

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, JUNE, 1855—  
Volume 5—No. 6

---

THE SIGN OF THE SON OF MAN INDICATIVE OF HIS APPEARING IN POWER  
AND GREAT GLORY.

“And there shall appear in the heaven the Sign of the Son of Man.”—Jesus.

In our No. 2, on the Signs in Heaven, we said, we should consider in this article the erchomenos, or return of the Lord Jesus, and the sign thereof, as the notable visibilities of these “latter days.” We shall therefore now proceed to the examination of the same.

In No. 2, we pointed out two judgments, and two “comings,” foreshown to come to pass after the Day of Pentecost, A.D. 35; or two comings to judgment before the blessedness of Abraham should come upon Israel and the nations through Jesus Christ: and that in the execution of these judgments, He would make use of the Gentiles as his sword upon Judah; and many centuries after, of Judah and Israel as His sword upon the Gentiles.

By Judah and Israel, we mean, the whole twelve tribes, inclusive of Jesus and the children whom his Father has given him for brethren, the King and his associate rulers of the tribes. The following testimonies will reveal this arrangement clearly:

“Let Israel rejoice in Him that made him; let the children of Zion be joyful in their King. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them THE JUDGMENT WRITTEN: this honour have all his saints.”—Psalm 149.

Hitherto the saints in glory have not wielded this two-edged sword in punishing nations; nor have they bound their kings and noble with iron fetters. It is true Samuel hewed Agag in pieces, and David at the head of Israel executed all Jehovah’s will upon contemporary nations; but then, Samuel and David were not saints in glory, nor were they “all the saints,” nor were the punishments they visited upon the guilty “the judgment written.” Their wielding of the sword only proves that the slaying of the wicked is not at all incompatible with holiness, provided it be done according to divine appointment. Nations deem it patriotic and honourable to slay the enemies of their altars and homes; and God has pronounced it to be an “honour” for his saints to execute His sentence upon his

enemies and their's. The use of the sword by the saints is only a question of time. That they shall use it is a truth revealed; but when? The answer is, when they are in glory. Until they are glorified the decree is, "They that take the sword shall themselves die by the sword." Till then the weapons of their warfare are not carnal, their present mission not being to slay the flesh, but to pull down the strong holds or reasonings, in which the enemies of the truth have entrenched their high thoughts against the knowledge of God and obedience of Christ. But when he appears in their midst "his servants fight." The sword of the Lord is then put into their hands, and its scabbard thrown away until its dripping edges shall have broken the power of the wicked; and shall have executed due vengeance for the temple, land, city, and people of Jehovah. To the glorified who have been prevailed against by the potentates of Babylon until the Ancient of Days comes, the exhortation is, "Reward Babylon even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a Queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. . . . Rejoice over her, O heaven, and ye holy apostles and prophets; for God has avenged you on her, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth."

But where are the armies with which Jesus and his brethren shall operate in avenging upon the nations and governments of Babylon, represented by Daniel's Fourth Beast, the righteous blood they have slain upon the earth? The answer is that every such nation and government have in the very heart of their kingdoms the enemy prepared for their destruction. The dispersed of Israel are the forces of Messiah and the Saints, styled in the Apocalypse, "the holy messengers and the lamb;" in whose presence the subjects of the Beast and his Image are tormented with fire and brimstone in the war of the great day of God Almighty. When the ensign of Jehovah shall be lifted up upon His mountains, and the lord God shall blow the trumpet, there shall be "a great noise and a shaking" among them, and the Jews shall "stand up upon their feet, an exceeding great army." And what does the reader suppose is to be done with this great army of many millions when it stands up ready for action? Hear the answer of Jehovah, who saith to it, "I will bring you into the land of Israel; and will make you one nation upon the mountains of Israel; and you shall form one kingdom; and the Beloved, my servant, shall be king over you forever." And, reader, dost thou know so little of the political relations subsisting between the papal governments and the Jews, as to suppose that they will voluntarily acquiesce in their return to Palestine to found there a powerful kingdom hostile to the Greek and Roman idolatries? —a kingdom, that will be a political institution for the propagation of a faith subversive of all dominions, principalities, and powers, upholding superstitions displeasing to them? You see how it is at present with the Greeks and Latins with respect to "the Holy Places in Jerusalem." You see what trouble their superstitious regard for these has brought upon the Ottoman possessor of the city; yet he is infinitely more tolerant than the Jews would be. If they were there an independent people they would expel the motley crowd of lazy monks and pilgrims, and suppress the shrines. Nay, the continental governments will be like Pharaoh to their armies of old, and will not let Israel to go if the force at their disposal can prevent it. The North will refuse to "give up," and the South will "keep back," until the power of the North and South be broken.

It is evident, then, that to march armies of several millions, with all their wives and children, goods, chattels, and effects, out of countries hostile to their removal, and in the face of their enemies embattled on every side, is a work demanding divine energy and generalship. It is a work for "Michael the Great Commander," and the Saints in glory; who will do it so

effectually that not one shall be left behind. Under these commanders “Israel shall do valiantly. His King shall be higher than Agag, and his kingdom shall be exalted. He shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows.” In their latter end, “one shall chase a thousand, and two put ten thousand to flight.”

The exceeding great army, then, will be the weapon of Messiah and the Saints with which they will “execute the judgment written.” This is evident from the unfulfilled testimony of the prophets, as well as from the necessities of the case. In Isaiah it is written, “Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend. I have chosen thee, and HAVE NOT CAST THEE AWAY. All they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains (empires) and beat them small, and shalt make the hills (kingdoms) as chaff. Thou shalt fan them and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in Jehovah, and shalt glory in the Holy One of Israel.”

Now, Jesus has said, “The scripture cannot be broken.” Isaiah’s testimony must therefore be accomplished at some time. It certainly has not been fulfilled yet; for instead of Israel threshing the empires and kingdoms of the Gentiles, and scattering them as chaff before the whirlwind, they have themselves been the conquered and dispersed unto this day. There is then but one conclusion remains, and that is, that the time for Israel to do thus valiantly is yet to come. When that time arrives the erchomenos or return of Jesus will take place. He will then find Nebuchadnezzar’s Image in full military array upon the mountains of Israel, bestriding the land as a huge colossus, with his heel in the neck of Zion’s captive daughter. But a blow upon THE FEET by the stone of Israel will break them to pieces, separating forever their iron and clay. Then will the Lord “call for a sword throughout all his mountains;” and Judah responding to the trumpet call “will fight at Jerusalem,” and prevail “because the Lord is with them.” Soon after this the threshing and fanning of the nations by the fan of destruction begins with Israel as the new sharp instrument with teeth. They thresh the gold, the silver, the brass, the iron, and the clay, together, until they become like the chaff of the summer threshing floors; and so effectually will they do the work that “no place will be found for them.” The whirlwind of this truly great war will have swept the Greek and Roman systems clean away, leaving the whole earth to the dominion of the Messiah and the Saints.

From the premises, then, already before us, it is clearly to be perceived that the parousia, or nearness, and the erchomenos, or return, of Jesus, are characterised by a diversity of judgments; and that since the judgment of the invisible presence, or parousia, styled “the coming of the Son of Man,” many centuries have elapsed; and that the judgment of the visible presence, or erchomenos, is yet in the future.

