

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. NEW YORK, MAY, 1855—
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THE SIGNS OF THE SON OF MAN’S PRESENCE AT THE DESTRUCTION OF
JERUSALEM.

“When ye shall see all these things know that he is nigh at the doors.”—Jesus.

When Jesus was already in Palestine, and had been for many months delivering to the sons of Israel Jehovah’s Message of peace through the re-establishment of the kingdom and throne of David, the subject of his “Coming” was dwelt upon with much interest among his disciples. He had already come, and was there among them; but with that coming neither he nor they were satisfied. How could they! He and they were in deep poverty and great reproach. However much attached to his person, it was not in the nature of things possible for them to be content with such a coming; nor was Jesus himself satisfied with it as a finality; for he prayed, saying, “And now glorify thou, O Father, with thyself for the glory that I had in thy sight before that the world was.” He desired to be glorified, and for the Father to be glorified also through him; and that he might have that glory promised of the Father to Abraham’s seed before the foundation of Israel’s Commonwealth. The desire of his disciples was akin to his; for he had told them that “WHEN the Son of Man should sit upon the throne of his glory, they also should sit upon twelve thrones ruling the twelve tribes of Israel.” But after having received this promise, Jesus informed them that he was going to leave Palestine on a journey to a far country, and for a long time. This troubled their hearts greatly; for it would separate them from their beloved friend, and leave them, as they supposed, defenceless, comfortless, and forlorn; and the realisation of the promised Sovereignty over Israel, which, as David had said, was “all their salvation and all their delight,” a questionable affair in the then weak condition of their faith. Jesus perceived this, and sympathised with them, saying, “Let not your hearts be troubled; have faith in God and have faith in me. In the house (or kingdom) of my Father are many abodes; if it were not so I would have told you. I go away to prepare a place for you. And if I go away and prepare a place for you, I COME AGAIN, and will receive you to myself; that where I am ye may be also.”

These words were a comforting assurance for the future. They all had faith in Jesus, except Judas. They not only believed that he was the Anointed Son of God, but they believed what he said, and thereby proved that they really loved him; which is more than the pious millions of our day, who profess great love and devotion to him, can do. “I will come to you.
* * * If a man love me, he will keep my words; and my Father will love him, and we will

COME unto him, and make our abode with him.” These are they to whom the Lord will come—not to those who believe he is coming, but to those who look for this, and prove their love to him in keeping his words. They shall not go to him; for said he, “As I said unto the Jews, whither I go, ye cannot come; so now I say to you:” but He will come to them, as he wrote to the Thyatirans, saying, “Hold fast that which ye have till I come;” and to the Philadelphians, “Behold, I come quickly;” and to the Laodiceans, “Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” The coming of Jesus was the all-absorbing topic of the apostolic and christian mind of the first century. The last words ever uttered by Jesus to mortal man were, “Surely I come quickly.” No well-instructed believers have any idea of going to heaven where Jesus is; their prayer is ever in the faith of his coming to them. “Let your loins be girded about, and your lamps burning; and ye yourselves like unto men waiting for their lord, when he shall come away on account of the wedding; that coming and knocking, they may open unto him immediately.” This is their attitude at all times and seasons; and death is forgotten in the earnest expectation of his appearing. They believe his words, that he will come quickly; and their hearty response to them is, “Even so, come, Lord Jesus.”

Let the reader then bear in mind as a first principle never to be forgotten in his reasonings, that the attitude and expectation of those who are “taught of God,” is waiting for the coming of the Lord Jesus from heaven—1 Thessalonians 1: 10. But it may be asked, What did the apostles and their brethren expect him to accomplish when he came? In answer to this I would reply, that before the ascension of Jesus, they expected him in having joined them again, immediately to “restore the kingdom again to Israel;” but that from the Day of Pentecost, when the Spirit brought all things to their remembrance, and onwards, they looked for him to come and take vengeance on his murderers and to burn up their city; and at some time after that not revealed to them, but, in general terms, when “the Times of the Gentiles should be fulfilled,” to come and destroy the Gentile powers, and regenerate Israel, that in that regeneration, or restitution of all things Jewish, not incompatible with the sacrificial and sacerdotal character of Jesus, they might sit with him upon the thrones of the House of David, ruling the Twelve Tribes of Israel. Thus, they expected two judgment days.

1. The judgment upon Judah and Jerusalem by means of the Gentiles; and,
2. The judgment upon the Gentile Powers, the oppressors of Israel and the Saints, by means of Judah and Israel, commanded by their king.

These two judgment days are covered by the oracle contained in the prophecy of the Seventy Weeks. The judgment on Judah and Jerusalem is there predicted in these words: “The Prince’s people coming shall destroy the City and the Temple; and the end thereof shall be with a flood, and to the end of the war desolations are decreed.” The same judgment is also foretold in Daniel 8: 10-12, saying, “The Little Horn of the Goat waxed great above the army of the heavens; and it cast down of the army and of the stars to the ground, and stamped upon them. And it magnified itself above the Commander of the army, and by it the Daily was taken away, and the foundation of its holy place was cast down. And an army was given against the Daily because of rebellion, and it cast down the Truth to the ground; and it practised and prospered.” And in verse twenty-three of the same chapter, “When the transgressors are come to the full, a king (Moses styles the power—“a nation”) of fierce countenance, and understanding dark sentences (Moses says, “whose tongue Israel should not understand”), shall stand up (or be brought against them). And his power shall be mighty,

but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy multitudes, even the people of the holy ones.” This was the “abomination of desolation spoken of by Daniel the prophet” that was to “stand on the holy land,” encompassing Jerusalem with its armies, to which Jesus referred, saying, “When you see this, then let them which be in Judea flee unto the mountains; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written (against Judah’s Commonwealth) may be fulfilled. For there shall be great distress in the land, and wrath upon this people”—“great tribulation, such as was not since the beginning of the State to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh (of Judah’s race) be saved; but on account of the chosen, those days shall be shortened.”

The judgment upon the Gentile powers is thus spoken of by Daniel in the prophecy of the Seventy Weeks: “That determined shall be poured upon the Desolator.” The words are few, but full of terrible import. What is that which is determined? This question opens up the details of “the judgment written,” to execute which “is the honour of all God’s saints.” The present Desolator is the Turk; but the Desolator contemporary with the judgment is Gog, who succeeds the Turk in hostility to the peace and welfare of Judah and Jerusalem.

Gog is the last dynasty destined to occupy the throne of the Little Horn of the Goat, which represents a power common to Daniel’s third and fourth beasts. The judgment upon Gog’s confederacy is the judgment upon Daniel’s four beasts; and consists in taking away the dominion of three of them, and in destroying the body politic of the fourth with fire and sword. The systems represented by these four beasts, the fourth of which is comprehensive of the Dragon, the Ten-Horned and Two-Horned Beasts, Image of the Beast, and the False Prophet of the Apocalypse; these all occupy “the Court of the Gentiles” for the times thereof appointed. When these times are fulfilled, the hour of their judgment comes; and, if that of Judah and Jerusalem was terrible, that of the Gentiles shall be more so. Judah’s tribulation at the hand of the Roman Horn of the Goat, was greater than anything that had befallen them since the foundation of their Commonwealth; but the trouble that awaits the powers of the Gentile heavens and the nations over which they rule, is such as the history of the world from the confusion of human speech to that same time, can afford no adequate idea; for the hour of their judgment is “the great and the terrible day of the Lord.”

Between these two judgments, 1783 years have hitherto elapsed. A few more years have yet to expire ere the second judgment arrive. The beginning and ending of this long period is marked by the fall and rising again of Jerusalem; and its course by the calamities of Judah and the prostration of their city as expressed in the words of Jesus, saying, “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, UNTIL the Times of the Gentiles be fulfilled.”

Having fixed the attention of his disciples upon the end of the times allotted to the nations for their ascendancy over Judah and Jerusalem, the Lord Jesus informed them that at that crisis “Signs shall be in the sun, and moon, and stars, and upon the earth distress of nations in perplexity; the sea and the waves roaring; men’s hearts failing them for fear and anticipation of the events coming upon the habitable; for the powers of the heavens shall be shaken. And at that epoch they (Judah) shall see the Son of Man coming in cloud with power and great glory.”—Matthew 26: 64.

From this testimony of Luke we see that this shaking of all nations is associated with the coming of Jesus in power and glory, as he declared to the High Priest when he stood before him. Of this future coming there can be no doubt in a mind enlightened by the word of truth, and purged of the traditions of the scribes and Pharisees. But as there are two grand post-Pentecostian judgments, so there are two comings which must not be confounded. These comings may be thus stated:

1. The coming of Messiah the Prince with the army given against the Daily, because of the rebellion against him; and,
2. The coming of the Lord Jesus against the Lawless King (an autocrat) to consume him with the Spirit of his Mouth, and to destroy him by the manifestation of his presence.

1. In Matthew 10 we are informed that on sending forth the twelve before his crucifixion to preach the gospel, Jesus commanded them not to go to the Gentiles and Samaritans, but “to the lost sheep of the House of Israel.” This was the pre-pentecostian beginning of their proclamation. Jesus, however, contemplated its continuance in a time when they should be brought before kings and governors on his account, “for a testimony to them and the nations;” but they were to go to Israel first, and afterwards to the Gentiles.

They were to proclaim that “the kingly power of the heavens hath approached,”—*hoti engiken he basileia ton ouranon*. This fact, namely, that His Majesty, the king of the Jews, was actually present among them, was urged as a reason why the lost sheep of Israel’s house should “repent.” But, if they would not repent, then they were to denounce judgment against their cities; for, said Jesus, “in a day of judgment it shall be more tolerable for the land of Sodom and Gomorrah, than for that city.” This was “the end” set before Jerusalem and all her sister cities of Judea, for despising the testimony of the apostles to the validity of the claims of the Lord Jesus to the throne of Israel. It should be more tolerable for “the land of Sodom and Gomorrah” than for the land of Judah; therefore, he said, “Let them which are in Judea flee to the mountains; and let them who are in the midst of Jerusalem depart out; and let not them who are in the countries enter thereinto. For these are days of vengeance for the fulfilling all the things written. And there shall be great calamity (or tribulation, Matthew 24: 21) upon the land, and wrath against this people.”—Luke 21: 21-23.

The attaining to this “end,” without apostasy from the faith, hope, and walk of the kingdom’s gospel, was a work that tried the reclaimed sheep of the house of Israel to the utmost; for even “children would rise up against their parents, and cause them to be put to death;” and as to the apostles, they would be hated of all on account of their testimony for the name of Jesus. “But,” said he, “he that endureth to the end shall be saved.”

This terrible end of Judah’s Commonwealth was the fulfilment of Moses’ prophecy in which he threatened Israel that if they did not venerate “the glorious and fearful Name, Yehowah Elohekhah, I SHALL BE, THY GODS,” they should “be plucked from off the land whither they were going to possess it. And the I shall be should scatter them among all people from the one end of the earth even unto the other.” The “I SHALL BE” was to do this, because they did not fear his name, which he caused to be proclaimed to them by the apostles. These announced that that name covered two gods; the God of Abraham and the God Jesus, his Son, in whom He delighted; and in whom He dwelt by his Holy Spirit. This glorious indwelling was Abraham’s God manifested in Abraham’s seed—a Divine

Manifestation which Judah despised, reproached, and rebelled against; wherefore after the long-suffering of the God of their Fathers had endured forty years from the baptism of his Son, wrath came upon them at length through the power of the Little Horn, as the executioner of the Mosaic sentence against them.

