloud of imaginary saints and martyrs: so that the exchange, when consummated, was quickly followed by the judgments of God, which resulted in the fall of Rome, and the foundation of the Modern World, which, like its predecessor, is declining to its fall.

During seventy of the hundred years above indicated, a successful effort was made to strengthen and increase the genuine confessors of the truth, that they might be its pillar and support in the heart of a wide-spread apostasy, and in the tribulation coming upon the empire. These became the foundation of that testimony which has been continued to this day, with an interruption of about a century, and which, like the flickering of an expiring taper, is still glimmering in the lamps of those who profess to believe the Gospel of the Kingdom of God.

But God is long-suffering and abundant in mercy. His purpose is to abolish the modern as He did the ancient world. He announced His purpose to this by the apostles; and He has revealed that it is His intention also to proclaim to this our world His determination to supersede it by judgments, and to establish a new and better condition of things upon the earth. He will do this by apostles, whose mission He will make credible by unexceptionable attestations. They will blow “the great trumpet” among the Gentiles, and declare the Lord’s fame and glory to the nations that have neither heard nor seen them. Like the Apostles to the ancient Roman nations, these that are to go and preach the gospel of the kingdom to the nations of the modern Romans will be Jews of that third part which shall escape, to whom a new heart will have been given, and a new spirit infused. The period of their mission is styled “the Hour of God’s Judgment,” then, as a dry heat impending lightning, as a cloud of dew in heat of harvest—ready to explode and to convulse the heavens and the earth.

But Rome and her kindred nations will be deaf. The signs confirming the proclamation will but harden the hearts of the wicked, whose will has long been their law. Like Pharaoh, being vessels fitted for capture and destruction, their impiety and presumption will be their ruin; and in their fall the world will be gloriously redeemed from all the lying miracles and signs, and all the deceivableness of unrighteousness, and all the oppression and cruelty which characterise the superstitions and polities of the nineteenth century—an age in which “darkness covers the earth, and gross darkness the people.”

### 3. LEAVEN.

Is leaven generally used to specify bad doctrine only, or both bad and good? Since good leaven produces fermentation and bad scarcely any, but leaves substances into which it is introduced sad and heavy, it appears to me that good doctrine should have the effect of fermentation. I do not see this subject at all clearly.

### ANSWER.

The law of Moses commanded that “no leaven nor any honey should be burned in any offering of Jehovah made by fire.” Unleavened cakes mingled with oil, and unleavened wafers anointed with oil, of fine flour, and fried, were offered with the thanks-giving sacrifices; and besides the cakes, unleavened bread. These were to be offered in Jerusalem; therefore Amos ironically exhorts the ten tribes, saying, “Come to Bethel and transgress, and offer a sacrifice of thanksgiving with leaven.”

On the day of Pentecost the law prescribed the offering of a new meat-offering, consisting of two loaves of fine flour baked with leaven, which were to be brought out of their habitations, and delivered to the priest as the bread of the first-fruits, which, with a kid for a sin-offering, and two lambs for peace-offerings, he was to wave before the Lord.

Leaven in itself is distasteful, though its effect upon fine flour, if the leaven be new and duly apportioned, is to render it light and palatable. The blood of Jehovah's sacrifice was not to be offered with leaven, because this would be to introduce a principle of levity and impurity into the sin-offerings; for, however good it might be in itself, yet in fine flour, not being flour, it is an impurity; and all sin-offerings were to be pure, or without spot or blemish.

But the absence of leaven was not only representative of purity—the sinlessness of the Anointed Sinner, the great antitypical sacrifice for sins not his own—it was also memorial of the thrusting out of the twelve tribes of Israel from Egypt with such haste, that they had no time to prepare leavened bread as in times of peace and quietness. Hence, the absence of leaven was indicative of tribulation and affliction; and its presence in an offering of peace and ground for thanksgiving: so that the Mosaic law inculcated that “Besides the cakes, the worshipper shall offer for his offering leavened bread, with the sacrifice of thanksgiving of his peace-offerings.”

In the New Testament, the effect of leaven upon meal is presented, in parable, as an illustration of the relation of the kingdom of the heavens to the three parts into which the Roman empire was constitutionally divided, when it should be in the midst of them. It shall ferment, or produce a fermentation, among them, until the whole empire is fermented and brought into peacefulness with God; or, in the words of Daniel, “the stone,” which he interprets to signify the kingdom which the God of heavens shall set up, “shall grind to powder, and bring to an end all these kingdoms” of the Image-world; “and itself become a great mountain, and fill the whole earth.” Then will the whole be leavened.