Erchomai, from which erchomenos is derived, signifies to come; and when used in relation to a person coming to a place where he was before, it imports to come back, or return. The visible presence of a person styled ho erchomenos, THE COMING ONE, or “he who is to come,” is not the sign of his coming; but his actual appearance, or the thing signified by whatever sign may have been given to indicate it. The para eimi, I am near; that is, the parousia, or state of being near, the sign of which was “Jerusalem encompassed with armies,” was the result of an erchomenos perfected, or a coming completed, the signs of which we enumerated in the conclusion of No. 2 from 1 to 6 inclusive. So also the

erchomenos epi, “the coming upon” the clouds of the heaven with power and much glory, is not “the sign of the Son of Man in the heaven,” but the thing signified, or the Son of Man himself visible there. He comes to the clouds, which is not seen; having arrived there, he becomes visible, and in his descent from the dew point of our atmosphere to Mount Olivet, he is seen by the inhabitants of Jerusalem “coming upon” the clouds—“opsontai, they shall see the Son of Man coming upon the clouds, &c.” There is no sign given by which watchers in places far remote from Jerusalem may know that the Lord is in the act of descending from the cloud-region of Judea to Olivet. The sign given, or recorded in scripture, is significative of his departure from the presence of the Ancient of Days, and of his being on his journey from the Divine Presence to the clouds impending over Israel’s land. Hence the sign may be regarded as synchronous with the journeying from the “far country” from which the Jewish Nobleman is to return when he receives the kingdom—Luke 19. By synchronous, I mean, that so long as he may choose to occupy himself in performing the journey, so long may the sign of his coming be discerned, whatever it may be. The sign in the heaven of the Son of Man coming to the clouds is not an instantaneous phenomenon like a meteor shooting across the sky which disappears in the darkness before you can direct attention to it. It is chronic as well as synchronical; and may be observed for months and even years. This obtained in relation to the signs of the coming which ultimated in the parousia at Jerusalem’s destruction and suppression of the Daily. The appearing of false Christs among the unbelieving Jews, and false prophets among them who believed, the apostasy of the churches in Judea, and the proclamation of the gospel of the kingdom throughout the habitable, —the signs of the coming parousia and end of the Mosaic Cycle were spread over a period of nearly 40 years. The consummation of the signs was the encompassing of Jerusalem with armies—signs, not for “deceitful workers, transforming themselves into ministers of righteousness,” and those whom they beguiled from the simplicity that is in Christ; but for them that believed, and kept in memory what the apostles preached to them.

In Matthew’s record of the Mount Olivet discourse, he speaks of the desolation of the temple, the dissolution of the Mosaic Heavens, and consequent overthrow of Judah’s commonwealth, with the taking of them all away with a Noachic overthrow. Notwithstanding, however, this “great tribulation,” unsurpassed by anything that had befallen Israel from the foundation of their state, or should ever after happen to them, he testified that Jerusalem should have a being at the erchomenos, when her Jewish inhabitants would hail his advent with blessing, as ho erchomenos, the “he that cometh in the name of Jehovah.”

But, of the intermediate condition of Jerusalem, between the setting of her sun, and the withdrawal of her moon—the commencement of her days of mourning—and her shining forth prosperously, “because her light is come, and the glory of Jehovah is risen upon her,” Matthew does not testify in this place. Luke, however, supplies his deficiency, in saying that “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled;” that is, when their times are accomplished, or the times allotted to them during which they are permitted to rule the world in wickedness, shall have an end, Jerusalem, which is now as a captive woman sitting on the ground in poverty and wretchedness, shall arise and stand upon her feet; a position that will be terrible to her oppressors. This standing up is synchronical with the appearance of her King; so that the sign of that appearance is the sign of her deliverance. Hence, Matthew tells us, in effect, that the sign of her approaching redemption will appear in the heaven, because, he says, “In the heaven shall appear the sign of the Son of Man.” The sign of the one is, and can only be, the sign of the other. The recognition of this truth will help us to understand the nature of the sign, and to discern it when it exists. It must therefore be a sign in which things concerning Jerusalem must find

a place. Matthew sheds no light upon the sign; but simply affirms that a sign will appear. Luke, however, goes further, and intimates that the sign does not consist of a single event, but is constituted of elements, or a combination of significant circumstances to obtain in the political world, or heaven and earth. Having brought us down to the end of Gentile times, he proceeds to speak of things pertaining to the nations, when, as Haggai had foretold, Jehovah would “shake the heavens and the earth, and the sea, and the dry land;” or, according to the Lord’s interpretation of his own words, “I will shake all nations—I will overthrow the throne of kingdoms, (an imperial throne therefore,) and I will destroy the strength of the kingdoms of the nations—and things desired of all the nations shall come; \* and I will take Zerubbabel, my servant, and I will make him as a signet; and I will fill this house with glory; saith the I shall be of armies.” Luke’s specification is in these words, “There shall be signs 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 things coming upon the habitable; for the powers of the heavens shall be shaken. And afterwards they shall see the Son of Man coming on a cloud with power and much glory.”

---

\* Urau khemdoth kol-haggioim, is rendered in the common version, “the desire of all nations shall come,” which the commentators apply to Messiah at his appearing in the days of Augustus, though no nation desired him but Judah. But shall come in the text is plural, and requires a plural nominative; khemdth, “desire of,” has lost the letter o, which, when restored, removes the error, and makes it khemdoth, “things desired of” the nations, such as liberty, fraternity, equality, peace, prosperity, and good government. In their blindness the coming of Christ is not desired.

---

Matthew, then, tells us in general terms, that the sign should be in the heaven, but leaves us to infer what heaven he means; as if he should say, “I have just informed you that immediately after the tribulation of those days, in which the Eagles devour the dead body politic of Judah, the sun shall be darkened, and the moon shall not give her light; and the stars shall fall from the heaven, as Daniel had foretold; it must, therefore be evident to you that I do not refer to Israel’s heaven; for you cannot see signs in a heaven so totally eclipsed; you may consequently very accurately infer what heaven I allude to in which the sign of the Son of Man shall appear, indicating his approaching visibility on the clouds in power and much glory.” Luke, however, does not leave us to inference. He tells us, that the aggregate signs should be in sun, moon, and stars pertaining to the habitable, occupied by nations in perplexity; that is, in the heavens of Daniel’s Fourth Beast, the symbol which represents the Powers having dominion over the territory inhabited by the Greek Papal nations. While the sun, moon, and stars of the Gentile world are shining, and contemporary with a time of perplexity and distress, and when the times of the nations are verging upon their close, signs would be observable in those politico-celestial orbs, importing to the mashkillim, or instructed, that the Son of Man was on his journey from the right hand of the Majesty in the heavens to his beloved Jerusalem.

Matthew says nothing about the condition of the nations of the habitable at the time of the appearing of the Son of Man’s sign in the heaven; but Luke testifies that there shall be distress, perplexity, tumult, panic, and terrible apprehension of coming evil. Beyond this he does not go. He leaves us to find out from other testimonies what the signs in the sun, moon and stars of the Gentile heavens would be; and concludes by telling his contemporaries, that when they might see these things begin to come to pass, they might look up, and lift up their heads, because their redemption approaches; or, as he expresses it in another verse, “when ye may see these things happening, know that the kingdom of God is nigh.”