The Roman Horn of the Goat was the agent of him whose name is, “The who is, the who was, and the who is to come.” When therefore that power went against Judea, the Divine Name came against it, and the Romans were for the time being “the people of the Prince” of Judah. The Lord Jesus was as literally present at the overthrow of their commonwealth, as he was present and near to Paul a few minutes before he threw him to the ground, and demanded why he persecuted him? He was present, but not seen by Paul and his companions, nevertheless they felt his power. The operations of the siege and destruction of Jerusalem were under his directions; hence, that unaccountable interruption of the siege, in which for no obvious cause the Romans drew off their army from the city, and afforded the faithful in Christ an opportunity to “depart out of it.”

But, it may be inquired, How do you know that Jesus was present at the siege in the absence of the testimony of eye-witnesses? I answer, because Jesus declared he would be present at the end of the age. The subject of the Mount Olivet discourse was the parousia, and the erchomenos, of Jesus. The word parousia signifies “presence,” or being nigh to; from pareimi, nigh to, and, I am; and is used in connection with the, sunteleia tou aionas, “the end of the age” related to the Mosaic Law. Jesus reproduced Daniel’s prophecy of the destruction of the temple, saying, “There shall not be left here one stone upon another, that shall not be thrown down.” This was in effect proclaiming the end of the age when read in connection with the declaration that Jerusalem should thenceforth be trodden down of the nations until their times be fulfilled; at the end of which times, the city should see him again, and hail him the blessed of the Lord. The disciples, who were Jews, understood it thus; and therefore they said to him, “Tell us when shall these things be? And what the sign of thy being nigh, and of the end of the age?” The sign of his parousia, or being nigh, was also the sign of the end of the age; and this was the sign—the abomination of desolation standing on holy ground, or as Mark expresses it, “Standing where it ought not,” as foretold by Daniel. Luke expresses the sign with less ambiguity—“When ye shall see Jerusalem compassed with armies, then know that the desolation thereof draweth nigh.” This was “the sign” to that generation of the parousia or nighness of Jesus, and of the end of an age or dispensation, or cycle, that could not exist without the temple.

In giving this sign of his nighness, Jesus warned the disciples not to be misled by any report of the Christ being in the desert, or in any secret chambers. His proximity would not be indicated by messages appointing places of rendezvous for his friends; therefore they were not to believe any sayings upon the subject. For like the lightning, the sign would break forth from the east and proceed westward against Jerusalem; “so,” said he, “shall the parousia, or nearness of the Son of Man be:” and here is the reason why it shall be so; “for,” continues he, “wheresoever the carcass (or body politic of Judah) is, there will the eagles (of Rome) be gathered together”—that is, according to the history, Titus at the head of the Roman Legions of the East should compass Jerusalem, for the purpose of destroying it.

The parousia, or proximity, of the Son of Man to Jerusalem in the crisis of its overthrow was to be in the lifetime of that generation, according to the words of Jesus, who said, “This generation shall not pass till all these things be fulfilled.” But of the precise time when the temple should disappear, and the Mosaic Economy “vanish away,” the Father only

could tell; for Jesus said, “Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only.”—Matthew 24: 36; Mark 13: 32. The disciples were permitted to know only the proximity of the judgment of Gehenna, termed in our English version, “the damnation of hell.” “As the days of Noah, so would the parousia of the Son of Man be;” unexpected to the faithless, but looked for by them who watched for the sign, though not knowing the hour of its approach.

But before the great sign of the desolation, that is, “Jerusalem compassed with armies,” there was another striking indication to the believer that “the parousia of the Lord hath approached,” as James expresses it, he parousia engike; and “that the Judge standeth before the door:” or, as Peter indicates the same thing, saying, “The end of all things has approached,” when “judgment must begin at the house of God,” preparatory to “the end of those that obey not the gospel of God.” This indication was the full accomplishment of the work the apostles were commissioned to do. “THIS gospel of the kingdom,” said the greatest preacher of it, “shall be heralded in the whole habitable, for a testimony to all the nations (thereof), and afterwards shall come THE END.”—Matthew 24: 14. Jesus spoke these words before “his death, burial, and resurrection;” and also said to his apostles, “Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.” And after his resurrection he added, in relation to the gospel he began to preach in Galilee as God’s message to Israel, “Go through the whole state, and make known the Gospel to every creature (thereof). He having believed and been baptised shall be saved; but having not believed, he shall be condemned.” The apostles understood this commission to extend only to “the lost sheep of the House of Israel;” not to the Gentiles. Had they understood it as extending to every Gentile creature of the whole Roman Habitable, it would have been unnecessary for the Lord afterwards to have prepared Peter in a special manner for a ready compliance with the invitation from Cornelius to come and “tell” his pious Gentile household (proselytes to Moses) “words whereby they might be saved.” The Twelve were commissioned to the Circumcision; so that the kosmon apanta, rendered in the Common Version “all the world,” relates only to the citizens of the Commonwealth of Israel; a truth which well defines the limits of the phrase, “I am with you all the days, till the consummation of the age”—to the end of the age and the end of the commonwealth; two ending things, hence the word SUN teleia, for the state once had an end before in the reign of Nebuchadnezzar; but not “the age:” that did not end till the parousia of the Son of Man, when both were finished for a time.

Judah not proving faithful to the required extent, the time arrived to extend the proclamation of the Gospel of the Kingdom to the Gentiles of the Roman Habitable. Paul was called for this purpose. He published it for a testimony to the nations, while the Twelve were “going over the cities of Israel;” and he appears to have accomplished his work before them. For in his letter to the Colossians he says, that at the time he was writing to them, the faith and hope of the gospel, of which he was a minister, had been preached to every creature under heaven—chapter 1: 23. Here, then, was the Olivet indication of the end being near. The Gospel of the Kingdom Jesus came to preach had been preached by Paul, who laboured more abundantly than the rest of the apostles and his companions under the whole heaven of the Roman Habitable. What did the faithful look for next? The end of all things Mosaic. And why? Because Jesus had said that after this universal proclamation throughout the habitable, “the end shall come;” and if the date of Paul’s Epistle to the Colossians be correct, it did come in eight years afterwards; and before the other apostles had gone over the cities of Israel.

During these eight years a very lamentable state of things obtained in the churches of Judea. Many were seduced from the knowledge of the Lord and Saviour Jesus Christ, and became again entangled in the pollutions of the world. They were the “perilous times of the last days” of the Mosaic economy, in which professors were “lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, implacable, devils, (diaboloï) incontinent, fierce, despisers of those that were good, betrayers, heady, highminded, lovers of pleasure rather than lovers of God; having a form of godliness, but denying the power thereof.” They maintained the form of Christianity, but the false prophets among them neutralised its power over them by their traditions, which deceived and corrupted them. They betrayed and hated one another; smote their fellow-servants, and ate and drank with the drunken in their disgusting revels. They were presumptuous and self-willed, and spoke evil of the things they did not understand. They were spots and blemishes, sporting themselves with their own deceivings while they feasted with the faithful. Cursed children, who had forsaken the right way for the wages of unrighteousness—the scoffers of the last days, walking after their own lusts, and saying, Where is the (fulfilment of the) promise of His parousia or proximity? What evidence is there of His being near to put an end to the age and commonwealth of Israel—“the (Mosaic) heavens and the earth which are now,” A.D. 66? For since the fathers (of the nation) fell asleep, all things continue as from the creation (of the state?)

Such was the apostasy foretold by the Lord Jesus, which exhausted the patience of God with Judah; and caused them to be broken off as a withered branch at the destruction of their city and temple. “Many,” said He, “shall be seduced (skandalisthesontai, caused to stumble), and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of the many shall be cooled. But he who suffers patiently to the end, the same shall be saved.” This state of things in the Jewish churches was a great affliction to the apostles; who saw much of the work done under their administration about to be consumed as wood, hay, and stubble—mere tares bound up in bundles to be burned in the fiery furnace of divine wrath upon the land. But they did not forget the words of the Lord Jesus, who told them, saying, “When ye shall see all these things know that HE (the Son of Man) is nigh at the doors”—engus estin epi thurais. This nearness was His parousia, inappropriately rendered “coming” in the Common Version. They, and the gold, and silver, and precious stones, who continued steadfast in the faith, perceived it, and watched with intense solicitude for the end. For the apostles wrote to them, saying, “the end of all things hath approached: be ye therefore sober, and watch even to prayers;” “looking for and earnestly desiring the nearness of the day of God, through which, heavens being on fire shall be abolished, and elements burning, IT is dissolved”—teketai, that is, the state. The judgment that was to effect this was “the baptism of fire” foretold by John the Baptist, with which the Son of Man was to baptise, overwhelm, and consume, the unfruitful trees of that viperous generation—the “unquenchable fire with which He was to burn up the chaff,” or ungodly men of Judah, who lived in pleasure and wantonness on the land; and nourished their hearts for a day of slaughter. Those who remained faithful and true saw what was coming; for they were “mindful of the words before spoken by the holy prophets, and of the commandment of the apostles of the Lord and Saviour.” They were therefore as rocks in the stormy sea; and not to be moved from their steadfastness in Christ, though the heavens were rolled up as a scroll, and the land became blood, and fire, and pillars of smoke. They knew that the Mosaic system must vanish in a loud tumult of war and desolation—“pass away with a great noise”—before the kingdom of God, in which dwelleth righteousness, could be established; for so long as that economy continued, there could be no Melchisedec High Priest in Israel reigning over the Twelve Tribes on His father David’s

throne; and consequently no inheritance for them as partakers of His joy. Hence, this being the position in which they were placed by their faith, Peter wrote to them, saying, “seeing that ye look for such things, be diligent that you may be found of Him in peace, without spot, and blameless. Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away by the deceit of the lawless, fall from your own steadfastness; but grow in grace and knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and in the day of the age. Amen.”

Such, then, were the signs of the Son of Man’s coming, and invisible presence at and before the overthrow of the Mosaic system in Judea, and which for the sake of clearness, may be summarily presented as follows:

1. The appearance of many impostors claiming the Messiahship of Israel;
2. Wars, and rumours of wars; famines, pestilences, and earthquakes;
3. The appearance of many false prophets among the Christians;
4. Apostasy to a great extent in the churches of Judea;
5. The apostolic mission to Roman nations fully accomplished;
6. The state of things in Judea, a facsimile of society in the days of Noah;
7. Jerusalem compassed with armies, or the abomination of desolation, spoken of in Daniel 8 & 9.
8. Zion’s sun and moon darkened; and her stars cast down to the ground, and stamped upon by the Roman horn of the goat, which thus establishes “the end.”

In my next article upon signs in heaven, I shall speak upon the erchomenos, of Jesus, and the sign thereof, the great event of these “latter days.”

EDITOR.

January 16, 1855.

* * *

ANALECTA EPISTOLARIA.

“WHAT OF THE ACTUAL?”

Dear Sir, —Before you condemn the freedom evinced by one who has not the pleasure of being personally acquainted, in thus addressing you, please to hear me, and if after “examination had,” I should still appear bold, you will, I feel assured, at least give me credit for some degree of candor and earnestness.