Again, the doctrine and hypocrisy of the Pharisees and Herodian-Sadducees is compared to leaven, in relation to the doctrine and purity taught by Jesus. His was the fine flour; theirs an ingredient which, if blended with it, would so change its nature as to make it unfit for use; “for they made of none effect the Word of God by their traditions.” The Pharisees were very “pious” people, both in tone, in phraseology, in the making of long and many prayers, in going to church, in dress, in building monuments to the prophets, in saying many true things about them and the law; all this they did and, like their sectarian antitypes of our day, passed current among the people for great saints, and the very elect of God. But they believed not the preaching of Jesus, and obeyed not the commandments of the Lord. Their piety and doctrine were therefore styled leaven, because being spurious and hypocritical, it would so change the character of the One Faith and Hope as to make them ineffectual to the justification of the believer. Therefore, as the Lord Jesus said to his contemporaries, so we say to ours, “Beware of the leaven of ‘those’ who cant piously, but do not the truth, but their own gospel, nullifying traditions.”

Sin, in whatever way it manifests itself, is the leaven of human nature. Hence Paul styles crime festering in the body, “the old leaven;” and reproveth the Corinthian association for glorying while this is the case. So long as the incestuous person was recognised as in good standing with them, they were regarded as in a leavened condition, upon the principle of the law, that “a little leaven leaveneth the whole lump.” He therefore exhorts them to “purge out the old leaven;” or, as he explains it in a subsequent verse, “Put away from among yourselves

that wicked person”—“that ye may be a new lump when ye are unleavened.” He then continues, “For the Anointed also, our paschal lamb, is slain for us,” no leaven being found with him; “therefore let us celebrate the festival, not with old leaven”—the fruit of the flesh evinced through tolerated evil doers—“the leaven of malice and wickedness, but with the unleavened things of purity and truth.” From the evidence, then, before us in these columns, I conclude that leaven is nowhere used in Scripture to represent good doctrine, but rather the contrary.

#### 4. CAN THE CHURCH REMIT SINS?

If the power of binding and loosing were committed to the Apostles only, and not to their successors, has the Church of Christ now no commission to remit sins?

#### ANSWER.

The power of binding and loosing men was at no time committed to one or to many, apart from the immediate presence of the Holy Spirit. “Son,” said Jesus, “thy sins be forgiven thee.” Let it be remembered that this was said by one to whom God had given the Spirit without measure. But those who appeared to men to be righteous, when they heard it, said: “Why doth he thus speak blasphemies? Who can forgive sins but God only?” Now, mark the proof adduced by Jesus to show that others might forgive sins without being guilty of blasphemy. “That ye may know,” said he, “that the Son of Man hath power on the earth to forgive sins, I say with effect unto this man, Arise, and take up thy bed, and go thy way to thine house.” And he did so forthwith; and when the multitude saw it, they were amazed, and glorified God, “who had given such power unto men.”

Here, extraordinary physical power was demonstrative of divine, moral, or spiritual authority. Hence, whenever, or wherever, one or many claim authority to forgive sins, they must be able to adduce the same kind of proof; but where the claim exists, and the proof is wanting, there the claimant is guilty of blasphemy against God. By this rule, it is not difficult to ascertain who on earth is commissioned to forgive sins.

In the absence of Jesus, but always in the presence of the Holy Spirit, Peter first, and then the other apostles, and the Church, were authorised to remit sins. On Peter, who believed the Gospel of the kingdom which Jesus preached, confessing that he was the Anointed, the Son of the living God, Jesus said to him: “I will give unto thee the keys of the kingdom of the heavens, and whosoever thou shalt bind on earth shall be bound in the heavens; and whosoever thou shalt loose on the earth shall be loosed in the heavens.” This was a promise of sin-remitting authority; but it was not conferred till the Holy Spirit was breathed into Peter and the rest of the apostles.

As to the authorisation of the Church, to which the apostles, prophets, evangelists, shepherds, and teachers, belonged, to forgive sins, it is written: “If an offending brother neglect to hear the Church, let him be as a Gentile and a publican. Verily, I say unto you, Whosoever ye shall bind on earth shall be bound in the heaven; and whosoever ye shall loose on the earth, shall be loosed in the heaven. For where two or three are gathered together in my name, there am I in the midst of them.”

Now, this was an authorisation to the Church when the seven-branched golden lampstand stood in her midst, well supplied with the holy oil of Jehovah, with which he

anointed Jesus, the apostles, and them who obeyed the truth. A Church thus illuminated, so long as it walked in the light of God, was capable of discerning the true merits of all cases, of awarding to offenders according to their demerits, and of forgiving their offences, on repentance, infallibly. Such an one was the Church in Jerusalem. It was filled with the Holy Spirit on Pentecost, which guided it into all truth, and impressed all with fear of trespassing against it.

The connection between the bestowal of the Holy Spirit and power to forgive sins, is seen in the action and words of Jesus to the apostles after his resurrection. "Peace be unto you," said he; "as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit; whose sins soever ye remit, they are remitted unto them; and whose sins soever ye retain, they are retained." From that time they were competent to act for God in forgiving sins upon the earth.