But some may say, “If Luke’s contemporaries were to see these things, how can the signs in the heavens belong to our future?” This is a very pertinent inquiry, and appears to me answerable after this manner. The knowledge of “the times and the seasons” was unknown to all other intelligences, than the Father. These he kept concealed within himself. Therefore said Jesus, “Of that day and hour knoweth no man; no, not the angels which are in heaven, NEITHER THE SON, but the Father only.” For anything, therefore, that was then known, the “these things” might all come to pass in rapid succession, and the Son of Man be enthroned in Jerusalem in the lifetime of the apostles. So they thought; for before the day of Pentecost arrived, they asked the risen Jesus if he would not at that time restore again the kingdom to Israel? But he told them that the times were still a secret. They might, or they might not, witness the accomplishment of all things. All he was able to tell them was, that some of them should be put to death; that their generation should not pass away till all spoken against it should be fulfilled; and that he would be absent for “a long time.” If therefore “ye may see (idete, subj.) these things come to pass, know ye that the kingdom of God is nigh.” See what things? The things last mentioned—the signs in the Gentile heavens, &c. But they were not permitted to see them. It pleased the Father that the return of his son should not be till remoter times; so that not seeing the signs, (for they had not then been revealed,) they died without the earnest that the redemption in the kingdom was at hand.

But since the dissolution of the Mosaic heavens, and the melting away of the earth over which they ruled, the times, and seasons, and signs, have been revealed by the Father to the Son, that he might communicate them to his servants. This communication was made, according to Eusebius, who figured in the court of Constantine, about the A.D. 96, at the close of the reign of Domitian, emperor of Rome. It was sent to the apostle John while he was an exile in Patmos, on account of the word of God and his testimony for Jesus Christ, about 61 years after the crucifixion. The book containing it is styled “The Apocalypse,” from apocalypsis, the first word thereof, and signifying a revelation. It is not, as termed in the English version, “The Revelation of St. John, the Divine;” but “A revelation of Jesus Christ, which God gave to him, that he might exhibit things to his servants which must come to pass shortly.” God gave it to him, that is, the things called “times and seasons,” which he had hitherto withheld from the Son, he now made known to him: so that being revealed, it could no longer be said, “Of that day and hour knoweth no man, no, not the angels that are in heaven, neither the Son, but the Father.” The day and hour of the judgment upon Judah had become a matter of history 24 years before; and any one that understands the plan upon which the Apocalypse is constructed, will know that the “times and seasons” are therein exhibited, or presented to the sight; and that consequently what is styled “the day and hour” of the coming of the Son of Man in power, is revealed.

When the Lord Jesus received the revelation from God, he did not communicate to John the things revealed in the form of a simple discourse; but by exhibiting to his sight representative objects with accompanying descriptions, which, as a whole, constituted a symbolical prophecy; for the descriptions and signs foreshadowed events that would come to pass on the arena of the Fourth Beast dominion, on its own development, its conflict with the Saints, its judgment, and the establishment of the kingdom of God at the appearing of the Son of Man in power and much glory. “And having sent by his messenger, he gave it in sign to his servant John.” The words esemane, the first aorist of semaino, to give a sign, from sema, a sign or mark. The common version is, “he signified it.” Thus, in chapter 12 John says, “There appeared a great sign in the heaven,”—a sign in the sun, moon, and stars of the Fourth Beast heaven. The “great red dragon,” also, he terms “a sign in the heaven.” The “seven angels

having the seven last plagues,” he likewise styles “a sign in the heaven.” It is in this heaven, and in the sun, moon, and stars thereof, that we must look for the sign of the Son of Man; for till he come, no other heaven is given for the development of signs.

The question, then, “What is the Apocalypse?” might be answered mainly in the words of Jesus recorded by Luke, saying that, It is a revelation of the signs in sun, moon and stars; and concerning the roaring of the sea and waves of the distressed nations; and the shaking of the powers of their heavens, as significant of the coming of the Son of Man in power and much glory. The sea and the waves roaring is expressive of the nations in a state of tumult, and admirably described by Isaiah as “a multitude of many peoples making a noise as the noise of the sea; the rushing of nations making a rushing like the rushing of many waters.” He saw them in vision, sweeping onwards like a roaring flood under Israel’s spoiler, to battle in the latter days. Therefore he says, “The nations shall rush like the rushing of many waters; but He shall rebuke him, and he shall flee afar off, and He shall chase him as the chaff of the mountains before the wind; and like thistle-down before the whirlwind. And behold, at eventide sudden destruction; and before the morning he (Gog) is not. This is the portion of them that spoil us, (Israelites,) and the lot of them that scatter us”—17: 12, 14. Thus, He that said to the winds and the roaring waves of Gennesaret, “Peace, be still!” and they obeyed him, shall speak peace to a stormy world, and reduce it to a calm. His power is not only great but invincible. “I have,” says he in prophecy, “pursued mine enemies, and overtaken them; neither did I turn again till they were consumed. I have wounded them that they were not able to rise; they are fallen under my feet. For thou hast girded me with strength unto the battle; thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies, that I might destroy them that hate me. They cried, but there was none to save them; even unto Jehovah, but he answered them not. Then did I beat them small as the dust before the wind, (this is making the image metals as the chaff of the summer threshing floors.) I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the people; thou hast made me the head of the nations: a people I have not known shall serve me. As soon as they hear of me they shall obey me: sons of the foreigner shall submit themselves to me. Sons of the foreigner shall fail and tremble out of their strongholds. (Men’s hearts failing them for fear.) God avengeth me, and subdueth the peoples under me. He delivereth me from mine enemies; yea thou liftest me up above those that rise up against me; thou hast delivered me from the man of violence, (Gog.) Therefore will I give thanks unto thee, O Jehovah, among the nations, and sing praises unto thy name. Great deliverance giveth he to his King, and showeth mercy to his Messiah; to David; and his seed, unto the age.”—Psalm 18.

In the Apocalypse, these testimonies from Luke, Isaiah, and David, are represented as occurring under the sounding of the seventh trumpet. The enthronement of Jehovah’s Messiah as “the Head of the Nations,” is there expressed by the saying of the voices in the heaven, “The kingdoms of the world are become our Lord’s and his Christ’s; and he shall reign for the ages of the ages.” The rebuke, or repulse, of the rushing and roaring nations, and the beating their powers small as dust before the wind, is apocalyptically styled, “taking thy great power, and reigning;” while the nations in their tumultuousness are said to be “angry,” or enraged, and their rebuke is expressed by the phrase, “Thy wrath is come,” “The powers of the heavens are shaken,” as significant of Messiah’s advent, when the Ten Horns find it necessary to agree and “give their kingdom for the one hour to the beast”—Revelation 17—which occurs at a time when, for some cause not revealed, “they hate the harlot, and make her desolate and naked, and eat her flesh, and burn her with fire.” They do this in their rage, while “the sea and the waves” of the world political are “roaring;” so that the trouble which

has already begun will not be confined to the Turkish Question; but will extend itself to Papal affairs in all the Star-kingdoms pertaining to “the tail” of the great red-dragon, which are answerable to the Ten Toes of the Image feet: and this anti-papal war, or present war in its second stage, apocalyptically precedes the coming of divine wrath, and the resurrection of the dead; and must therefore be taken as part of the working of the signs in sun, moon, and stars, the signs in their operation being significant of the appearing of the Son of Man; for the dead in their graves do not rise until, as in the case of Lazarus, they hear the voice of his presence.