Permit me then, in the first place, to say that, though I have never seen you, I yet do know something of you through my late friend, W. M. Wilson, of Hamilton, whose obituary Mr. G. S. Scott, of Paris, recorded in the February No. of The Herald. Shortly after my first acquaintance with our deceased friend, being fond of novelty (or rather, I should say, convinced of the unrealness of the religion of the sects), he gave me a copy of your “Elpis Israel” to read. I cannot describe the feelings which I experienced in first hearing and reading of Immortal Soulism being brought into question; amazement, fear, bewilderment and perplexing doubts at once took hold of me. Since then I have been suffering all the disquietudes of the “transition state,” notwithstanding the kindly attempts of friends Wilson and Scott to lead me into “the better way.” I have often thought of writing to you fully and

freely on these all-important subjects, thus hoping to be aided in my difficulties by the counsels of one who has groped his way out of the darkness of the ancient regime; but when I remembered how your time is occupied, it did scarce seem fair. You understand by experience what it is to unlearn and undo the training of a lifetime by piece-meal, and could but point me to the sacred books, and your interpretations thereon from time to time. Perceiving there allusion made in one of the back Nos. of *The Herald* to a pamphlet, in which you attempt to show that the error of Hymenaeus lay in a belief in this heresy, I shall feel obliged if you would forward me the Essay in question at your convenience, as also a copy of your little work, "The Wisdom of the Clergy proved to be Folly."

Could you favour some of your readers in a future No. with an article on "Prayer?" Your "Future" is magnificent, and it is truth that "the just shall live by faith;" but what of or for the Present—the Actual?

You have doubtless seen the "New Crusade," written by a Wesleyan minister, named Wilson, at Halifax, N.S., and published in New York. I am looking for a notice of it from you shortly, if indeed you deem it worthy of one; it is at best but a clumsy performance, and neophyte though I be, cannot but see its various inaccuracies, yet, as "something new" on this now popular question, it will command a sale. By the way, en passant, I must here confess, you have me only to praise or blame for setting a-going that edition of the "Coming Struggle" in this province, a year ago last September. I happened to have in my hands the No. of *The Herald* containing your amendments, &c., &c., to the English issue, and wishing it set right here, lent Mr. Macleod the copy, quite thoughtless of ulterior consequences in any at least but one point of view.

Need we ever expect to have the happiness of seeing you in Toronto? If at Rochester in the course of the ensuing summer, and time permitted, you would be sure of some attentive hearers in this city, priest-ridden though it be, and I should only be too happy to be favoured with your society.

Wishing you continued health in your battle for the right, and total abnegation of self in defence of principle, I remain, dear sir, with sentiments of profound esteem, yours very respectfully,

JOHN COOMBE.

Toronto, C. W., March 18, 1855.

P.S.—Having a blank leaf, I must, even at the risk of being rude, trespass a little longer. I want, dear sir, to "halt no longer between two opinions." To be in doubt is to be in misery. Let me state a few of them. You state, or admit at least, that many important doctrines are taught in Scripture by implication or indirectly—in this light the following text does seem to me to carry great weight with it: "I knew a man, about fourteen years ago, whether in the body or out of the body, I cannot tell, caught up, &c."—evidently implying that the apostles believed the man preserved his conscious identity out of as well as in the body. Future punishment being at best terminable, how would monsters in iniquity—say a Nero or the late Czar—be adequately punished in forty or fifty years? Annihilation necessitates loss of consciousness, and to the carnal mind would be a mere negative of enjoyment; but even admitting the non-existence of a deathless essence called Soul, in universal man, might not that Being, with whom all things are possible, keep alive our mortal bodies in punishment (whether by fire or otherwise) without being consumed, as was done with the bush? I merely put this so, to show that Deity might or could punish, to the full extent of "orthodoxy,"

without necessitating Immortal Soulism on the one hand, or limiting the extent of punishment on the other. The passage brought up to me by friend Scott, "that life and immortality are brought to light by the Gospel," only says to me that the Gospel revealed or disclosed to the world what may have always existed as a fact; but I would not dogmatise on abstract passages, apart from their connection, however grammatical the interpretation, for on such premises the most opposing doctrines can be supported by Scripture. If mind be but the result of organism, how is it that its powers brighten and quicken, as they often doubtless do, prior to and even in the pangs of the approaching dissolution of that organism? But pardon what must seem to you this vacillation. I know you love an earnest man, and in this belief I have ventured thus far.

J.C.

* * *

PRAYER.

"It behoves always to pray, and not to faint," or despond. These are the words of Jesus, which he illustrated by the parable of the unfortunate widow in Luke 18: 1. And what is that this exhortation indicates more particularly as the object of prayer? It is that God may avenge his own elect, who cry day and night unto him through many generations.

Those who have obeyed the gospel of the Kingdom can alone offer acceptable prayer to God through Jesus Christ; for all the clouds of perfume John saw ascending from the golden vials to the throne, were "the prayers of saints." He saw no others; and could see none: for there is no fragrance in the exhalations of the disobedient. Prayer is a "spiritual sacrifice acceptable to God through Jesus Christ;" and such sacrifice can only be offered by true believers, who have been introduced into Him by faith and the obedience it prescribes. Men have yet to learn that "TO OBEY IS BETTER THAN SACRIFICE." Prayers, and alms giving, and praises, and breaking of bread, and morality of life (speaking in the dialect of men) are acceptable and delightful odours when offered by the saints; who are as "golden vials" in the temple of the Lord; but when they burn from the hearts of the disobedient, the stench of corruption mingles with their incense, and becomes abomination in the nostrils of Him whose precepts they disregard. "The sacrifice of the unjustified is an abomination to the Lord; but the prayer of the just is his delight;" and again, "The Lord is far from the unjustified; but He heareth the prayer of the righteous;" and "the eyes of the Lord are upon the righteous and his ears are open to their prayers: but the face of the Lord is against them that do evil." These testimonies are sufficient to enable an ingenious and candid inquirer to discern the scriptural and appropriate medium for the expression of the desires of the human heart in their tendency towards the throne of grace; and, in discerning this, rightly to appreciate the valueless character of the Popish and Protestant rhapsodies which desecrate the name. Prayer cannot reach the throne unless it proceed from "a heart purified by faith working by love," and in which "Christ dwells by faith." Such a heart is an obedient heart—a heart which has "purified its soul in the obedience of the truth." The prayer of such an one is incense before the throne, which arrives there as if ascending from Christ himself; because Christ dwells in them that have "the faith of Jesus, and keep the commandments of God."

"We know that God hears not sinners; but if any man be a worshipper of God, and DOETH HIS WILL, him He heareth." Do they do the will of God, who, from whatever cause, do not obey the Gospel of the Kingdom which Jesus and the apostles preached? "If judgment begin at the House of God," said Peter, who first preached it, in the name of Jesus

as its king, “What shall the end be of them who obey not the Gospel of God?” It will be seen from these premises, that sinners are not simply criminals of flagrant delinquency; but all those pious sentimentalists also, who are upon such excellent terms with themselves, and who compose “the churches” of Popish and Protestant christendom. Pious sinners who know not, believe not, obey not the gospel of God. What they call “prayer” is the sum total of their superstitions—vain repetitions and rhapsodies, which, if answered, would wrap the universe in flames, and turn “the exceeding great and precious promises of God” into falsehood and vain deceit. No, no; He hears not sinners, be they devout or impious: His ears are not open to their prayers. In time of trouble “They cry; but there is none to save them; even unto Jehovah, but he answers them not.” Christ dwells not in their hearts by faith of the things concerning the kingdom of God, and the name of Jesus. They believe not in that kingdom, and understand not His name; so that when they try to pray, their random and wordy outpourings call upon God to do things which would for ever exclude the kingdom from the covenanted land; and to grant them remission of sins upon principles which reduce the name of Jesus to a nullity. Acceptable prayer is the expression of the desires of a heart purified by belief of the truth. If this definition be received, it is to be hoped that the inquirer will not be afraid of the conclusions to which it leads. The reader may, perhaps, have observed in the distance on a clear summer’s day, a white and fleecy cloud curling upwards through the crystal blue? That may represent the still small voice of honest-hearted sincerity and truth ascending from the saints to God. He has doubtless also noticed a dense yellowish November fog, impenetrable to the rays of the sun, and converting his angry face into scarlet fire. That bilious fog is “masses,” “liturgies,” Moslem howlings, “monthly concert,” camp, and conventicle ravings, &c., —called “prayer,” by “them that know not God, and obey not the gospel of Jesus Christ;” and that angry-looking sun is Jehovah’s indignation at the desecration of holy things by such a swinish and ungodly multitude.

Seeing, then, that it is only obedient believers of the truth, styled “the saints,” whose prayers can find access to the throne with divine acceptance, the question arises, what ought they more particularly to pray for? This question is well answered by a writer on prophecy in 1795, who says, “As the establishment and glory of the kingdom of God should be our ardent hope, so our prayers, before all things, should be for this. Thus the first position in that pattern of prayer, which our Lord taught his disciples, is, ‘Thy kingdom come; thy will be done on earth, as it is in heaven.’ Shall we pray for our daily bread? Shall we pray for the forgiveness of trespasses, and be fervent in prayer for what concerns our own particular interest, and shall we be unconcerned about the glory of God? Great and many are the promises which the Divine Father hath given to us, respecting His kingdom among men; respecting His kingdom among men; respecting the universal dominion of His Son: let us pray, then, that His kingdom may come; that the knowledge of the glory of the Lord may cover the earth as the waters cover the sea; with David, in his last prayer, let us pray, ‘May the whole earth be filled with his glory. Amen and Amen!’

“It is also the duty of the Christian to pray for the overthrow of all the enemies of Christ, and for the removal of every thing which stands in opposition to His kingdom. As for our own particular enemies, we are enjoined to pray for them, and to bless them that curse us; but with respect to the incorrigible enemies of God, and of his congregation, though the Christian (in the absence of Jesus) is never to take vengeance into his own hands, yet he is taught to pray, ‘Let God arise, let His enemies be scattered: let them also that hate Him flee before Him. As smoke is driven away, so drive them away: as wax melted before the fire, so let the wicked perish at the presence of God.’ ‘Let all thine enemies perish, O Lord, let all them be confounded that hate Zion:’ and we are called upon to rejoice over the fall of

antichristian persecutors who have shed the blood of the saints. Respecting the Harlot of Babylon, who is drunk with the blood of the witnesses of Jesus, and all her progeny who reject the dominion of his principles, it is the duty of the Lamb's followers to pray, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood? Let God avenge us upon them!'

"And whilst Christians exercise faith in the promise of their Master, and look for His coming, it is their duty to pray that the heirs of the kingdom may be duly stirred up to a true and genuine love, and to do the first works of the apostolic age. Truly it is now a day of small things. With all our boastings, how little of the piety that emanates from the truth! How little really christian morality! Yea, how little do professors in general know even of the first rudiments of our holy religion! Instead of the fear of God, they take up with superstition; instead of that spirit of love which the gospel makes so indispensable, there is little but grudging and ill-will among them; and their zeal is rather for forms and opinions of human invention, than for genuine godliness; or at best about mint, anise, and cummin, rather than about the weightier matters of the law, such as justice, mercy, and the faith. And this departure from primitive Christianity is a general defection. Without a change, then, what have we to expect but the fate of Judah; the fate of those scribes and Pharisees we every day condemn? The clouds have already begun to darken our hemisphere; they roll towards us; they groan with the weight of vengeance which they bear.

"Amidst this general declension and corruption; this lamentable departure from the spirit and practice of Christianity, what duty is more incumbent on the true servant of God, or more in unison with his feelings, than to pray that God would grant that His truth might arise and stand upon her feet; and, in faithful labourers, go forth, and run to and fro increasing knowledge, that professors might become wise, and prepare themselves to meet the Lord, as a bride adorned for her husband? Certainly none.