Such was the nature of things Christian in the last days of the Mosaic dispensation. Such a sin-remitting authority, however, has now no existence upon the earth; for the apostles had no official successors, and there is no church with the Holy Spirit burning in its midst for the profit of all. The only real successors of the apostles are those who believe and obey the Gospel they preached, and walk after their example. Nor are there any churches that can be scripturally regarded as a succession to those in which the lamps of the Spirit burned. Christ walked in the midst of these by the Spirit, seen, felt, and heard, and dwelt in the hearts of their members by faith in the things of his kingdom and name. But now, if Christ is to be found among men, it is not in churches by the Spirit, but in the hearts of a scattered few by the truth revealed, and evinced by the obedience they have yielded thereto, according to the prescription of the Word. Hence, the Spirit being wanting, there is no church upon the earth commissioned to remit sins.

But, though this is the fact, the world called "Christendom" is full of pretenders to the authority. The clergy claim to be successors to the apostles, to have the Spirit, and to remit and retain sins. But this is pure blasphemy. They do remit sins, indeed; but their remissions will not be ratified in the heavens. That they have no divine authority to do this, is proved by the total absence of miraculous power. They can do nothing that other men cannot do; so that they have no authority over or beyond them. It is all pretence and pure hypocrisy, or the presumption of ignorance, indoctrinated into them by the "Mother of All the Abominations of the Earth," which they recognise as a true, but erring, church! Successors of the apostles, indeed! Men who, with the Bible in their hands, could not, to save their lives, tell what the apostles "made known to all nations for the obedience of faith." God does not give of his Spirit to infidels, however pious the world may esteem them; but in the seasons of the early and the latter rains, to them who believe and obey the truth.

In the absence of any divinely-appointed human authority to remit sin, there is a positive institution for the purpose, whose power for forgiveness resides in the truth believed. To him who believes the Gospel of the kingdom and the name of Jesus, and on such a faith shall be baptised into the name of the Father, Son, and Holy Spirit, shall be granted repentance and remission of sins that are past. This is the decree of heaven; and all the priests, all the clergy, all the churches, and all the pious, of all the ages and generations that have gone to the shades of death until this present, cannot modify, reverse, or abolish. "The gospel is the power of God to the salvation of every one that believes; for in it God's justification by faith is revealed for faith; as it is written, The justified shall live by faith." Being justified, then, by faith, we have peace with God, which church nor world can neither

give nor take away. This peace being established, the past is blotted out; so that all that remains to do is to guard the future. Having washed our robe white in the blood of the Lamb, which they only can do who believe and obey the Gospel of the kingdom Jesus and the apostles preached, we have to keep it unspotted from the world. And then who shall lay any thing to the charge of such? Will God who justifieth? Who will condemn them? Will Christ, who makes intercession for them? By no means.

But, if those who are justified from all their past sins should be overtaken with a fault, or error, or do iniquity, what then? If the offence be not worthy of death, there is forgiveness with God, on condition of repentance, and asking for it through Jesus, who will undertake the case as the intercessor of his household. When he returns with the names of the accepted graven on his heart, he will give judgment according to the truth. By such an arrangement as this, impartial justice is secured. When the Church became unfaithful, her candlestick was removed, and her authority to pardon in the name of Jesus withdrawn, and resumed by himself for judicial exercise in the day of his power.

December 10, 1854.

EDITOR.

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NO. 2

#### LETTER FROM NOVA SCOTIA.

My dear Friend and Brother: —Your welcome messenger “the Herald” reminds us that another year is about closing; and an eventful one it has been for the nations of “the whole habitable.” The “proud man” “who enlargeth his desire as the grave” has entered upon his mission of “gathering unto him all nations.” (Is the first part of the 5<sup>th</sup> verse of the second chapter of Habakkuk correctly translated in our English version, “because he transgresseth by wine”? —rumour does not accuse the present Czar of that vice I believe.) Your article “The War of the East” is opportune, and is quite a common-sense view of the present political state of the continent; although the men of this generation are quite unwilling to believe it true, and yet they fear it is. Is it not strange that, for more than eighteen hundred years, men have been saying “thy Kingdom Come!”—and yet when told that “the Kingdom of the Heavens” is really at hand, they begin to deny the very existence of a promise of its coming! A Baptist preacher in this neighbourhood treated his audience, last Sunday, to an essay on the subject of the war in the East, as a sign of the times; wherein he was pleased to say (in opposition to the word of the Lord), that the Almighty had nothing to do with the present war, seeing he commanded peace! I asked a member of his “church” to request him to preach a sermon from this text, “Think not that I am come to send peace on earth; I came not to send peace, but a sword;”—but of course, being ignorant of the gospel, he can make nothing of it, believing, as he does, that the kingdom is already set up, and affirming that its conquests are bloodless! Albeit they were not always so, or else history has sadly misrepresented some of the rulers of their so-called spiritual kingdom. But then their kingdom cannot last for ever, Jesus himself being their judge; for he said, a kingdom divided against itself could not stand; and their kingdom is divided into so many sections, warring against one another, striving to recruit their own ranks from among the soldiers of the same king, as if it could make any difference in what division of the same army they served; for in their misnamed charity they profess to belong to one kingdom, to be soldiers of the Cross; and yet Wesleyans are as anxious to recruit from among Baptists and other sects, as from the world at large, or the heathen. But I fear that they all have “another king;” one Wesley, or one