The Seventh Trumpet has been sounding for the past 65 years. It is still sounding; and will continue to sound until the body, head, horns, sun, moon, and stars, of John’s Dragon, and Daniel’s Fourth Beast, have all vanished as the tempest driven dust of Nebuchadnezzar’s image. The last two divisions of this period, especially the last, are fearful times for the nations of the habitable. The last is preeminently a time of “Voices, and thunders, and lightnings; and of a great earthquake, such as was not since men were upon the earth, so mighty and so great an earthquake; and of an exceeding great hail.” These are all concurrent with the sea and the waves roaring, and the shaking of the powers of the heavens; which cause the hearts of the men connected with those powers to fail them for fear and anticipation of coming terror. While the nations of the habitable are distressed, their rulers are in perplexity, not knowing what course to pursue for safety; thus verifying the saying of the prophet: “There shall be a bridle in the jaws of the people causing them to err.”

The apocalyptic “heaven,” in which the signs succeed one another, shine forth for a time, and then vanish, may be compared to a screen or expanse, upon which the figures of a magic lantern are cast. Upon the screen are projected appearances called signs, representative of “things which are” and of “things which shall be after these.” Of the things extant in John’s day, was the “great red dragon, having seven heads and ten horns, and seven crowns upon his head, with a tail.” This was representative of the Roman dominion, under whose sixth crowned head or governmental form, the apostle lived. He styles the dragon-symbol answering to this dominion “a sign in the heaven,” that is, in the sign-heaven. Hence, the sign being of a power, it is evident that the sign-heaven must be representative of the political area, region, or sphere, in which the power exists, moves, and has its being. A revolution by which the power is made to assume a new position, or new relations, is indicated by the representation of appearances affecting its sign; and when the effect is complete, the old system of policy and administration of power are said to find no place in the heaven; but still retaining vitality for future action, the power is said to be cast out into the earth, having great wrath, knowing that it hath but a short time. Each power has its heaven, or peculiar sphere, or constitution of things; so that when the ten horns are spoken of they are styled “the powers of the heavens,” or kingdoms of the world; and their rulers and officials, the pneumatics of the inherent badness in the heavenlies; that is, those through whom the inherent evil of the powers breathes forth in word and deed. This poneria, or inherent badness, is ho poneros, “the evil one,” or aion, of the world, the archon, of the dominion of the air—the archon of the spirit, working in the sons of disobedience. That is to say, since the flesh politically incorporate in the dominion under which they lived, (for the apostle in Ephesians 2: 1-2, is writing of trespasses and sins in which they walked according to the institutions of Gentilism), is the Aeon, or god, of this world; and therefore the Archon, or governing principle, of the principalities and powers of the existing darkness; and the essence also of the spirit working in the world-rulers, and disobedient, whose ways are evil, and only evil, and that continually. The air, the darkness, and the heavenlies, to which these powers belong, constitute the heaven and its firmament, in which may be seen the apocalyptic signs as they successively appear, and affect the bodies thereof.

Under this heaven, or dark expanse of evil, “the air” or political atmosphere, is established. It is in this that the voices, and thunders, and lightnings, are seen and heard, and from whence descend apocalyptic meteors, hail and fire mingled with blood, the symbols of war upon the political earth and sea, rivers and fountains of waters. Wrath poured into the Air affects the constitution of the political world; and brings upon its rulers and peoples judgments of the most disruptive and terrible character. Unless the Air is the subject of special wrath, and so particularised, it is comprehended in the heaven. It is only named twice in the Apocalypse; first, where the sun and air of the Roman Habitable are darkened by the smoke of the Mahommedan abyss; and next, where the seventh angel pours out his vial, and the political world is reduced to chaos.

In the highest heaven, and above the air, are the sun, moon, and stars, of this evil system—the domain of the Dragon, the old Serpent, Devil and Satan. The sun is the supreme or imperial civil power; the moon, the ecclesiastical organization; and the stars, the thrones, principalities, &c., of the Roman world. In respect to this heaven there were great signs prefigured to John significant of the appearing of a typical Michael, who, when the sixth seal should be opened, should make the sun black as sackcloth of hair, and the moon as blood; shake the stars of the heaven from their spheres; and roll up the heaven as a scroll. So were there also exhibited to him signs, prefigurative of political phenomena in the Roman Heaven as constituted at this present, indicative of the appearing of the real Michael the Great in power and much glory; for as Cyrus was typical of Messiah in his character of breaker of Babylon, restorer of Judah, and builder of the temple; so Constantine the Great was typical of the same Messiah, as conqueror of the Dragon, and deliverer of the Church.

Now, before Christ’s mystical body is delivered, which occurs at his appearing, a sign in the apocalyptic heaven is manifested. This sign is a great and marvellous one, because of its terrible significancy. It is stated to consist of “Seven angels having the seven last plagues, in which is filled up the wrath of God.” Hence the prophetic symbols that represent that wrath are the sign in the heaven of the approaching manifestation of those who are to obtain the victory over the Beast and his Image; and as this manifestation cannot take place in the absence of Jesus, it is also the sign in the heaven of his appearing. But this sign is not single as if significant of a solitary event; it is compound, and therefore representative of a series of calamities affecting the objects of divine wrath. This “great and marvellous sign in the heaven” is resolved into seven elements, or sign-messengers, to each of whom is assigned a distinct mission; to the first, a mission against “the earth;” to the second, against “the sea;” to the third, against “the rivers and fountains of waters;” to the fourth, against “the sun;” to the fifth, against “the throne and kingdom of the Beast;” to the sixth, against “the Euphrates;” and to the seventh, against “the Air,” which brings final ruin upon Babylon, and upon the worshippers of the Beast and his Image.

The sign-messengers, or “angels,” are the executors of the “Third Woe,” which was to follow, tachu, hastily, or immediately after the second. The last effect of the Second Woe prophetically indicated, was the “giving glory to the God of heaven,” by the remnant of the terrified on May 7, and June 8, 1794, when the National Convention of France, which had previously abolished the papal superstition and decreed the worship of Reason, acknowledged the existence of God, and a festival was celebrated to his honour by the nation. This national renunciation of the Romish abomination and Atheism, was concurrent with war in the North and South of France; but the wrath of God having prostrated the Bourbon monarchy, August 10, 1792, and severely, though not sufficiently avenged, as yet, the blood of his witnesses

upon the royal family, aristocracy and priesthood of the nation, the crisis very soon afterwards arrived for using the French and English upon a more ample theatre, as his messengers of wrath against the “earth,” and “sea,” of “THE HOLY ROMAN EMPIRE,” or dominion of the Beast and his Image. The smoke from the censer of a member of the Seven-Angel Sign in the heaven began therefore to make its appearance. The vial of the first Sin-Angel upon the earth began to pour out September 20, 1792, when Belgium became the seat of war between France and Austria, the emperor of the latter being elected ten weeks later emperor of the German, or Holy Roman dominion. The second Sign-Angel power began its mission against the “sea,” March 9, 1793, with the first coalition against France, formed by England, which allied itself with Austria, Prussia, Holland, Spain, Portugal, the two Sicilies, the Roman States, Sardinia and Piedmont—continental dominions of “the Beast and his Image.” The French and English powers, the Sign-Angels of the first and second vials, being thus brought into collision, their mutual enmities became the means by which the war-period was prolonged until its terrible judgments had for the time accomplished the wrath of God upon the powers of the anti-Gallic coalition. A noisome and grievous sore fell upon the men having the mark of the Beast, and worshipping his Image; and the sea became as the blood of a corpse, and every living soul in the sea died; and the rivers and fountains of waters became blood; they were scorched with great heat; and they gnawed their tongues for pain. Such are the phrases employed to express the intenseness of the divine wrath signified by the Seven-Angel Sign in the heaven, and which tormented the papists of Europe from 1792 to 1815.