"We add, that it is also our bounden duty, in prospect of the great and terrible day of the Lord's judgment on the nations, to pray for the country under whose institutions we find protection while labouring in the truth; that it may be preserved in the midst of those great and general calamities which are to clear the way for the kingdom of God. It is our duty to pray for the authorities of the state, that they may be overruled and guided in all their councils and proceedings for the good of the well-disposed, and the repression of the lawless and abominable, 'that we may lead quiet and peaceable lives, in all godliness and honesty.'

"But it is not only our duty to pray for the country of our sojourn to this end, but for the happiness of all nations; that the time may soon come when all the tribes of the earth shall remember, and turn unto the Lord; when, actuated and united by kindness and charity, they shall embrace each other as brethren, and we shall no more hear of natural enemies; of religious wars, nor of any other; but 'judgment shall dwell in the wilderness, and nothing but righteousness in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.' To many, such a state of felicity in this world, may appear only to be the reverie of a heated fancy; but, I would ask, why should it be thought so very chimerical as some suppose? It only needs that the great mass of mankind should be enlightened by the knowledge of the glory of the Lord, and their minds be possessed of its divine influence; that all government should be formed on the broad principles of divine justice and benevolence, and not as is now the case, on blind selfishness, and the criminal policy of statesmen and priests, who have created for themselves an interest distinct from that of the majority of mankind. Were men thus enlightened, and governments

thus constituted, universal peace and happiness would follow of course. And has God created all nations for his glory, and that he might have objects on which to exercise his infinite beneficence? Has he, in conformity to those hopes he has cherished from age to age, of a perfect recovery from the evils of the fall, sent forth His Son into the world to shed His blood for the remission of sins, and thus far forwarded the progress of the promised redemption? Has He raised Him from the dead, set Him at His own right hand, and promised to him ‘dominion and glory and a kingdom that all people, nations, and languages may serve Him?’ And do innumerable promises glitter in the prophecies, which, to say the least, seem to encourage our hopes of those happy days on this now distracted earth, when ‘nation shall not lift up sword against nation, nor learn war any more?’ And do we believe that God is not only able to effect the necessary changes on the minds of men, and the necessary order of things in the nations; but that it is a work worthy of his infinite goodness? Why then should any who believe the Scriptures esteem this expectation of universal righteousness and harmony among men as ill-founded; or even the speedy accomplishment of the event as at all improbable?

“Christians! believe ye the Prophets? Yes, I know that ye believe. Search the Scriptures, then, for they assure us of a time when all shall know the Lord, and that the nations of the earth shall learn war no more; but disbanded armies shall beat their swords into plough-shares, and their spears into pruning-hooks, and as the subjects of one sovereign, the Prince of Peace on David’s throne; as the children of one father, the Father of mercies; all men shall dwell together in love, and stain the earth no more with each other’s blood, nor disturb His family with their broils. As Christians it is our duty to pray for this general felicity of all nations; and that all obstacles to this ‘peace over the earth, and good will among men,’ may be speedily and effectually removed.

“To conclude, our duty, in the prospect of the coming of the Lord, is to pray that we may be prepared; that our dispositions and practices may be brought to a holy conformity to the principles of the kingdom of Jesus Christ, which are ‘righteousness and peace, and joy in the Holy Spirit;’ that we may not be found among the lordly and the persecuting; that we may not be found among the scoffers that say, ‘Where is the promise of his coming?’ but among those that watch and pray always, and who shall be accounted worthy to escape the judgment which shall fall upon the heads of the evil doers, and to stand before the Son of Man.

“O ye Christians, as ye call yourselves, how is it that ye watch and pray no more? that ye are no more concerned to glorify the Lord, and to be found of Him in peace? What is it that engages your attention and occupies your time? Jesus Christ has promised to come again, and to take to himself His kingdom. How is it that ye think no more about it; that ye pray no more for it? that ye watch the signs which He has given His servants with no more attention, nor over yourselves with no more godly jealousy? How is it that ye are no more concerned to be ready? Is this your faith in one of the most interesting truths which the word of God reveals? Surely, that day will come upon you at unawares!

“O ye, whose hearts are overcharged with surfeiting and drunkenness, who live in chambering and wantonness; and ye men of the earth whose hearts are overcharged with the cares of this life, and who would rather that the kingdom of God should never come than your ease be disturbed, or your carnal interest affected; ye, who are too busy about this world to think of that which is approaching; too much in love with the present state of things to sigh after the promised change; too earthly-minded to watch the signs of the times, or to realise the promises of Christ! He shall come at an hour that ye think not, and cut you asunder as

cumberers of the ground! It is not long ere the trumpet will sound, and we must all stand before the Son of Man, and receive according to our works.

“O ye nations, ye nations, to meet with God prepare! He cometh in His power to rejudge the cause of the just whom ye have oppressed and slain. He will break His enemies with a rod of iron, and dash them in pieces as a potter’s vessel. Then ye servants of God, ye afflicted followers of Christ, look up and lift up your heads, for your redemption draweth nigh.”

Such are the words, with a few exceptions, of a Baptist preacher in England sixty years ago; who in writing on the prophets taught, that the Revolution of 1789 was the resurrection of the witnesses, and that Christ might be expected in 1864. His remarks on prayer are excellent, and worthy the attention of all who would worship God in spirit and in truth.

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“OUT OF THE BODY.”

“I knew a man fourteen years ago,” says Paul, “suddenly enwrapped even to a third heaven. Whether,” continues he, in parenthesis, “he were with a body, I know not; or without the body, I know not: God knows.” Our worthy correspondent thinks that this “evidently implies that the apostle believed the man preserved his conscious identity out of as well as in the body.” But this implication to my mind is not so evident as it seems to his. This may be accounted for from the fact, that he looks at Paul’s ideas through the mere English words, while I contemplate them through other media. “A man in the body,” and “a man out of the body”—these propositions in and out of lead him to suspect that a disembodied man, or ghost, caught up into heaven while his flesh and bones were lying entranced on earth in profound unconsciousness, was an idea enthroned in the apostolic mind of Paul. This physical transportation to heaven or paradise is also favoured by the words “caught up;” as though the subject of them was a thing removed from earth to heaven. But such a notion is not justified by the context. Paul is not writing of a sort of Mohammedan journey to paradise—a journey of many thousand years performed in the tenth part of a night; a miraculous transportation from one place to another. It was not a transportation from place to place, but of mind from one state to another, the man himself remaining at his accustomed home. This is indicated by his saying, “I will come to visions and revelations of the Lord.” He was speaking of these—things seen and heard. He was “in the Spirit,” as John was in Patmos, who, though in the Spirit, and therefore caught up, or exalted, in mind, remained still in his island home. But of this, doubtless, for a time, he was as little cognisant as Paul. They were mentally enwrapped, or extasised, in a twinkling of the eye, or by a sudden seizure of the Spirit of God. This is a real condition of brain, and may be produced by mere human power. It is called extasy. I have produced it several times, and know that the subject of it cannot tell whether he is on earth or in heaven, with body or without it. Paul and John’s extasy, however, differed from this, in that theirs was produced by the Spirit, while my patient’s was caused by my nervous energy seizing upon his. The Spirit remaining with Paul and John after the extasy had passed away, they retained the recollection of what they saw and heard; which is not the case with those extasised by mere human power. The period of their extasy is a perfect blank, although their eyes are wide open, and their hearing is not gone.

The particles rendered in and out of, are not en and ek; but en and ekto: en has many meanings. So little cognisant was Paul of his personal relations at the time of the visions and revelations, that he did not know whether the man he speaks of was bodily transported to a third heaven; or whether a third heaven, without the bodily removal, was brought in vision to, or outside of him. His ignorance upon this point is expressed by en, with, and ekto, without, in the sense of outside, in connection with the verb and noun. It is certain that neither bodily nor as a ghost could the man have gone to paradise; for the third-heaven paradise has no existence, and can have none till the second-heaven paradise shall have passed away; and that has not yet appeared, nor will it until the Lord shall come in power and great glory.

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PUNISHMENT OF MONSTERS IN INIQUITY.

There is no scriptural ground to expect the resurrection of modern Czars and ancient Gentile "monsters of iniquity," to be judged of according to their works. The song which Judah sings at her restoration to national glory and independence, settles this matter at least to my satisfaction: "O Jehovah our God," says she, "lords beside thee have had dominion over us; but by thee only will we make mention of thy name. Dead, they shall not live; deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish."—Isaiah 26: 14. And elsewhere it is said, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead." The ground of condemnation to a resurrection unto judgment, is the wilful rejection of divine truth duly attested, and knowing it to be true. "This is the condemnation," said the Lord, "that light is come into the world, and men love darkness rather than light, because their deeds are evil." And in another place, he said to the Pharisees, "If ye were blind, ye should have no sin;" that is, for which ye should have to account: as appears from another saying concerning them, namely, "If I had not come and spoken to them, they had not had sin: but now they have no excuse for their sin. If I had not done among them the works which none other man did, they had not had sin." The sin on account of which condemnation rests upon the Pharisees, was the disallowing the claims of Jesus to be the Seed promised to Abraham and David; and the not believing the message he brought of peace to Israel, through the re-establishment of the throne of David and his occupancy thereof; although these great matters were duly attested as Jehovah's truth by the most wonderful of works. The case, however, of the sin-powers of the Gentile world is different. They are shut out from the temple and altar, not being worshippers there. They are the occupants of the unmeasured court of the Gentiles, and worshippers of the Dragon, the Beast, and his Image. They are in the state supposed by Jesus when he said, "If ye were blind, ye should have no sin." They are born in sin, and into the kingdom of sin, which is full of darkness so intense, that it cannot be dispelled by the testimony for Jesus, however eloquently and logically displayed. The czars, emperors, kings, popes, priests and presidents, who now occupy the thrones of the Sin-Powers, did not create that darkness; but the darkness and cruelty of a former age have created them; and they, in their stupidity, selfishness and folly, blindly perpetuate or conserve what appears to them best for "the swinish multitude," and most conducive to their own honour and glory. God permits this state of things to exist; not that he approves the men, their principles or their measures; but because that the forces he brings, and is preparing to bring to bear upon them on the ripening of their iniquity, will develop his benevolent intentions towards the human family of a future age. "The late czar," like Nebuchadnezzar and Czars of old, was a servant of God in a civil and military, though not in a christian, sense. He, as well as Louis Napoleon, was necessary to the development of "the Great Eastern Question," which is destined to bring about the removal of the Ottoman