Campbell, or one Calvin, or one Knox; and this recruiting applies equally to all sects; it is as great a triumph to secure a recruit from an opposition sect as to “convert a sinner,” to use their own term; a repentance that needs to be repented of, is it not?

I wrote to Brother L— the other day, and inclosed four dollars to be forwarded to you, as I have no way of remitting it direct. You may do, as you please, about sending the second copy; it is useful to lend, but I consider the \$4 quite little enough for the one copy; and should be willing to double it rather than be without it; so eagerly do we look for it that in August, when some mistake about the mailing occurred, and it came by steamer taxed full letter-postage, I paid the tax rather than wait for another number to be sent by the cheaper and usual route. Although I occasionally find a reader for particular articles in the Herald, nothing has been done here yet. I am alone; and as the accounts are adverse to, or favourable for, the allies, so my readings of the Prophets rise or fall in this market. Your Anatolia and Elpis Israel have rendered the main features of the gospel familiar to many of my neighbours; but until they “seek first the Kingdom of God,” the Eastern question will prove a Gordian knot to them.

And this leads me, my dear Friend, to feel the obligation I am under to you; not that I intend repeating the offence of the Corinthians, and ascribe to you the power of the Word; but still, you it was who furnished me with the implements, and showed me where to dig for truth—the pearl of great price; had it not been for your toil and research, I might have travelled over the ground again and again, ignorant of the treasure beneath. O, may we never barter away the rich inheritance, but hold out unto the end!

I have one or two difficulties I should very much like to have your assistance to overcome, when you can afford the time, which indeed seems already taxed to the full. Who was the “satan” that came among the sons of God to present himself before the Lord, and smote Job with sore boils? If “the adversary” is only a personal enemy of Job, yet he seems to have had supernatural power to afflict him. The second difficulty is this: Did Christ eat the Passover the same year in which he was crucified? To fulfil the law ought he not to have been sacrificed on the 14<sup>th</sup> day of the 1<sup>st</sup> month? Paul says, “Christ our passover is sacrificed;” yet John and Mark seem quite at variance. Mark says, “they made ready the Passover,” and in the evening he cometh with the twelve, and as they sat and did eat, &c.; and John says, “now before the feast of the Passover, and supper being ended,” &c.; after which they went out, and he was betrayed. According to John’s account, it is very plain he was put to death on the preparation-day; and therefore could not have eaten the Passover; and yet, according to Mark, it would appear as if he did eat. And yet, if the law was fulfilled, he could not. Please devote an article to this as soon as you can. But I must not intrude too long; I dare say your correspondents are very numerous, and as I am not likely to write any thing that will be very interesting to you, I shall desist.

Esteem me, your grateful and very affectionate Brother

CHARLES CREED.

Pugwash, N. S., December 4, 1854.

We shall be careful not to forget the doctor’s difficulties. They shall be attended to on some future occasion, when we have worked through some other matters, which have preceded them. —EDITOR.

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NO. 3.

LETTER FROM CANADA WEST.

Dear Brother Thomas: —The interest of the Herald increases, the nearer we approach the coming of the Son of Man—and the more deeply we are involved in troubles which are overtaking the nations. It is a pity so little is done in the way of sustaining it; but people generally prefer a religion less tangible—one that will not interfere with the business of life. But the prevailing unbelief will not for a moment delay the mighty revolution which is so soon to introduce the ‘blessed era.’ Indeed, were the truths concerning the kingdom of God generally received, we should be inclined to suspect that the time were yet distant, for the Saviour appears to expect but little faith in the earth on his return.

During the past summer, the cholera, which has been so virulent in many places has been no stranger in Canada, having raged in nearly all the principle towns. In August last, our brother Walter Wilson, his wife and youngest child, were its victims; all dying within four days of each other. Both Mr. And Mrs. W. were firm believers in the Gospel of the kingdom of God, and longed earnestly for the happy time when the saints, raised to glory, honour and immortality, will rejoice in the realisation of all their bright hopes. Ascribing his knowledge of the things of the kingdom, in a great measure, to the light thrown upon the subject by your able elucidation of the writings of Moses and the prophets, he requested me particularly to intimate his gratitude to you for the benefits he had derived from your labours; and, although entering the dark valley of the shadow of death, he feared no evil, knowing that “when he who is our life shall appear, he also will appear with him in glory.”