To be concluded in our next.

\* \* \*

#### “AMERICAN HEBREW CHRISTIAN ASSOCIATION.”

According to a notice, which we received too late for insertion in our May number, a Meeting of Jews, who admit that Jesus of Nazareth is the Messiah promised to Israel in the prophetic writings, was held in New York, on Thursday, May 10<sup>th</sup>, 1855, at 7.30 P.M., at the Asbury Methodist Episcopal Church, in Norfolk Street, for the purpose of organising the American Hebrew Christian Association. There were probably about two hundred and fifty persons assembled, consisting of Jews and Gentiles of divers sects, with about twenty of our own body, which is separate from all. There are said to be about three hundred “Converted Jews” in this City, besides Gentiles who take an interest in the future destiny of Israel, of whose number we have no means of forming a correct opinion. The audience of Thursday night did not indicate a general and lively interest in this enterprise of our Jewish friends. Even the Asbury Methodists continued their meeting in the room below, as we judged from the noise peculiar to Methodist out-pourings, that ascended through the floor, so that their interest in Judah, unless they were agonising for Israel and the success of the Association in “the basement,” could not be very deep. The aspect of things, therefore, filled us with chagrin; for we had hurried from very agreeable chit-chat with brethren over a cup of tea, that the whole company might be in time to get seats before the Asbury Methodist temple should be filled to overflowing; when, lo! on our arrival at the appointed time, the doors were still closed, and hundreds at any period of the meeting could have been conveniently accommodated.

After waiting a considerable time the meeting was at length opened by “the Rev. Dr.” Findlay being called upon to “engage in prayer.” He blessed God for the establishment of “the kingdom” here, which, in common with all orders of the clergy, he identified with what they

call “the church;” or, as we should say, “the kingdom of the clergy,” which institution, he told the Lord, had existed from the foundation of the world. He evidently believes in Israel’s restoration, and that the Lord will yet make use of them to proclaim His truth to the nations; but he erred in supposing that their preaching would consist in telling “the simple story of the cross,” seeing that Isaiah testifies, that they shall blow the trumpet of the Lord’s fame, and declare His glory among the nations which have neither heard nor seen it. —Isaiah 66: 19, 21. He prayed for the building up of Jerusalem; and for the drying up of “the Great River,” which two things being accomplished will have abolished Methodism and Mohammedanism (not very distant relations, which may be the secret of Anglo-Methodistic enthusiasm for the independence of Turkey), which, if the Rev. Dr. did but know it, are as obnoxious to Jerusalem in her glory, as any other abomination against which he may have holy anti-Calvinistic indignation. He spoke of three hundred Jewish ministers conversing with the Gentiles on the glad tidings of salvation, and “telling them what God had done for their souls,” a phrase which, from the mouth of a Methodist doctor implies, according to the fashion of Methodism. He alluded to “one baptism,” but which one, whether the Romish, Greek, Episcopalian, Presbyterian, Quaker, Baptist, or Christian, he did not particularise, and prayed that the middle wall of partition between Jews and Gentiles might be removed. This, however, was quite an unnecessary petition, seeing that the Lord has anticipated the doctor’s request eighteen hundred years ago, when he sent Peter to the house of Cornelius to announce that the wall was levelled, and that henceforth Jews and Gentiles were invited to become heirs of his kingdom upon equal terms.

The Rev. Dr. Findlay having ended, another reverend gentleman, named Guilden, who presided on the occasion, read a few verses of Romans 9. In the few remarks that fell from his lips, he observed, that the salvation of disciples would be completed if they were taken out of the world to heaven on the day of their conversion; but they were detained here that they might labour, like the apostles, for the salvation of their kinsmen after the flesh. This notion was intensely “orthodox,” and well becoming “the sacred desk” on which he leaned. It was the wisdom of this world, and therefore of necessity opposed to the wisdom of God. It did not at all seem to strike Mr. G. that, if a disciple’s salvation was completed on the day of conversion and physical death, the resurrection of the body and the restoration of Israel, the return of Christ, the setting up of the kingdom in the covenanted land, and the reign of Messiah with the Saints there, were unnecessary, and some of them even impossible. This single remark was sufficient to prove his profound and entire ignorance of Christianity from alpha to omega, from first to last. Happily, his comments were brief, and having evoked the Secretary to state the object of the meeting, he resumed his seat.

Mr. Morris J. Franklin then read the following circular, addressed to Jews:

“Dear Brother—At a meeting of converted Jews, held lately in this City, the following preamble and resolution were unanimously adopted:

“Whereas, There exist in the United States several hundred highly respectable and intelligent Christian Jews, many of whom reside in New York City, and places contiguous to it; and whereas, it is the firm belief of many of these Christian Jews, that the present signs of the times are such as call upon them to abandon their now isolated position, and organise an association consisting of sincere and long-trying converts, having for its object the promotion of the spiritual interest of its members, the relief of those of their brethren who, for confessing Christ are suffering want and distress; the stirring up of the dry bones of the House of Israel,

and the arousing of the Christian Church to more earnest prayer and increased effort for the salvation of Judah; and,

“Whereas, The annual meeting and public testimony of such a body of witnesses to the Messiahship of Jesus, and the setting aside by them of all the sectarian formula of the present day; knowing nothing among themselves save Jesus, their common Redeemer, and cherishing love to all that bear his image, by whatever name they may be called, would lead many of our Jewish brethren to examine the religion we profess; be it

“Resolved, That we invite and urge our Christian Jewish brethren to meet in convention in the City of New York, &c., for the purpose of organising such an association as will carry out the principles expressed in the above preamble.

MORRIS J. FRANKLIN,  
REV. JOHN NEANDER,  
G. R. LEDERER,  
REV. B. J. BETTELHEIM, M. D.

“New York, April 25, 1855.”

This circular having been read, the Rev. John Neander, an Israelite from Germany, and several years pastor of a Presbyterian Church in Williamsburgh, was then called upon to address the meeting. He remarked that it must be the heart’s desire of every Jew that all his brethren should be saved. The signs of the times were such that they require the true converts to meet for prayer. It was not their intention to organise a new church. No, let all true Israelites remain in all the denominations as so much salt among the nations. Jews, however, ought to meet oftener together. They have a right to organise themselves, and to open their mouths for the truth with Jews who do not believe in Jesus. This is their right. But let the Methodist brethren remain in the Methodist church, and the Baptist brethren in the Baptist church. Although a Presbyterian Minister, he would not seek to make Presbyterians, but to bring men to Jesus. They must warm up each other. Points of doctrine should not separate the followers of Christ. Let them join in study, in prayer, in visiting the sick, and in relieving the distressed. It is now time to think of the words spoken to their father Abraham; let there be no separation, but let every Jew remain in the church where he happens to be. Jews have a right to blaspheme Jesus, and curse Jehovah; we who venerate both have a right also to bless, and to love, and to proclaim that Jesus is the Christ.