out of the way, preparatory to the avenging of the holy, and consequent establishment of the kingdom of God. As a man, he was quite “respectable;” and certainly more noble-minded, virtuous and amiable a tyrant, than the little Napoleon, who got the start of all the world while it was asleep; robbing France of her liberty, binding her in chains, and cutting the throats of the Italians in the service of the Inquisition and the Pope! This is the adventurer with whom English “respectability” boasts a cordial understanding! Its holy indignation is thundering against the czar, whose iniquity could not (to use our worthy correspondent’s words without intending him any disrespect) “be adequately punished in forty or fifty years;” while Napoleon, “so clever,” as Lord Palmerston regards him, is worshipped by the official mind as a god most worthy of their praise! I would rather class Nero with Napoleon and Francis Joseph than with the late czar. Bad, however, is the best of them; but, though cruel in their tender mercies, they are not greater sinners than those who, while they have no mind or ability for their particular crimes, condemn them to the hottest torments, they themselves practising in secret iniquities that would have sunk Sodom in the abyss. The fact is, the existing generations of the peoples are corrupt and wicked in the extreme; and though their rulers are accomplished villains, the saying is verified, “Like priest like people,” and they become a mutual scourge. Why seek in eternity or a provisional immortality of nature, for the punishment of Satan, because he has thrown his kingdom into a tumult, or has slain thousands of his own worshippers in the field? God does not punish Satan for destroying Satan; but only for his making war and prevailing against the saints. The nations are given up to Satan until their times be fulfilled; and then Jesus will come with power, and punish Satan and his people with pestilence and famine, “snares, fire and brimstone, and a burning tempest which are the portion of their cup.” Annihilation of their worthless being is the mercy that tempers judgment. God is just, but not vindictive. Who but a savage would wish the miserable wretches who have torn each other to pieces for a shilling a day at the command of the pious John Russell, the peace-loving Aberdeen, and Napoleon the Clever, in defence of the pagan Turk and their own selfishness, and of the champion of Russian holiness—who would wish an immortality of nature that these blind untutored creatures should be punished for their fornication, their murders, their thefts, their drunkenness, their blasphemies, and other crimes against God and man, with an eternity of fire? That vindictive savage is orthodoxy; not the merciful Creator, who expelled man from the Eden paradise, that he might not eat of the Tree of Lives therein, as he had of the Tree of Knowledge, and so become deathless. He, doubtless, could give resurrected sinners a corporeal constitution that should endure as long as he pleased, and torment it with awful sufferings before he permitted it to succumb. But the question is not of God’s ability to do; but has he testified that he will do it? We answer confidently that he has testified the very opposite: the times of helpless ignorance he winks at, being no taskmaster, austere and hard, reaping where he hath not sown. He proclaims his law, makes it clear, and rewards and punishes those he places under it, not arbitrarily, but according to the law. “He that sows to the flesh,” saith he to his sons and daughters, “shall of the flesh reap corruption in due,” or appointed, “season.” But to the blind, who never had the way of understanding, and to whom he never gave light to enable them to find it, he saith, “They shall remain in the congregation of the dead.”

Life and Incorruptibility through the name of Jesus does not yet exist as a fact, and therefore cannot have always so existed. There is no testimony extant that a single Jew or Gentile confessor of the name of Jesus ever rose from the dead to life and incorruptibility by virtue of that confession. Jesus, in leading death captive in his own person, practically revealed how the life and incorruptibility he preached were to be attained; and his doctrine taught the principles that would entitle to it. All this was peculiar to the gospel of the kingdom he proclaimed; a mystery impenetrable to the philosophic scrutiny of all who had preceded

him. What a pest is the Egyptian conceit of the hereditary immortality of universal man! How it mars the wisdom of God in a mystery, and perverts the vision of unhappy mortals, who would otherwise come to behold it in all its beauty and heaven-descended divinity!

Brightening powers in the article of death. —Doth the flaring up of an expiring wick indicate that combustion is not the result of chemical action? And why not? In some cases, the brain is the last organ but one to die. In this event, all the energy of the expiring man is concentrated on the heart and brain, and increased action is the temporary result. The cerebral manifestations become exalted, and the ordinary thinking of the brain is brightened, and its folly, or wisdom, if it had any, finds a more brilliant expression than when its vitality was more generally diffused. This seems to me the physiology of the matter, in which I can discern no evidence at all of a spark of immortality peculiar to the animal man. His candle goes out, and in departing he flares up in the socket, and is gone.

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INQUIRY FROM SCOTLAND.

Dear Brother Thomas, —Believing you to be fully competent to a critical exposition of the word, you would much oblige me by explaining John 17: 5, and chapter 1: 1-5; as some of the brethren here seem to think that Christ had no existence previous to his birth; that the world was created for him; and that Abraham saw his day through faith.

From a Reader of the Herald. Scotland, February 28, 1855.

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PRE-EXISTENCE OF CHRIST.

It is written in the word, “Happy is the man that findeth WISDOM, and the man that getteth understanding. Jehovah by wisdom founded the earth; by understanding he established the heavens. Unto you, O men,” saith Wisdom, “I call; and my voice is to the sons of man. I, Wisdom, dwell with sagacity. I am understanding; I have strength. Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the open places, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass on the face of the depth; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; —then I was by him, as one brought up by him; and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth: and my delights are with the sons of men.”

Here was the offspring of Jehovah, of whom it is said: “She is more precious than rubies. Length of days is in her right hand, riches and honour: a tree of life to them that lay hold upon her: and happy is every one that retaineth her.”

Here is an existence previous to the existence of the earth and all that it contains. “By me,” says Wisdom, “Jehovah formed the earth.” “I am understanding;” and “by

understanding he established the heavens.” As a comment upon this, it may be remarked that in Job it is written: “By his SPIRIT he garnished the heavens;” or in the words of David, “By the WORD of Jehovah were the heavens made; and all the host of them by the Spirit of his mouth.” For he spake, and it was done; he commanded, and it stood fast. From these premises, then, it is evident that Wisdom, the Word, and the Spirit, are but different terms, expressive of the same thing; so that the phrases, “the Spirit of Wisdom,” and “the Spirit of Counsel and of Might,” are combinations expressive of the relations of the Spirit in certain cases.

The apostle John, in speaking of this, saith, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made not any thing which exists. In him was life, and the life was the light of men.” This appears to me to be a very intelligible account of the matter. The Word, Wisdom, Spirit, God, all one and the same; for He, being the fountain and origin, is as the emanation from himself.

Now, this Spirit, Word, or Spirit of Wisdom, Peter styles “the Spirit of Christ, which was in the prophets;” or in the words of Nehemiah, who saith to Jehovah concerning Israel, “Thou gavest also thy good Spirit to instruct them;” “many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets.” But why was the good spirit of Jehovah in the prophets styled by Peter the Spirit of Christ? Because it was the same spirit that dwelt in Noah, Moses, and the prophets; that afterwards dwelt in Jesus without measure, and so constituted him preeminently the Anointed One, or Christ.

Now, of this anointing it is said in the prophets concerning “the man whose name is the Branch:”—“The Spirit of Jehovah shall rest upon him; the Spirit of Wisdom and understanding, the Spirit of Counsel and of Might, the Spirit of Knowledge and of the fear of Jehovah; and shall make him of quick understanding in the fear of Jehovah.” This was one spirit, not many; and styled in the New Testament, “The Eternal Spirit through whom Jesus offered himself without fault to God.”

“The Spirit of Jehovah,” said David, “spake by me, and his word was in my tongue.” Let us hear, then, what the Eternal Spirit saith by David in the fortieth Psalm: “Sacrifice and offering thou didst not desire; aznaim kharitha li, ears hast thou carved for me: burnt-offering and sin-offering thou hast not required. Then I said, Lo! I come: it is written of me in the volume of the book, Thy will, O my God, I delight to do; yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Jehovah, thou knowest.” Thus spake the Eternal Spirit of Wisdom, who was brought forth before the earth had being, and who was from the beginning by Jehovah, as one brought up with him. Did not Jehovah, then, sustain the relation of a Father to the Spirit; called “eternal,” because, previous to the beginning, it was in him, concentrated and condensed in his Divine Substance, not having then as yet irradiated, or been brought forth therefrom? Yea, the Spirit of Wisdom is the Son or Offspring of God, “by whom all things were created, that are in heaven, and that are in earth, visible and invisible, whether thrones or dominions, or principalities, or powers; all things were created by him and for him: and he is before all things, and by him all things consist.”

Again, the Spirit of Wisdom saith by David concerning the ears carved of the Father for him, atzmi. “My body was not hid from thee which was formed in secret, and diversified in

the lower parts of the earth. Thine eyes did see my embryo, galmi; and all of them upon thy books were written in what days they should be fashioned, when not one of them existed.”

These testimonies show that in a time appointed, the Eternal Spirit of Wisdom would connect itself with a body that would be formed in embryo, as other human bodies are; and that there was a time in relation to this body when not one of its members existed; for the decree of their future manifestation at a predetermined date was recorded, saith the Spirit, “when there was not one of them”—welo echad bahem. The last quotation from the Spirit concerning the body it intended to shine through, is very remarkable. He speaks of its first being formed in secret; that is, in embryo: and then of its being embroidered or diversified, rukkamti, “in the lower parts of the earth;” that is, in the grave. Is it not reasonable to conclude that the Spirit of Wisdom would contemplate this body with great interest and affection even before it had a being, styling it “my soul,” “my darling,” and affirming wonderful things concerning it, which, before its creation, could be declared only of himself? It is; hence, when he foresees it encompassed by dogs, he saith to Jehovah, “Deliver my soul from the sword; my darling from the power of the dog!” And when he foresees the body embroidered with glory derived from its eternal union with himself, he calls it by his own Father’s name, “the Lord of hosts,” and says, “the God of the whole earth shall he be called.”

Jehovah styles this body he promised to prepare for the Spirit of Wisdom, a precious stone; and said, “I will engrave the graving thereof.” In other words, He would not permit the Spirit of Christ to manifest Him through an ordinary human body—ordinary, in its origin, as being born of blood, or of the will of the flesh, or of the will of man. He had told Abraham and David that the body should be taken from their race and nature; but that when the days for its being fashioned should arrive, He would engrave, dig, or carve it out himself; so that it should be to Him a Son—Son to David according to its nature; Son to Jehovah, as having formed it by his Spirit.

This, however, was not to be all. It was to be embellished as well as engraved. The engraving was to be in the fashioning of the foetus in utero; but the diversifying of the body was to take place in the grave. When it entered this, styled “the lower parts of the earth,” it was as a victim sorely infected with disease; but, before its departure thence, the disease was to be cured, and the body made perfectly sound, and incorruptible. Hence, it was made different, or diversified, from its original constitution; and became thenceforth an appropriate medium for the eternal manifestation of the Spirit of Wisdom, “whose delights are with the sons of men.”

Now, if these things be duly comprehended, the prophetic testimony concerning the body to be prepared for the Spirit in the days appointed, will not be difficult of comprehension. The testimony has relation first, to the body before its diversification in the grave; and second, after that operation has been perfected. These divisions must not be confounded; for the things they treat of are as diverse as corruption and incorruptibility—blood-flesh and body in eternal union with the Spirit.

Of his future body before its diversification, the Spirit of Wisdom saith, “There is no soundness in my flesh because of thine anger; nor rest in my bones because of my sins. For mine iniquities are gone over my head; as a heavy burden they are too heavy for me. My wounds stink, and are corrupt because of my sin. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease, and there is

no soundness in my flesh.” “Behold, I was shapen in iniquity; and in sin did my mother conceive me.” “Deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise thy name.” The reason why the Spirit speaks thus of its body, is, because it was to be a Sin-Body before it should be diversified, or made different. Being fashioned out of Abraham’s nature, it could be no other; for that nature being human nature, “in iniquity,” “sin,” “without soundness,” “corrupt because of sin,” “loins filled with a loathsome disease,” are expressions which define its quality. Hence, in the New Testament, it is styled, “sinful flesh,” or flesh full of sin; and sometimes simply “sin.” If it be asked, why the body was to be of this quality first? The answer is, Because sin was to be condemned in the flesh of a sinless character; which would have been impossible, if there had been, in the physical sense, no sin there. Thus, by preparing a sin-body, or a body made of sinful flesh, for the Spirit of Wisdom, He laid upon that Spirit “the iniquity of us all;” and when the time came to make it “an offering for sin,” it was “offered through the Eternal Spirit;” and thus, in the Spirit’s own body our sins were borne upon the tree.