Three hundred of the inclosed on “The Kingdom of God,” were circulated at the yearly meeting of “Disciples” last June. So far as I have come in contact with that body in Canada, they are much more set against any innovation upon Bethany theology than the same denomination in Britain. Your name is held by them in the utmost abhorrence; and is sufficient to condemn any thing that may be mentioned in connection with it.

Recent letters from Dundee, Scotland, inform me that some of them I know there continue to “wait for the consolation of Israel;” but I am afraid that others have drawn back.

Yours, in hope of immortality,  
GEORGE L. SCOTT.  
Paris, Canada West, December 25, 1854.

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NO. 4.

LETTERS FROM ILLINOIS AND ELSEWHERE.

Dear Brother Thomas: —I am yet in pursuit of knowledge, in which pursuit I find more enjoyment and peace of mind than in all the pleasures and traditions of the world.

I, and my companion have recently been baptised into the “one hope” for which Paul declared he was bound with chains, and are striving to cultivate that disposition which so

much abounded in Abraham. Although the spirit is willing, yet we are burdened with “sinful flesh,” which is naturally weak and rebellious, besides the outward influence of the world, which requires us to be “wise as serpents and harmless as the doves.” We have forsaken the world, in all its forms, as much as possible, according to the knowledge we have received; but its frowns and persecutions we cannot leave behind: knowing, however, that the truth will eventually prevail, we thank God and take courage, hoping that he will give us the victory through our Lord Jesus Christ.

The truth, in this place, appears to be on the increase; but generally the non-professors appear to be the most accessible; such as have no parties to build up; but some who know the truth are slow to obey it, rather following politics and worldly pursuits, than giving up all for Jesus.

I send you \$10 to appropriate to the truth as you think best. I wish the Herald continued, for it is accomplishing a good work; though slow, it is sure.

I should like to ask you a number of questions; but as you are so much plied with them, I shall only ask one, which, if you see fit, you will please answer.

Christ said to his disciples, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to the Father who seeth in secret, and He shall reward thee openly. This language, so strong and positive, appears to me to forbid public praying; but I cannot fairly reconcile the matter, seeing that some of the ancient worthies made public prayers.

Yours, in the bonds of love and pursuit of the truth,

ENOS JACOBS.

Ogle Illinois, December 4, 1854.

#### REMARK.

The language referred to, prescribed an opposite course to that of “the pious,” who, in our Lord’s time, as in this, made much ostentatious prayer, that they might get a reputation for piety with men, though regardless of the obedience required by the law. The prayers of the disobedient are worth nothing; and such are the prayers paraded before the world. The matter and manner of them are both unscriptural, and not to be imitated by the taught of God.

Public prayer, however, as well as private, was the practice of the original Christians, as appears from Acts 16: 13, 16. “On the Sabbath day,” says Luke, “we went out of Philippi to a river side, where prayer was wont to be made.” There he and Paul met with Lydia and others, and spoke to their conviction, and baptised them. They then accompanied her to her house, where they abode. Afterwards, he says, “And it came to pass as we went to prayer, &c.” Public was made at the Oratory, and they went to join in it; thereby sanctioning it as proper to be done.

EDITOR.

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NO. 5.

Dear Brother: —I have not received the August number of Volume 4, which was a great disappointment from the fact, that of all periodicals, I consider the Herald the most valuable; and from which, I can truly say, I have received a great deal of benefit, for which I tender you my warmest thanks (as I cannot do more at present), and that the Lord may grant you an abundant entrance into his everlasting Kingdom is the prayer of

Yours respectfully,

C. H. COFFIN.

Adrian, Michigan, December 24, 1854.

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NO. 6.

Dr. Thomas: —You will doubtless recollect receiving a letter from me in July last, for the purpose of eliciting truth concerning “the faith once delivered to the Saints;” and that you referred me to No. 2, Volume 2 of the Herald, where you said you had written at length on the subject: but as I had never seen it, I could not avail myself of the benefit of your exposition. However, I studied the Heralds we had, which convinced me that I was not justified before God; and comparing them with the word, I found they agreed with it; and therefore, without conferring with flesh and blood, I was immersed “into the name of the Father, and of the Son, and of the Holy Spirit,” in reference to the things covenanted to our fathers Abraham, Isaac, and Jacob: and, if I continue in well-doing unto the end, I have assurance of hope that I shall realise the promises with them, and all the faithful, at His appearing, “whose right it is to reign.” And that you may be preserved blameless unto his coming, is the hope of one who will ever feel under obligations to you for the understanding of the gospel preached to Abraham.