From the tenor of Mr. Neander’s remarks, it would seem that objections had been made to their enterprise, as tending to the formation of a new sect, and that consequently, the Jews had no right as Jews to move apart from the schemes in which the clergy of the Gentiles take the lead. But Mr. Neander is correct. The Jews have a right to move; for they have interests to attend to, in respect to which the sects of the Apostasy are either totally indifferent, or avowedly hostile. The words of Jehovah in Moses are addressed to Mr. Neander and his Jewish brethren who are Gentilising in the Protestant sects, which they have mistaken for the Church of Christ! “They that are left of you,” writes the great lawgiver of Israel, “shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against Me (Jehovah in Jesus), and that also they have walked contrary unto me, and I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Abraham will I remember;

and I will remember the land.”—Leviticus 26: 39-42. The “converted Jews” scattered among the sects are literally “pining away” in their sins; for sectarianism being dead in trespasses and sins, all Jewish elements thereof must partake of the corruption.

Yet, Mr. Neander is right again, in advising his Jewish brethren to remain in their several Protestantisms. They would deprive no spiritual benefit, but much temporal embarrassment, in forsaking them. It matters not what sect a man belongs to, be he Jew or Gentile, if he attain not to the belief of the gospel of the kingdom and the obedience which it requires. We say with Mr. Neander remain where you are: but here we part company with him, and add, if your “conversion” carry you no farther than an acknowledgment that Jesus is the Messiah. You must recollect, O Israel, that Messiah brought a message to you from Jehovah; and that he predicates our salvation on the belief of that word as it was afterwards delivered by his apostles. It is not enough, therefore, for you to believe that Jesus is your Messiah; but you must believe also his message, and afterwards be immersed into his name. If your intelligence shall bring you to this, then you cannot remain in sectarian churches without sin.

Mr. Neander having concluded some further remarks in German, Mr. Morris J. Franklin, of Union College, was invited to speak. This gentleman is a Jew of Prussia-Poland, about 24 years of age, “and educated in the strictest observance of modern Judaism.” He came to this country in search of his uncle, whom he did not find; but though disappointed in this, the pursuit of the lost relative led him into circumstances under whose influence he found the great foundation truth, that Jesus of Nazareth is Jehovah’s anointed King of Israel. He has published a tract in which he gives an account of what he terms his “Conversion;” and from it, it is evident, that his conviction of the Messiahship of Jesus is the result of scripture-reading; which places him considerably in advance of the generality of his gentile contemporaries. But I do not find him from his account, that he has attained to “the obedience of faith” for which the gospel was preached. A Presbyterian clergyman pointed out to him the testimony for Jesus in various prophets; but he appears still to be in Congregationalism, from which, it is to be hoped, he will ere long be delivered, as he was happily from the tradition of his fathers. Presbyterianism is to Christianity what Pharisaism was to the religion of the Jews—a system that makes of none-effect the word of God by its tradition. From the sincerity and earnestness he has manifested already in forsaking the prejudices of his early education, we doubt not, if he shall ever attain to a saving comprehension of the gospel of the Kingdom, he will rejoice in the privilege of putting off his present form of Gentilism, and of obeying the truth; which will place him in the position of Moses, and a cloud of witnesses, who gloried in the honour of being accounted worthy to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. Presbyterianism may be profitable in reference to the loaves and fishes; but its doctrine and institutions are ineffectual to the saving of the soul in the Kingdom of God.

Mr. Franklin remarked that they had reason to congratulate themselves for what God had done in convening them in that place. He showed by reference to the circular what prompted the call for this meeting, and observed that that night’s organization would not be the end of the undertaking. Christ had called upon them to convene that night, though it was not stated by the speaker in what sense we were to understand the remark. He was thankful for permission to assemble in freedom, and that he could stand in purity of motive and confess that Jesus of Nazareth was King of Israel. He was glad to see so many there; and he would say to them that Jews had not abandoned the faith of their ancestors when they confessed that Jesus was Messiah. Jews were the cause of their being cut off from their own

olive tree. He could not admit that Jews were proselytes to Christianity; for it belonged to them, and not to another people. They could boast of a fleshly relation to Abraham, and Jesus, to Moses, and the Apostles; which, if there were any profit in the flesh, he might have added, was as high an honour as their relation to Caiaphas and Judas was a disgrace. They need not feel ashamed of being called Jews; for they were the witnesses and servants of Jehovah, who had chosen them before any other people of the earth. By their presence here they proclaimed this to the audience of the night. There were difficulties in the minds of the Jews as to the purity of proselytes; but seeing that they had been educated in Jewish prejudices this was not astonishing. They were taught to believe that Messiah was yet to come in great splendour as a hero to release Israel from present captivity; to gather them from the four corners of the earth, and having driven their enemies out of the Holy Land, to settle them in their former habitation, and reign over them as a temporal king for ever; they cannot, therefore, see how Jews, trained up in these prejudices, can honestly acknowledge that Jesus is king. The present signs of the times were favourable to the daughter of Zion. The hold of rabbinism on the Jewish mind was giving way; and as an example, he might quote the editor of the Israelite, published in Cincinnati, who repudiated it. The present eastern war, which began about Jerusalem, was another sign of the times; also the increasing cultivation of Palestine, and the increasing influence of the Jews in all countries—were all indications of the approach of Israel's glory. Sectarian formula were devouring the church; but God would raise up a reformer, making Israel the means by setting a better example to the world.

Having sung a hymn, the chairman called upon Mr. G.R. Lederer to address the meeting. Brother Lederer is from Hungary, whence he was expelled by the tyranny of the Austrian government, because of the part he took in the troubles of the times. As his address was wholly in German, we can only mention the fact, and pass on with the remark, that another Jewish brother, who is familiar with that tongue, testified that what he said was very good, and to the point.

After Brother Lederer had retired, the chairman called "the Rev." Mr. Harris, of the Biblical Institute, Concord, N.H., before the meeting. This Jewish Methodist clergyman came forward with an air and manner that would have suited the stage; but which were ill-adapted to the gravity of the occasion, and subject of the evening. Considerable dissatisfaction was expressed at the unprofitable consumption of the time of the meeting, by the light-minded and rambling character of his remarks, which were exceedingly distasteful to many, both Jews and others. Such orators may do for Methodism; but they will be no help to Israel in their work of inducing Jehovah to remember them in connexion with his covenant and the land.

He began by referring to his maiden platform speech, &c.; and after telling us that he perceived the germ of a glorious development in the fortunes of Israel, proceeded to inform the audience how speeches were began in divers centuries that were passed, in illustration of which he cited us to the case of some old lady's turkey, the details of which were they, indeed, profitable, we are unable to report. In referring to the circular, he said there was one particular from which he entirely dissented; and that was from setting aside all sectarian formula. Sectarian divisions, he said, were not injurious. The only injuriousness was the remaining in the form, not in remaining in the sect. Sectarian divisions were presided over by the Holy Spirit for good. After this, we need not expect to find the authority of Paul of much weight with Mr. Harris. The apostle says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." This earnest desire of the apostle is utterly intolerant of sectarianism, and leaves not a nook or

cranny in the christian temple for a solitary Romish or Protestant schism. But Paul wrote to saints; Mr. Harris has yet to learn who they are. The spirit he terms holy approves of sects; but that which inspired Paul emphatically forbids them. Jews, continued Mr. H., object to Christianity on account of its divisions; and well they may. Their premises, he says, are correct, but their conclusions wrong; and proceeded to play off against the Jews an argumentum ad hominem, by which the question went a begging. Judaism is the author of sects, as the Essenes, Pharisees, Galileans, Herodians, and Nazarenes; but that did not prove the religion of Moses false; neither does modern sectarianism militate against the truth of Christianity. Granted; but the religions of Moses and Jesus militate against them, as nullifiers of the word of salvation by their traditions.