But of all bodies woman-born, which was the body fashioned for the Spirit? This question could be answered only by Him “who engraved the graving thereof” in secret. All who profess to believe the New Testament confess that the body born of Mary was the Sin Covering, or Vail, for the Spirit, to be rent in due time. “And the Word,” says John, “became flesh;” not, however, in utero, but some thirty years afterwards, when the Spirit of Wisdom descended from the Father in the form of a Dove, and filled the son of Mary with understanding, counsel, and might, knowledge and the fear of Jehovah: and then, when the Eternal Spirit united himself in the body prepared of the Father, a voice from the excellent gory said, “This is my beloved Son, with whom I am well pleased!”

After this union was effected between the Eternal Spirit and the nature of Abraham, “the Life which was the light of men shone in to the darkness;” and the Galileans who sat therein, saw the greatness of it; and as one of them says, “we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth;” but generally speaking, “the darkness comprehended it not;” for it was “the region and shadow of death” in which it blazed. Behold then the Lamp ordained for David! “The true light which enlighteneth every man coming into the state. He was in the state, and the state was made by him, and the state knew him not. He came into his own land, and his own people did not receive him: but as many as received him, to them gave he power to become children of God, to them believing into his name;” whose faith leads them into his name; who were born, not of blood, nor of the will of flesh, nor of the will of man, but of God.

The Eternal Spirit walked, and taught, and accomplished mighty works in this body for three years and a half. When in the temple he said to the Jews, “Destroy this temple,” alluding to his body, “and in three days I will raise it up.” On another occasion, “I am the living bread which came down from heaven: if any man eat of this bread he shall live in the age: and the bread that I will give is my flesh, which I will give for the life of the world.” And again, “I speak that which I have seen with my Father. I proceeded forth and came from God; neither came I of myself, but he sent me. Abraham rejoiced to see my day; and he saw it, and was glad.” By this the Jews understood him to say that he had seen Abraham, which greatly surprised them: but he astonished them still more by saying, “Before Abraham was born I am.”

In another place the Spirit continues, “he that hath seen me hath seen the Father, who dwells in me, and doeth the works. Believe me, that I am in the Father, and the Father in me.

Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." After all this, can there be any doubt in our correspondent's mind as to the meaning of the Spirit of Wisdom, when he addresses the Father through the body in which he walked, saying, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was?"

The body of Jesus had no existence before its formation in Mary; but the Spirit of Christ which forsook it on the cross a short space before the Vail of the temple was rent in twain, was "brought forth" from everlasting "or ever the earth was." "It was with God, and was God;" and was revealed to Moses as Jehovah, or I shall be; because he would meet him again in an Abrahamic Veil upon the Mount of Transfiguration; and hereafter in glory upon his Davidian throne.

* * *

THE POWER OF THE TRUTH ILLUSTRATED.

Dear Sir, —I have for some time past had a desire to return my grateful acknowledgments to you for the invaluable services rendered me through the medium of "Elpis Israel," and the "Herald;" but have been prevented, from a fear that by doing so I might add another to your already accumulated list of troubles.

For, certainly, the very conspicuous and responsible position which you occupy as a public man, must, of necessity, surround you with more than an ordinary degree of the duties of an editor.

But when I assure you that an unbounded confidence in the correctness of your interpretations of the teachings of Prophets and Apostles, in reference to the Kingdom of Jesus Christ, and the age to come, as well as the general teachings of the Scriptures (so far as I understand them), is my apology for thus obtruding myself upon you, I hope to be excused.

Believing, at the same time, that it will be some gratification to you to know that your efforts in behalf of the truth are crowned with success, even with one of my humble pretensions; as our Lord and Master preached the Gospel to the poor.

It is a common feeling or propensity of the human mind, to be more or less attached to the party, sect, or organization to which one belongs, independently of the principles which characterise them. But I have endeavoured, as far as possible, to divest myself of the feelings, and not allow any undue influence of the kind to close my eyes to the truth. Having adopted in my early life that good old maxim, "prove all things, and hold fast that which is good," I determined to give your teachings of the Scriptures a candid investigation, Bible in hand—and to be honest, I must say that the result has astonished me: for the impressions which had been made on my mind by the representations of others, in reference to your position, were by no means favourable. You may therefore conclude, that an entire change in my views and understanding of the "Word of Truth," has not been the result of any predilection towards you or your teachings, but an ardent love of the truth. I have for years past endeavoured to serve God without ostentation or hypocrisy—having His glory and the salvation of my own soul in view. But I regret very much that the veil of thick darkness thrown around the Bible, by Gentile philosophy, has obscured the light which was intended by our Creator to shine upon and make plain the "way" to immortality—has so obscured my spiritual vision, as to prevent

me from seeing my way plainly. But thanks be to God, the veil is rent asunder, and the light of the glorious Gospel now shines with life-giving energy into my mind and soul.

The fear of the Lord, a love of truth, prudence, and a becoming respect for the opinions of others—as well as a sense of justice to myself—have induced me to weigh the matter seriously and prayerfully before coming to a conclusion, in reference to your position: for to believe, with me, is to act; knowing, at the same time, that to stand with you in defence of the truth, is to incur the hatred of the world, and a loss of the fat things bestowed on the worshippers of Mammon. But in imitation of Moses, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,” I am willing to lay aside every consideration of worldly interest or comfort, and take up the cross and follow Christ, through evil as well as good report.

In conclusion, allow me to subscribe myself, very truly, your friend in the “Hope of Israel.”

JOHN W. PEARCE.

Cheneyville, Louisiana, March 6, 1855.

For the information of the reader, to whom we have the pleasure of introducing our correspondent, as a new acquisition to the “common faith,” styled by Paul the “One Faith,” we quote from a letter recently received from a friend of his at Cheneyville: “Mr. J. W. Pearce, who was bishop of the Campbellites a few years ago, has quit them, and declared his faith in your expositions of the Prophets.” May the conversions of our old friends from darkness to light increase abundantly.

EDITOR.

* * *

ADVANCING.

Dear Brother, —I am the more assured of the ground you occupy being the true one, the more I examine the subjects treated of; and as I have remarked before, if others had read your writings and brother Campbell’s, as I have done, for the purpose of being benefited, they might have derived much from both. Having long read your paper and his, I have been greatly benefited by them; but at present, I believe, I receive greatly more benefit from yours than from his. The Herald of the Kingdom is certainly in advance of the Millennial Harbinger, whose fondly-cherished views will, many of them, be found to be among the things that were, but shall hardly be hereafter.

There is less of religious life here than I have ever witnessed. Nothing doing by any of the parties in the field. With best wishes for your usefulness, prosperity, and happiness, I remain,

Yours in the Truth,

M. W. WEBBER.

Shelby, Tennessee, March 19, 1855.

As a pioneer in the forest, Mr. Campbell’s writings have been doubtless beneficial. For a time, he valiantly attacked the clergy and their traditions, and enabled many to emancipate themselves from the thrall and prostration of intellect they impose. Had he and his co-labourers known the truth, they might at this crisis have placed many upon the rock; but

this not being the case, they delivered them, indeed, from the pirates, but sent them adrift in a cockle-boat. If the scriptural end of religious effort were merely to revolutionise the present, without regard to the coming world, Mr. Campbell and his associates may be said to have performed a useful work. But this is not the end. The true end is to prepare men for the kingdom of God; and this their ability does not reach. Viewed, therefore, in the light of this end, their work is useless; and as they combine to misrepresent, oppose, and suppress “the Gospel of the Kingdom,” their labours are positively injurious. But they will go on to the end, an election only withdrawing from their communion. They can hardly make the world worse than it is; and may prove a benefit as a means, by their opposition, of manifesting the approved.

EDITOR.

* * *

IMPOSTURES MODIFIED BY TRUTH AND JUDGMENT PROMOTIVE OF THE PURPOSES OF GOD.

“All things work together unto good for them who love God, for them being called for a purpose.”

The following notice appeared in the Stamford Mercury published in Lincolnshire, England. The interest which directs it, I think, is Unitarian, which, of all the sects in that country, is considered the most “liberal,” because, in the opinion of “orthodoxy,” the most infidel. I republish it here, after having lost sight of it several years, because of the table it contains, and of the principle expressed in the above title which is alluded to in it, and illustrated in the reply it called forth. The chronology upon which the divisions of the table rest is that formed by my own examination of the Bible; and by which I have been enabled to discover some very important omissions and errors in the chronologies extant. But, to the notice, which reads as follows—

“The lectures of Dr. Thomas, the first of which was noticed in our last paper, have been continued on two or three occasions since; and it is said that a room has been taken for a twelvemonth, where the peculiar views of Mr. Thomas, whom some style “a Latter-day Saint,” are to be preached regularly. Some of the remarks of this eccentric teacher have provoked a little acerbity amongst the different denominations in Lincoln; and several in retaliation say he has taken the modes of calculation propounded by the learned author of the Rise and Fall of Papacy for the computation of scriptural years, and squared his own notions to these computations. The scriptures frequently put days for years; and Whiston in his Theory of the Earth conjectured that the reason was that before the fall there was no diurnal rotation of the earth, and no days of twenty-four hours, but only an annual rotation. Mr. Thomas propounds what he designates a Mediatorial Week, and thus divides it: —

From Creation to Deluge	1656
Deluge to Confirmation of Covenant with Abraham	377
From Confirmation to Exodus from Egypt	430
From the Exode to the Birth of Christ	1627
Birth of Jesus to Fall of existing Thrones and his Advent	1868
From the Advent to Complete Restoration of the Jewish State	42
Restoration of David’s Kingdom to the End of the Future Age	<u>1000</u>
	7000

He says, because human religions and human governments are usurpations and rebellions against the divine laws, they are doomed one and all to irretrievable and eternal overthrow, and that “God designs to found an empire, and subsequently to renovate the globe, the inheritors of which shall attain to all imperial honours and dignities, be righteous, and immortally possess the earth when freed from every curse, on the principle of believing his promises, and voluntarily obeying his laws even unto loss of good, liberty, and life.” Strangely inconsistent with the notion of the existing systems of Christianity being vicious superstitions, and that imposture is the aggregate of State Christianities, he says in another place, that “The system of the world is but the aggregate of means through which God purposes to accomplish two grand developments—the one proximate, the other ultimate. The creation of the six days, and the peopling of the earth with nations of mortal men, is the mere aggregation of the raw material for a great, glorious, and magnificent display of wonders upon the earth. These materials have been shaped by the modifying influence of truth and judgment into the ecclesiastical and political associations which demoralise and oppress the world. God, as a wise master-builder, did not lay the foundation of the earth as it is, without a fixed and determinate plan, and a certain and well-defined purpose. Prophecy reveals the intended plan, and history its execution.” Institutions at one and the same time impostures, and shaped by truth and judgment, present contradictions which those must reconcile who can. Then supposing the fixed plan of the Almighty, how agrees with it the following: —“The present system of the world is based upon sin, a principle of deterioration which pervades the body politic in every part. Had the world been left to itself, it would have reduced itself to universal barbarism, such as we see in the wild Indian of the West, or the Cannibals of the Caribbean Sea. It is to the love of God, to his periodic intervention in human affairs, that mankind are indebted for the mitigated barbarism, called civilisation, which they enjoy in certain sections of the globe.” Then, “if the ultimate development of Jehovah from the crude materials of the mediatorial week is the consummation of the whole,” it would seem the machinery of these corrupt systems of religion and policy are the means through which a happier state of things is to be worked out, probably superseding their necessity; but how it can consist with this purpose and power innate in them, that they are usurpations and rebellious, we cannot see. However, every person has a right to preach what he pleases as his interpretation of Divine truth; and it is a mark of the good sense of the day that he is listened to, and not repulsed by brute force. Fifty years ago, the humble disciples of John Wesley were buffeted and scorned in Lincoln, and Aldermen of the old corporation used to give boys money to put sparrows into their meeting-houses to flap out the lights!”