Yours in tribulation,

E. L. COFFIN.

Adrian, Michigan, December 24, 1854.

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NO. 7.

Dear Sir: —Very much of the matter contained in your paper I am highly pleased with; especially your interpretations of the prophets, and your views of the Millennium, or Age to Come. There are a few points on which I am obliged to disagree with you; but I am much interested and benefited by reading your paper, and want you to continue to send it.

Very respectfully yours,

ISAAC BELL.

Weedsport, N. Y., January 2, 1855.

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NO. 8.

Brother Thomas: —I think you gave a very fair account of what transpired at Fine Creek. Mr. Coleman has passed through our neighbourhood since, and said, “you called him a liar several times that day.” Though present, I did not hear it. He says also, that you are a very weak man, and he, wished he had nothing else to do but to follow you up in your preachings to put you down, which he could do very easily. He says, that he understands the prophecies as well as you; and then said again, that no one could understand them till they were fulfilled; and that he intended to come over, and “preach to us the good old Jerusalem gospel;” but he has not yet appeared. If all your opponents were like him on that day, their blind onsets would afford you good opportunities for creating an interest in the truth you advocate.

Yours in the Hope,

R. K. BOWLES.

Louisa, Va., January 5, 1855.

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In regard to our weakness, we would remind Mr. Coleman of Paul’s words, who says, that “God hath chosen the weak things of the world to confound them that are mighty; that no flesh should glory in His presence.” If he understand the prophets so well, it is a great pity he has so long hid his light under a bushel; if he would just uncover it, and let it shine forth, his contemporaries might learn something of sky-kingdomism that has not yet been dreamed of in their philosophy!

We congratulate brother Harris in being so well and speedily rid of his neighbour; for we understand he has decamped from Powhattan and pitched his tent in Albermarle. “The wicked flee when no man pursueth; but the righteous is bold as a lion.”

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NO. 9.

My Dear Friend: —We have, doubtless, now arrived at the beginning of the Time of the End; but to behold with Christian firmness the dread scenery that must rapidly roll down the current of the present eventful era, or to be prepared to stand with confidence before the Son of Man at his glorious “appearing and kingdom,” is, alas! a lesson which myriads of professing Christians, have, if possible, yet to learn.

I have abundance of correspondence testifying that your onerous labours in the cause of our Divine Master are properly valued and approved by many humble-minded “hidden ones” belonging to the true “Israel of God;” and who, doubtless, will add to the lustre of that “crown of life” which you will receive from His righteous hands in that “great day.” Let this, therefore, encourage you, my Christian brother, to persevere in the holy enterprise which you have been called to engage in; seeing likewise that the morning redness now appears on the tops of the mountains in the East, which ere long will become radiant by the glorious presence of our Redeemer, King, and Creator.

Yours very faithfully,  
“Waiting for the Kingdom of God,”

RICHARD ROBERTSON.

89 Grange Road, Bermondsey, England December 20, 1854.

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“YOU CANNOT SERVE TWO MASTERS.”

Under the above caption, the wealthy President of Bethany College, Virginia, inserts a communication from one of his brethren in Gentilism residing at Triana, Ala., with approbation; and expresses his regret, that the very “graphic delineation” had remained so long upon his files before it saw the light in his “Millennial Harbinger.”

The writer was a professional student at Cambridge, Mass.; and having been seized with a morbid affection, which has victimised the pocket and reputation of many so possessed, technically styled *cacoethes scribendi*—and which, in vulgar English, may be termed an itch for scribbling—he has sought notoriety in assailing me and others in that periodical, where men are condemned and executed without trial, jury or defence. Of the others with whom my name is associated, I cannot speak, not knowing the alleged demerits of their several cases; but I perceive they are cited as instances of very flagrant delinquency when judged at a Campbellite tribunal; and of course, as a most appropriate allocation with myself, for the purpose of heightening the scarlet, or deepening the black of my character, in the estimation of the 10,000 at \$2 a head, with whom Mr. Campbell seeks to fill his amphitheatre before he begins his rehearsal, preliminary to his “last night’s benefit,” in the Five Act Play of “OUR MISSION; or, the World’s Evils cured by Bethany Divinity; and concluding with the broad farce of “The Kingdom in the Milky Way!”