The great barrier to the conversion of the Jews, he considers to be the Roman Catholic church, whose effort has been to annihilate them; a destruction, however, they could not effect, because the God of Israel was their defence. Where were Tyre, Babylon, Persia, and ancient Greece? In their shroud; but the Jews are as numerous as their fathers in the palmy days of Solomon their King.

More Jews have embraced Christianity in the last twenty-five years than in eighteen centuries past. This, however, may be regarded as more rhetorical than true. Eighteen hundred years ago placed us in the full tide of apostolic labours, when “multitudes of the priests became obedient to the faith.” Jews who now admit the Messiahship of Jesus, but rarely become “obedient to the faith.” They are misled by those who “convert” them; and fall into the fatal error, that PROTESTANT SECTARIANISM is the religion of Jesus! Hence they become Gentiles, and barter away the glorious name of Israel, for the wretched cognomina of Methodist, Presbyterian, and all that sort of thing, in which the blind delight. Mr. Harris remarked that he was “a mite sectarian;” but not a bigot, calling all others unholy or unclean. Of course, being a Methodist, and not a christian, he would have no right to play off the pot against the kettle, and call his brother sectarian unholy or unclean. In speaking thus we do but give utterance to the judgment of that great enemy of sectarianism, the apostle Paul, who says: “Whereas there are among you envying, and strife, and divisions, are ye not carnal, and walk as men?” Certainly; for sects are by the same apostle classed among the works of the flesh, which men are forbidden to practice under penalty of exclusion from the kingdom of God.

As a reason for his sectarianism, he gave us a piece of autobiography. Eight years ago he left home, and was soon surrounded by influences antagonistic to Judaism; and kneeled at a Methodist altar. After two years he went home with a constitution shattered by reading the Bible by the midnight oil, hoping that Jesus was not the Christ; but fearing that he was. He prayed for evidence that he was; the Bible testimony, we suppose, not being demonstrative to his mind. When he came to the conclusion that he would accept him, he jumped up and exclaimed, “Thou art the Christ, the Son of the living God.” Methodist friends nursed him, and ordained him, and therefore he loves the Methodist church. There was but one thing that would cause him to leave the church. He then told an anecdote of a little Irishman, who, when he shook hands, gave him a terrible grip of affection; and so did the ladies. But let that pass. This illustration of the “one thing,” left us still in the dark upon this important point; where, it is probable, Mr. H. intended us to be! Having dismissed the Irishman, he proceeded to eulogise the Methodist altar system, by which he had “got religion.” Methodist ministers were in the habit of apologising for the altar, and saying that there was no virtue in it; but that the virtue consists in committing yourself. But he believed that there was virtue in the wood. When he kneeled at it, and laid hold of it, he could not force himself away. The tempter urged

him to go; and it was, “yes, I will stay, and no, I won’t,” he kept yessing and noing within himself until the yeses got it, and he stayed. He illustrated this internal conflict by the puffing of a steamer as it nears the landing—its now oowhizsh and then ourgh—oowhizsh, ourgh! Till the yeses got it, and up he jumped, and confessed that Jesus was the Christ! He believed that the wood was galvanised, and that there was virtue in the wood!!

Strange as this notion may appear to the reader, there is more truth than fiction in it. Methodism is, doubtless, essentially, a galvanised wood superstition. The celebrated Le Roy Sunderland, a Methodist clergyman, regarded animal magnetism as the occult principle of sectarian revivals. The wood of a Methodist altar is magnetised, electrified, or, as Mr. Harris said, “galvanised,” by the fanaticised or excited brains of the clerical operators; and becomes the medium by or through which certain peculiar phrenologies and temperaments in the crowd are brought into rapport, or magneto-carnal relationship, to them. Those that get “converted,” or as their phrase is, “get religion,” are the most impressible or sensitive to the xylocerebral, or brain-exciting wood, influence. If Mr. Harris’s account of himself is to be credited, as soon as he placed himself en rapport with the altar, a sort of steam conflict began in his brain with its magnetism; and continued until he was overpowered, or charged so full of the galvanic principle, that it gave him a shock which started him to his feet, and made him in effect cry out, like the damsel possessed of Python’s spirit. “These men are the servants of the most High God, who show unto us the way of salvation.”—Acts 16: 16, and effectually deceived by the altar-spirit, he bartered away his Judaism for something worse. What is the difference between bowing down before the wooden altar of Methodism and a wooden image of Baal or Apollo? The altar-spirit and the image-spirit are the same; for they are both the galvanism or spirit of the wood. Does the reader doubt the existence of such a spirit, power, or influence? If no such thing exist, will he explain how a wooden table can move without being touched? We know by experiment that a table can be moved by the human will without being impelled by muscular force. A friend of ours who frequently attended our meeting, but still a member of the Methodist denomination; and who was president of a committee of investigation to ascertain, if possible, by what power tables were moved, and raps were produced; and who does not believe in spirits, or immortal-soulism, but frankly declares that he cannot tell what the power is; this gentleman, whose word is reliable, testified to us that, before many witnesses, a table was raised up by an invisible power, eight feet from the floor while he sat upon it, and was then carried forward to the end of the rooms, a distance of seventy feet! Here is a fact that can be proved, and which, therefore, it is useless to deny. He believes the power is Satanic; and, if by “Satanic” he means the power peculiar to living flesh—the spirit of the flesh, generated by the organism of our bodies in the processes of digestion and respiration; and which, when it operates upon and through the intellectual and moral faculties, unenlightened by the truth, is adverse to that truth: —If with “Satanic” he accept our definition, then we believe so too. The wood spirit is Satanic. The wood of itself is inert; but when operated upon by the effluence which exhales from living animal bodies, either imparted to it by actual contact, or by throwing upon it one or more currents of human wills, by active volition, or by attentively considering it; the wood acquires power of locomotion, of emitting sounds, or of magnetising those who place themselves within the sphere of its effluence. This satanic spirit of the wood may attach itself to other bodies, which are then in scripture said to be “possessed,” as the damsel already cited, or Mr. Harris himself; who, as a clergyman, becomes in his turn a wood-altar magnetiser. It is only upon this physical principle that we can account for the stupid persistence of mankind in the worship of pagan idols, popish images, and sectarian wood altars. The gold, silver, brass, or wood spirit demonises or infatuates them, and they stick to their superstitions as to their own flesh. The wood-spirit and the flesh-spirit are identical; the flesh being its fons et origo, its

very fountain and origin; and the wood or any other inert material, the medium of manifestation. For this spirit to reign in a man is for him to be “in the flesh” and to live or “walk after the flesh;” of whom the apostle says, “They who are in the flesh cannot please God; for they that are after the flesh, do mind the things of the flesh; for the thinking of the flesh is death; because the thinking of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be.”—Romans 8: 5-8. Now it is the clergy and their glorifiers who mind the things of the flesh, which they preach and practise. They preach, as Mr. Harris uttered in his speech, that the precepts of God may be modified; hence they modify the words of Jesus, who declares that the condition of salvation is, the belief of the gospel he and his apostles preached, and immersion into his name: they say, “No; to believe that he is the Son of God, and to be pious, is sufficient.” But even to this, their casuistry makes exception; for they teach the salvation of murderers, adulterers, and drunkards, if at the last hour they only “repent” and “make their peace with God;” for, say they,

“While the lamp holds out to burn  
The vilest sinner may return!”