* * *

REPLY.

To the Editor of the Mercury.

Sir—Allow me to correct, through the medium of your paper, a report which I find by your last is in circulation concerning me. You say that some style me a “Latter-day Saint.” This is done, I apprehend, for effect. The Latter-day Saints are Mormons, with whom I have as much sympathy or religious fellowship as with the Mahommedans, State Religions, Papal, Protestant, or Pagan. The scriptures divide mankind into saints and sinners. Having believed the gospel as I find it set forth in the bible, but which I do not hear preached from the pulpits, and having also obeyed it, I claim to belong to the “saints” of whom we read in the epistles of the New Testament, and in the Prophets. These are the Early Day Saints; the only saints with whom I am willing to be identified. I read nothing about “Latter-day Saints” in the word

of God; in short, I have no faith in any “saints” that acknowledge uninspired human authority in matters of religion, be it state, conference, board, association, or otherwise. And as to Latter-day Saints, or Mormons, we are too well acquainted with their abominations in America to be inveigled into an approval of so gross an imposition.

As to the “modes of calculation” set forth in my lectures, their merit or demerit must be attributed to myself alone. If by the “learned author of the Rise and Fall of Papacy” is meant Fleming, I beg leave to say, that I never saw the book till my last visit to Nottingham. Fleming is a mere spiritualist and guesser, and utterly destitute of demonstration. His interpretations may suit State-Church or Political Dissenterist theories; but no man, I suppose, who has paid an ordinary attention to prophecy and history can possibly be misled by them.

You think me “strangely inconsistent” in averring that State Christianities, &c., are the aggregate of a vicious apostasy from the Christianity of the Apostolic Age, and at the same time affirming that God works through them to the accomplishment of his purposes. But I think my “inconsistency” will disappear from your mind if you appreciate the facts of history in the case. For example, during the Heptarchy this island was overspread with a veil of Pagan darkness, which, you will admit, was a vicious superstition: another superstition superseded this, when the Anglo-Saxons became Romanists, A.D. 604. Here were two State abominations, which if left either of them to their natural operation, would have reduced Albion to New Zealandism, or to what you see in Spain or the Papal parts of Ireland. But the crude materials of these two superstitions have been “shaped by the modifying influence of truth and judgment into the ecclesiastical and political associations which demoralise and oppress England.” History shows us how this has been effected; and the “groans of the Britons” ascending to heaven from every corner of this priest-ridden and down-trodden, but fine and intellectual land, fully demonstrate the oppressiveness of things as they are, political and ecclesiastical. By the art of printing, the revival of learning, the circulation and advocacy of the truth of scripture, and the Cromwellian castigation of regal and priestly craft, &c., God has so far shaped and modified the impostures of past ages, as to make things what they are, as compared with what they were in the days of Henry VIII to Charles II, the “most religious” and pious heads and defenders of State-Churchism!! But though God has thus modified and shaped them by the external force of truth and judgment brought to bear upon them through human agency, he does not therefore approbate them. For the sake of suffering humanity and the carrying out of his own ulterior purposes, he had diminished their power for evil, but they still continue as impotent for peace, righteousness, and liberty (I use these terms in the scripture sense), as the unmodified impostures out of which they arose. Thus you may see that “institutions” may be “at one and the same time impostures, and yet shaped by truth and judgment;” and when so shaped, still be demoralising and oppressive. Contemplate the State religions and religious sects of these islands; do you find the morality practised and sanctioned by them such morality as the grace of God inculcates? Do you find true liberty reign among any of them? Do they “deny themselves of all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and the Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works?”—Titus 2: 11-14. Is this the morality of the world’s religions? Who will venture to affirm it? Yet anything short of it is “earthly, sensual, devilish,” in the sight of God.

Yes, “the machinery of these corrupt systems of religion and policy are the means through which a happier state of things is to be worked out.” In this you are perfectly correct.

“The wicked are the sword of the Lord;” and when there is bloody and destructive work to be done upon the oppressors of mankind and their institutions, God makes use of wicked men to uproot the evil of the world. This is the philosophy of the things elaborating before your eyes in all surrounding nations: be then not high-minded, but fear, for God’s controversy with England also is near, even at the door.

With all due respect, I remain yours,

JOHN THOMAS.

Lincoln, September 2, 1848.

P.S.—The insertion of this in your paper will be an act of justice, which, I am informed, your known liberality and gentlemanly feeling will not permit you to refuse. A clear stage and no favour, but that to which all men are equally entitled, is all I ask at the hands of any man. This I think you will in no wise refuse to grant.

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ROMISH MATTERS.

THE QUEEN OF HEAVEN AND ST. PATRICK.

It has long been the prevailing policy to dissemble the irreconcilable animosity existing throughout Europe between the Protestants and Papists, and so long as established governments were able to prevent any great progress among the people the accomplishment of this purpose was easy. But now at length the discovery has been made that the Pope and his filthy superstitions stand directly in the way of all social improvement. Both, therefore, must be got rid of, or the nations of Christendom will never become either free or prosperous. In Italy the Vatican is universally felt to be synonymous with darkness, and men prefer throwing off their allegiance to all religion, or at least, to all churches, rather than vegetate in that disgraceful slavery to which men are inevitably condemned wherever Catholicism is in the ascendant.

If we turn to Ireland we find the same degradation of the human species as in Italy. The superstition of the majority would disgrace a multitude of chimpanzees. In the middle of the nineteenth century, with the light of civilisation blazing around, we have a priest named Cullen, calling himself Archbishop of Armagh, prating of some effect to be produced here on earth through the instrumentality of the “Queen of Heaven and Saint Patrick!” What more monstrously insane could have been uttered in the most gloomy period of the dark ages? We know, of course, who is meant by the Queen of Heaven, but what bogtrotter was Saint Patrick? Who canonised him? And suppose him to have been there sainted, what, in the name of Mohammed or Mahadeva, has his saintship to do in the quarrel between civilisation and popish superstition in Ireland? Wherever the Italian superstition prevails, it dwarfs and perverts the species, so as to throw it almost beyond the pale of humanity. Priests in the kingdom of Naples devote themselves occasionally to the murdering of political refugees, for which BOMBA gives them pensions and poor McFARLANE loads them with panegyrics. His Majesty of the Two Sicilies, with whose atrocities our readers are familiar, is comforted and encouraged to persevere in his resources by the lousy friars of Rome, who are crawled over in their cells by vermin, and who, when they crawl out of them, appear in the same light to the rest of the world.

At Rome itself numbers of the clerical order on whom a few rays of light had accidentally fallen, became ashamed of the asinine superstition of their ancestors, and joined the laity in demanding reform, civil and ecclesiastical. These honest men are now plunged in dungeons, while bulls and rescripts, excommunications and curses, anathemas and invectives roll in a sort of tempest over their heads. They are flapped into silence by their red hats, trampled upon by red stockings, and mocked by wandering vagabonds, with the name of cardinals. And this is the model social state which the Keoghis, Slatterys, and Scullys of Ireland seek to introduce into this empire! Occasionally the excesses of these men provoke the indignation of thinking persons in this country. But we should carefully guard against being betrayed into anger with them, for they are really not in a state of mind to be answerable for their own actions. The Romanish idolatry has degraded them below the condition of men. To them St. Patrick is a sort of second-rate divinity on the Popish Olympus, while the Queen of Heaven occupies the place of the imperial Juno. Doctor Middleton once wrote a letter from Rome, to point out the identity between Catholicism and Paganism. He was perfectly right. There has been little change in the names. We find the ass-mounters and wallet-bearing antiquity reappear under the name of begging friars, who perpetrate in modern society all the disgusting vices for which the vagabond priests of Cybele were notorious in antiquity. We have a similar brood in the vagrant Brahmins of Hindostan, sturdy libertines and impostors, who subsist in luxury and laziness, on the fruits of the popular superstitions whose tenets they glozingly diffuse.

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“COMMANDING TO ABSTAIN FROM MEATS.”

The following regulations for Lent, addressed to the Roman Catholic clergy and laity of the diocese of Limerick, were read at each Mass, in every Chapel in this diocese, on Sunday last, by order of the Right Rev. Dr. Ryan: —

1st. To make but one meal in the day, besides which a repast, called a collation, is allowed, at which neither eggs nor butter should be used.

2nd. Leave is hereby granted for using flesh-meat at dinner only, on every day during the entire Lent, except on Wednesdays, Fridays, and Saturdays: and as this indulgence is granted solely in consideration of the wants of the destitute poor, all those who will avail themselves of it, incur a strict obligation of giving them relief, either in food or by alms in money, according to their means.

3rd. Leave is also given for eating eggs at dinner only, on every day during Lent, except the first and last Wednesday and all the Fridays.

4th. Milk and butter are forbidden on Ash Wednesday, Spy Wednesday, and Good Friday.

It is expressly prohibited by the Church to eat flesh and fish at the same meal on any day during the Lent. As the Sundays of Lent are only days of abstinence, the usual number of meals are permitted, at which eggs may be used, but flesh-meat can be eaten but once, and that at dinner only.

5th. The destitute poor have hereby permission to use whatever kind of food they can procure every day during the Lent. With regard to those persons who, though not absolutely destitute,

are still poor, their respective pastors are hereby empowered to grant them such relaxation of the law of abstinence as their limited circumstances will appear to require.

From the opinion we entertain of the zeal of our clergy, we expect that Mass will be given at a convenient hour in the chapel, in each town of this diocese, every working day in Lent if possible, and that a short lesson proper for the time will be read out of some pious book to the congregation, after the priest's communion. And we earnestly exhort all those who can, to sanctify each day in Lent, and the good works thereof, by devoutly assisting at the most adorable sacrifice of the Mass. We also most earnestly recommend, as very proper and most beneficial practices, to read in Lent books of true Christian piety, and sound morality, and to have them read for the instruction of others; and that every family do piously join together at night in the rosary or beads of the blessed Virgin Mary, and in reciting the Litanies of the Saints, with the annexed psalm, verses, and prayers. Parents and others who have the charge of children, should consider it a special duty in Lent, to instruct them and their servants in the Christian doctrine, and by word and example, to bend their minds to religion and virtue. St. Paul says: "If any man have not the care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."

We hope it is unnecessary to remark, that entertainments, assemblies, parties of pleasure, and public amusements of every sort, are highly unbecoming Christian penitents, in those days of humiliation, self-denial, and mortification.

That the Father of Mercies, who wills not the death of a sinner, but that he be converted and live, may grant you a true spirit of repentance—that he may graciously hear your prayers in this holy season, in which mercy flows, and relieve you in all your necessities, is the blessing we sincerely wish you. In the name of the Father, and of the Son, and of the Holy Ghost—Amen.

JOHN RYAN.

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JESUITISM ON CRIMES.

The following doctrines of Jesuitism on crimes are copied from the works of St. Ignatius Loyola, the founder of the Society of Jesuits, and his adherents. The extracts are vouched for as being correct by D. Cormeinin, a French Catholic, in his "History of the Popes," pages 313-314. Whether the doctrines now taught are the same, we leave our readers to judge, merely observing that the works of Loyola are in the hands of nearly every Romish Priest, and their author has been canonised by the Church, which entitles him to be held in the most reverential veneration by all good Catholics. The reader will note particularly that part of the following which relates to the crime of perjury or false swearing.