In the Cambridge Alabamian’s lucubrations upon Shakespearian, Horacian, and Hudibrastic lore, in which he seems infinitely better versed than in “the things of the Spirit,” he gets among the cardinals, and evokes, as a spirit from the vasty deep, “Poor Wolsey!”—a cardinal of Rome, and panderer to the vices of Henry VIII, adulterer and murderer, and whose extravagance rivalled royalty itself in all its recklessness and display. To this respectable character he likens me and others, whom he styles, “small stereotyped editions of the great Wolsey!” He continues in the same strain, saying, “Small Woleseys, indeed, they are, but Woleseys for all that. They are actuated by his spirit, and possessed of purposes and aims akin to his—that is, self-aggrandisement, by ministering to the wishes of their king. ‘Tis true, they have no Henry VIII, to whom they submissively bow the knee; but they have a king equally imperative, notwithstanding, and will, I dare say, prove in the end equally fickle, and lacking in gratitude. Their king is the flesh-loving mob—the world, the great Mammon of unrighteousness. They truckle to its whims and caprices as fawningly as ever did priest or layman to the nod and beck of the Vicegerent of St. Peter. How it sickens the heart of an honest man, to see men laying aside their allegiance to the Father Eternal, to take upon their necks the burden of slaves—the bondage of the flesh and the world! Verily did the Apostle speak well when he said, “The dog is returned to his own vomit, and the washed hog to his wallowing in the mire.” Having penned this, he treats the reader to a sketch of a Nashville orator, who has lately exchanged Bethany speculations for something more congenial to his own organization, and quotes from his apostle or prophet Hudibras, who sings:

For saints may do the same things by  
The Spirit, in sincerity,  
Which other men are tempted to,  
And at the Devil's instance do;  
And yet the actions be contrary,  
Just as the saints and wicked vary.

“This may be said,” he continues, “of all those who more admire to have the applause of men than the praise of God; or who, seeking to please the one, neglect the mandates of the other. Such men, so long as they halt between God and Mammon, can never have that “peace above all earthly dignities—a still and quiet conscience.” ‘Tis vain for them to seek for happiness whilst they are warring against the source of all happiness—integrity. Such men generally discard the Bible, because it reminds them of their iniquity. They cry, Away with it! away with it! for they know that, if they hear its teachings, they will be forced to say:

Thou turnest mine eyes into my very soul;  
And there I see such black and grained spots  
As will not leave their tinct.

Now, the reader would suppose that the writer of these strictures was well acquainted with me in word, in doctrine, and in deed. But no such thing! He knows nothing about me but what he may have picked up by the way side in the scatterings of the enemy. I pardon the poor man's calumnies on the ground of his ignorance; though he ought to be sure he is right before he handles character not his own. Mr. Campbell, however, is not so excusable; he knows that what this person writes of me is false; and all his partisans who know any truth of me know it also; and all my readers, hearers, and acquaintances, know that there is not one word of truth in this Alabamian's “graphic delineations,” fit only for such a periodical as it appears in, and endorsed by its proprietor. The conviction of those acquainted with me is, that, if there be a man in this generation who neither truckles to the whims and caprices, nor fawns upon the world for its applause and good things, it is myself. “By their fruits ye shall know them.” Compare my antecedents and consequents with those of my traducers, and it will not be difficult to acquit me of flattering the world for the sake of what it has to bestow, upon their accusation. I neither court its friendship, riches, nor honours; and, as a necessary consequence, it has bestowed neither upon me. But is this the case with those who calumniate me? The very reverse! Their purses and their garner are well filled; they milk the goats in large sums for their money-making speculations; they are constantly bringing out some scheme on divers pretences for raising the wind; they flatter the rich, and neglect the poor; and, to gain the favour of the world, they pervert, suppress, and exclude the truth, that it may not appear so uncompromising and unpalatable to its mind as it really and necessarily is. All this iniquity they do, and much more; and doubtless will continue to do, until their cup runs over, and the Lord comes to repay them according to their deserts. Talk of truckling to the world and fawning upon it—how supremely ridiculous! A man that withstands it, almost alone, and testifies against it as “the enemy of God,” with all that love it; and that none of its citizens can be saved who believe not the gospel of the kingdom in the name of Jesus, and, as a consequence, subject themselves to “the obedience of faith” in that name! O, what but the vilest malice and hypocrisy can publish such self-evidently false accusations under pretence of zeal for God! But, Satan reigns, and his curse rests upon the advocates of that truth which, when realised shall bruise him under foot, and sweep into the bottomless pit for a thousand years all his refuges of lies. God will bruise Satan under our feet soon. This is a great

consolation; and with a full assurance of it, we may patiently endure till the day of triumph come.