"If, however, the conscience recoil before a false oath, one might murder the words of the formula in pronouncing them, so as to be beyond all suspicion of sin; for example, instead of 'juro,' which signifies 'I swear,' he might pronounce 'uro,' which signifies 'I burn,' and thus would only commit a venial sin. It is, moreover, permitted in light or grave matters to take an oath without intending to take one; in this case one is not obliged to keep it. If a judge summons one to keep his sworn faith he may refuse and say, 'No, I have not promised anything,' because that may mean, 'I have not promised with a promise which compels me.' Without this subterfuge he might be condemned to pay that which he does not wish to reimburse, or to espouse the girl whom he does not wish to take for a wife."

“A shopkeeper whose wares are sold too low may use false weights, and he may deny before the judge that he has used false weights, with this mental reservation, ‘by which the purchaser has suffered unjustly.’ So we may testify before justice of supposed things by the aid of mental reservation; thus we may depose not only to what we have heard, but we may even invent feigned facts, and receive money for false testimony without scruple, provided we hand over a part of it to the church.”

“A son may make vows for the death of his father, that he may enjoy his inheritance; a mother may desire the death of her daughter to avoid being obliged to support and endow her; a priest may wish for the death of his bishop in order to succeed him, because it is less the evil of his neighbour than his own good he desires; a son who in the moment of intoxication has killed his father may rejoice in the murder he has committed on account of the great good it may bring him, and his joy has nothing reprehensible in it; a son may kill his father when the latter is banished or declared a traitor to the state or religion; Catholic children may denounce their parents if they are heretics, though they know this crime draws after it the penalty of death for the author of their days; and if they inhabit a Protestant country they may murder them without remorse.”

“The doctrines of the good fathers concerning sodomy and amorous intercourse, and the shameful turpitudes of bestiality, were as frightful as those they taught concerning perjury, prostitution, robbery, murder, and parricide; but we are compelled to pass them by in silence on account of the obscenity of the monstrous scenes which these venerable Jesuits trace in their works, with an affectation of complacency, omitting no detail, nor allowing no occasion of showing their prodigious knowledge in matters to escape.”—R. I. Adv.

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REMARKS ON REVELATION 20.

A reference to the historical and prophetic records of the Old Testament dispensation will furnish us with much useful information on this subject. We are there told, that the glory of God dwelt, in the visible form of a cloud, in the tabernacle in the wilderness, and in the temple at Jerusalem. We there also find (in the Prophecies of Ezekiel, chapters 10 & 11) an affecting description of the departure of the visible glory of the Lord from the temple, when the sin of Israel had reached its summit—descending to the threshold of the temple, going up from the midst of the city, and lingering on the Mount of Olives; and then, in the forty-third chapter of the same prophecies, after the accurate delineation, in the three preceding chapters, of the temple that is to be rebuilt in the days of the restoration, we are presented with a prophetic picture of the return of the same glory of the Lord to Israel, and to their restored temple. “And, behold, the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory. . . . And the glory of the Lord came into the house by the way of the gate whose prospect is towards the east.”—Ezekiel 43: 2-4. And in the succeeding verses, the Prophet describes this glory as the actual and personal advent of the Lord. “So the Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard him speak unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever”—verses 5-7. Compare this with the description of the same event in the Prophecies of Zechariah—“And his feet shall stand on that day upon the Mount of

Olives, which is before Jerusalem on the east;” and also with the testimony of the angels at the ascension—“This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven”—and we shall have little difficulty in arriving at the conclusion, that as sure as the glory of the Lord dwelt visibly with, and departed and continues absent from, Israel—and as surely as the Saviour pressed with his feet the Mount of Olives, and rose in human form to heaven, so surely shall the glory return to the bodily form of the glorified Saviour, to reign over the kingdom of Israel, and to subdue all nations, and bring them under his dominion. Of the manner in which the Lord shall communicate with, and exhibit himself to, the inhabitants of the world, we are not told, and, therefore, it is not for us to speculate on the subject. It is sufficient to know, that Christ shall reign at Jerusalem with his saints, gloriously; and that then shall be fulfilled to the letter the promises to the patriarchs and their seed.

Those who fill the thrones which appear to the Evangelist, are the saints who are introduced to our notice in the preceding chapter, as accompanying Christ “upon white horses, clothed in fine linen, white and clean,” which is explained in a preceding verse—verse 8— as denoting the righteousness of saints. These are they who, in the regeneration, are to sit on thrones, judging the twelve tribes of Israel—Matthew 19: 28—those who, having suffered with Christ, shall be privileged to reign with him—2 Timothy 2: 12—to whom the Lord has appointed a kingdom, as his Father hath appointed to himself—Luke 22: 29—those to whom having overcome the enemy, it is granted by the Saviour to sit with him on his throne, even as he himself overcomes, and sits down with his Father on his throne—Revelation 3: 21— and to whom, moreover, it is granted, that they shall judge the world—1 Corinthians 6: 2; Obadiah 21. From these references it is obvious, that this revelation of the saints sitting on thrones to judge the world in the regeneration or millennial dispensation, is not for the first and only time introduced to our notice in the passage of Holy Writ before us. It is a simple, and ought to be a familiar, doctrine of Scripture.

These saints, we are told, “lived and reigned with Christ a thousand years.” This expression we take in its literal sense, and conclude, that the millennial dispensation, the period of the personal reign of Christ on earth, will be one thousand years. The phrase is repeated four times in this and the three following verses; and, as there is nothing figurative or symbolical in the language of the passages in which it occurs, we are warranted in taking the words in their literal sense.

As to the nature of this millennial reign of Christ and his saints, we conceive that Jerusalem will, in fulfilment of the prophecies, become the metropolis of the world; and that all the other nations of the earth shall have been subdued and become subordinate to the kingdom of Israel, restored to God’s favour, and in possession of the blessings promised and secured by covenant to the fathers, with Christ their acknowledged King, sitting on the throne of David, and ruling gloriously with his saints on Mount Zion. “The nations shall see and be confounded at all their might. . . . They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord their God, and shall fear because of thee.”—Micah 7: 16-17. “For the nation and kingdom that will not serve thee (Israel) shall perish; yea, those nations shall be utterly wasted.”—Isaiah 60: 12. And that all these nations shall be required to do homage periodically to the ruling powers at Jerusalem, is plainly predicted in the prophecy of Zechariah—“And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles.”—Zechariah 14: 16. They shall be witnesses of, but not communicants in, the glory of Christ

and his saints, as the Israelites were witnesses of God's presence with Moses on Mount Sinai; and as Peter, James, and John beheld the glorified Saviour in company with Moses and Elias, on the mount of transfiguration. —McCausland's Times of the Gentiles.

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COMPREHENSIVE SUMMARY.

- I. The Jews shall be gathered from all parts of the earth, and brought home to their own land. —Isaiah 11: 11; 27: 12-13; 43: 5-6; 49: 11-12.
- II. They shall be carried by the Gentiles into their place, who shall join themselves with the Jews, and become the Lord's people. —Isaiah 49: 22; 60: 9; 66: 19-20.
- III. Great miracles shall be wrought when Israel is restored; as formerly, when they were brought out of Egypt; viz.:
 1. Drying up of the river Euphrates. —Isaiah 11: 15-16; Zechariah 10: 11; Revelation 16: 12; Hosea 2: 15; Micah 7: 15.
 2. Causing rivers to flow in desert places. —Isaiah 41: 17-19; 48: 20-21; 43: 19-20.
 3. Giving them prophets. —Isaiah 66: 18-21; Hosea 12: 9-10.
 4. The Lord Christ shall appear at the head of them. —Isaiah 35: 8; 52: 12; 58: 8; Hosea 1: 10-11; Micah 2: 13.
- IV. The Jews being restored, and converted to the faith of Christ, shall be formed into a State, the Lord Christ himself being their King, who shall then be acknowledged king over all the earth. —Isaiah 1: 26; 60: 17.
- V. They shall have the victory over all their enemies, and all kings of the earth shall submit unto them. —Isaiah 11: 13-14; 41: 14-16; 49: 23; 60: 12; 25: 10-12; Joel 3: 7-8, 19-20; Obadiah 17-18; Micah 4: 5-8, 11-13; 5: 5-7; 7: 16-17; Zechariah 2: 13; 9: 13-15; 10: 5-6; 12: 6; Numbers 24: 17; Isaiah 49: 23; 60: 10-16; 66: 19-20.
- VI. The Jews, restored, shall live peaceably, without being divided into two nations, or contending any more with each other. —Isaiah 11: 13-14; 14: 1-2; Jeremiah 3: 18; 50: 4; 37: 21-22; Hosea 1: 11.
 1. They shall be very numerous, and multiply greatly. —Isaiah 27: 6; 44: 3-4; 49: 18-21; 54: 1-3; 61: 9; Jeremiah 23: 3; 30: 18-20; 31: 17; Ezekiel 34: 11; 36: 38.
 2. They shall have great peace, safety, and outward prosperity. —Isaiah 32: 16-18; 54: 13-17; 60: 18-21; Jeremiah 23: 3-6; 30: 10; 32: 34-41; 33: 6-9; 50: 19-20, &c.
 3. They shall be very glorious, and a blessing to the whole earth. —Isaiah 19: 24-25; 61: 9; Jeremiah 33: 9; Zechariah 8: 13.
- VII. The land of Judea shall be made eminently fruitful. —Isaiah 29: 17; 35: 1-2, 7, 9; 51: 3, 16; 54: 11-13; 55: 12-13; 60: 17; 65: 17-25; Ezekiel 34: 26-27; 34: 37; Joel 3: 18; Amos 9: 13-14.
- VIII. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed, nor infested with enemies any more. —Isaiah 52: 1; 60: 18; 33: 6; Joel 3: 17; Obadiah 17; Zechariah 14: 10-11; Jeremiah 31: 38-40; Ezekiel 38: 11.
- IX. A little before the time of the Jews' call and conversion, there shall be wars, confusion, and desolation in the earth. —Isaiah 34 throughout; Joel 3: 1, 10;

Zephaniah 3: 8-9; Ezekiel 28: 25-26; Haggai 2: 21-23; Jeremiah 30: 7-10. —
Extracted.

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Let those who say the whole Romish Church is not one vast secret society, read what Cardinal Wiseman, of England, says: In a communication inserted in the Univers, of Paris, in reference to serious topics discussed by the French papers, we notice the following remark: —

“Nothing, in fact, is more completely contrary to the truth than the greater part of the views given in those articles on subjects of which the author or the person who has signed them knows nothing. For example, he pretends to make known the motives which all at once decided the motives of the Hierarchy. Now these motives have never been made public. They were drawn from considerations weighed at Rome, and which were treated under the strictest secrecy. It is needless to say that I took part in those deliberations, and I declare without the least hesitation, that there is not one word of truth in all that which the Abbe Cognat advances on this subject on his own responsibility.”

Be it remembered that Cardinal Wiseman is one of the most eminent Papists in Europe.

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THE WORLD.

Want sense, and the world will overlook it;
Want feeling, t' will find some excuse;
But if the world knows you want money,
You're certain to get its abuse.

The wisest advice in existence
Is ne'er on its kindness to call;
The best way to get its assistance
Is—show you don't want it at all.

“Man's the gold!” said the bard, with a feeling
That still his discretion outran;
For each day of our life is revealing
The bard should have said—“Gold is man.”

Gold is genius, and greatness, and merit;
Want gold—you want all that gold brings!
But if fortune you only inherit,
The world will excuse other things.

CHARLES SWAIN.

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