But why does this president of a worldly institution admit such bald malevolence and falsehood into his miscellany? Because, having been put to silence by scripture testimony and reason, and not having the magnanimity to do fair battle in his pages, or to confess defeat, he has recourse to petty revenges for the gratification of his spleen! He is openly charged with palming off upon the public traditions for gospel which are not the gospel; and the charge has been amply sustained: yet he dare not give page for page and line for line in a fair field and no favour, to prove or defend his position, or to overturn that of his opponent. It is not because he has neither time nor space. He hath both, if a man's character is to be attacked, and the attack endorsed. Nor is it because the subject is not important. There is no other question equal to it; for a man's salvation depends upon believing and obeying the right gospel. This gospel he does not teach; nor is it allowed currency on his pages. He is, therefore, a deceiver of the people; and so long as he evades a fair, open, and honourable inquiry, he is a wilful deceiver. He fears the light because of the rottenness of his cause, and of the terrible confusion it would create in the dark places of his benighted sect. He therefore shelters himself in an affected sovereign contempt for those he fears, and who, he strives to persuade his readers, by misrepresentation and miserable pasquinades, are too reprobate and accursed for the spiritual attention of his piety and theological lore! But if the Creator of all things deemed the "chief of sinners" an object of his solicitude, surely there is no Wesley too small for Mr. Campbell's!

EDITOR.

December 23, 1854.

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#### TRADITIONS.

A Baptist defender of Bethany Divinity, in the organ of that interest, says, "Mr. Campbell teaches that a believer is begotten by the Word, and quickened by the Holy Spirit, and then must be immersed, or, in other words, born of water, to enter that kingdom that Daniel spoke of, that John preached, and that Christ set up!

"It is admitted by all Baptists, that immersion is the door by which we enter Christ's kingdom. Mr. Campbell believes that all such baptised believers should commune together—even those that have been immersed by Pedobaptists. All such are in a justified state before God, and all the promises in the Bible are addressed to them.

"He says, in certain cases, it is possible that some may be saved without Baptism. But with him, the Gospel plan to save sinners is by faith, repentance, and baptism."

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#### HOME THRUSTS.

1. If Christ set up the kingdom Daniel treats of, and the apostles were on its thrones, why are they not there now, seeing that it was "not to be left to other people?"

2. If Christ set up the kingdom, where were the kingdoms represented by the Ten Toes of the Image on the day of Pentecost? for Daniel says, it should be set up in their day.
3. The Ten Toe-kingdoms did not begin to exist till the fifth century; but they do now exist. If, then, the Kingdom of Christ have a being on earth, where is it, and by what means extant is it to destroy them?
4. If the Campbell theory of begettal and quickening by the Spirit and the Word, be granted, can they claim to be begotten or quickened by either, who are ignorant, or disbelieve, or ridicule, the things testified by the Spirit in the Word, concerning the throne of David, the Holy Land, and the reign of Christ and his Saints there over Israel and the nations?
5. Does the Spirit-Word beget people to the belief of nonsense? When it begets and quickens, does it leave them in disobedience? Does it beget people to any thing else than the belief of “the things concerning the Kingdom of God and the name of Jesus Christ?” If professors are begotten to aught else than “The Gospel of the Kingdom,” and the obedience it commands, is it not the spirit of their own flesh—a lying spirit—not the Holy Spirit, that has bewitched them?
6. Are not the sheepfold and Kingdom of Christ identical? If this be granted, have not all Baptists mistaken the hinge of the door for the door itself? Christ says, “I am the door; by me if any man enter in, he shall be saved.” Hence, as there is but one way of salvation, is not this equivalent to saying, “He that believes the Gospel of the Kingdom, AND is baptised, shall be saved,” or enter in? How, then, can immersion, without this belief, which few have, be the door?
7. Are any immersed people “in a justified state before God,” who are ignorant, or faithless, of the promises made to Abraham and his seed: that is, of the Gospel preached by Jesus and his apostles?
8. If God be no respecter of persons, how can he save some without baptism, when he prescribes a specific obedience to all in the commission; and His Son has declared, that the Scripture cannot be broken?”

EDITOR.

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#### A SAYING OF NAPOLEON I.

“When I am dead and gone, my memory will be esteemed, and I shall be revered in consequence of having foreseen, and endeavoured to put a stop to, that which will yet take place. It will be revered when the barbarians of the North shall possess Europe, which would not have happened, had it not been for you, Signor Inglesi!”—Napoleon in Exile.

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## UNANSWERABLE PROOF.

The N.Y. Observer's correspondent, illustrating the religious revival in Italy, gives the following, which shows that an ignorant woman, led by the word of God, can vanquish the wily priests of Rome: —

A worthy woman of Turin, a fruit-seller, had received the word of God, and read it with joy. Seated at the entrance of a bridge, in her modest shop, she improved every leisure moment in studying the holy book. A Romish priest passed by the spot.

“What book are you reading there?” he asked.

“It is the Word of God, sir.”

“The Word of God? But who told you so?”

“God himself.”

“Himself? What folly! Has God spoken to you? What proofs can you give me of it?”

“Sir,” replied the good woman, “prove to me that the sun is there above our heads.”

“Why should I prove it? The best proof that the sun is there, is that it lights and warms us.”

“Ah! that is what I wish to say to you,” cried the woman triumphantly; “the best proof that this book is the Word of God, is that it lights and warms my soul.”

The priest went away in anger.

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