Their ministrations are the mere thinkings of the flesh; hence their doctrine leads those to death who receive it; for it is “enmity against God;” that is, notwithstanding their affected zeal of God, it is subversive of God’s teaching as revealed in the prophets and apostles. The thinkings of their darkened minds do not, and cannot bring men into subjection to the laws of God. They leave their fellow sinners where they find them, and like themselves, “dead in trespasses and sins.” And this lamentable state of things all results naturally from the wood-spirit; which in Paul’s day was styled the “Spirit of Python,” or Apollo; and which, though it proclaimed him and his companions to be the servants of God who taught the way of salvation, he silenced and suppressed: and in our day is most injuriously termed “the Holy Ghost,” a holiness akin to that enthroned on the Seven Hills—a flesh ghost, or as Paul styles it, “another spirit,” sanctified as bishops consecrate a “church,” or cemetery, by means appointed of the flesh. The Holy Spirit, which was in prophets, in Jesus, and in the apostles, has nothing to do with the clerical holy ghost, or wood-spirit but to destroy it. Mr. Harris’ speech, on Thursday night, was a wooden speech, at enmity with God’s truth, and a disgrace to a Jew. It was intensely clerical and Methodistic, and therefore intensely foolish, and we sincerely and devoutly hope that when our Jewish friends make another effort to “stir up the dry bones of the house of Israel,” they will obtain speakers, who, understanding the religion of Moses fulfilled and illustrated by Christ, will have no part in victimising these great prophets upon the wooden-altar of Methodism, before the multitude. Leave the Harrises to the galvanising of wood for the fanaticising of the ignorant; but in the name of the prophets, and of the honour of God’s Israel, no more tolerate their cooperation in the promotion of the spiritual interests of sincere and long-trying converts. The wood-spirit can promote no interests but those of craft, and of craftsmen in religion the Bible bids us to “beware.”

Having concluded his speculations about galvanising wood-altars, he put four questions which he undertook to answer upon wooden principles. These were, first, Are the Jews to be converted? Second, When are they to be converted? Third, By what power are they to be converted? and fourth, What have we to do in their conversion? The first question he answered affirmatively; as to the when, he said they were to be converted now; and remarked that they would have been converted long ago if the church had done her duty! This was wooden altarism, which ignores what the scriptures teach. If he understood those writings, Biblical Institutist though he be, he would have known that the Jewish nation cannot be converted till Messiah comes in power and great glory, and that however well the church

of Christ, which is not sectarianism, might have done her duty, she never could have succeeded in their conversion. If the church of Christ cooperating with the apostles, whose preaching and teaching was attested by the Lord himself in the miracles which accompanied them, could not hold those Jews they had converted loyal to the faith; how could the church have succeeded in converting all Israel when such powerful aid and confirmation were discontinued? The church herself was to be "prevailed against;" how then could she prevail to convert the Jews? The church cannot convert the Jews, any more than she can convert the Gentiles. "God," Paul says, "is able to do it," and he only; the church by her testimony can only "take out from among Jews and Gentiles a people for the Lord's name." this is as far as her mission extends in the way of conversion. When we say "the church," we do not use the phrase in the popish or protestant sense; but, as expressive of the aggregate of immersed believers of the gospel of the kingdom. This is the only church we know anything of in the light of scripture. Mother "churches" are counterfeits; or, as the Lord Jesus styles them in his letter to the church in Smyrna, "the Synagogues of Satan." Satan, we know, is a great champion of the "Orthodox Church," and has done what he conceives to be his duty to the full extent of his power; but, though he has hosts of clerical hirelings in his pay whose "craft he caused to prosper by his power," all he can effect is to turn a few Jews into Gentiles, oblivious of all that God has promised to their fathers! More than this he cannot do; for the Jewish nation is to continue blind, not to his abominations, but to the truth of God, until Satan's work is done. He therefore cannot convert the nation to the superstitions of his synagogue, any more than the true church of Christ can convert them to the belief and obedience of the truth. Their conversion is to obtain when the fulness of the Gentiles is brought in.

In answer to his third question, the Rev. Mr. Harris said, that the Jews were to be converted by the power of the Holy Ghost acting through missionary instrumentality. Farewell, then, forever, to the conversion of Israel! He himself experimented a little in this sort of instrumentality towards the conclusion of his speech. There were several "unconverted" Jews present, upon whom he tried some argument in behalf of Jesus. And one was the great benefactor he had been to them. But such a reason must have had no force upon men, whose king had driven them from his land, and left them to pine away in their iniquity, and in the iniquity of their fathers, in the countries of their enemies without deliverance. If "missionary instrumentality" use no better argument than that of which Mr. Harris' is a specimen, the claims of Jews upon the faith of Israel are hopeless! If the Holy Wood-Ghost continued to ordain such an instrumentality as this, it will ever be as hitherto, a by-word and a jest to all intelligent and honest hearted Jews. No, no; the Holy Spirit will not employ sectarians to convert Israel; and simply because they are not converted themselves. The "Israelites, indeed," are the Holy Spirit's agent for the conversion of the Jews. Gentile sectarians may convince them that Jesus is the Christ; but this is only a preparation for conversion. He requires men to believe also the gospel or glad tidings he brought from God to Israel, and which he commanded his apostles afterwards to preach to Jews and Gentiles "in his name." Popish and protestant sectarians know not what these glad tidings are; therefore, instead of bringing the Jews they convince of the Messiahship of Jesus, to the obedience the gospel demands of all who believe it, they turn them aside to Methodism, Episcopalianism, Presbyterianism, or to some other ism, perversive of the truth. Thus Satan turns aside the allegiance of Israelites from Jesus to himself. They become sectarians instead of saints.

In reply to his fourth question, Mr. H. told his brethren that they had to go to the Jews with the whole truth and nothing but the truth; and exhorted them to greet this "Hebrew Association" as a co-labourer in the work. Of course, we could but smile at such a rhetorical

flourish as this in the mouth of one who was convinced of the Messiahship of Jesus by the wood-spirit. It reminded us of the old demons who used to trouble Jesus by proclaiming to the people, that "They knew whom he was, even the Messiah, the Son of the living God!" The whole truth and nothing but the truth coming out of the mouths of sectarians demonised by the wood-altar spirit of Methodism and its allies, would be a phenomenon as startling as our friend's journey, not, indeed, on a broomstick, but on a table through the air for seventy feet! But enough of such foolishness. Our patience was exhausted; and, though our reverend divine continued to ramble on for a considerable time longer, we ceased to take any further notes of what he said.

When he had finished, the secretary proceeded to read the constitution of the Association. This being adopted, its officers were appointed. According to one article, a meeting will be held on the first Wednesday in every month, for the purposes stated in Mr. Neander's speech. We hope that those who meet on those occasions will make the following a standing question for examination by all who shall attend; namely: What is the gospel men are required to believe and obey, who acknowledge that Jesus of Nazareth is the Christ, the Son of the living God? This question should be investigated by a diligent search of Moses, and the prophets, before proceeding to the Acts and apostolic epistles; for Paul says, that the gospel into which he was separated was promised of God through his prophets in the Holy Scriptures. —Romans 1: 1-2. He desired that the christians in Rome might be established "according to his gospel, and the preaching of Jesus Christ." Here are two things; first, Paul's gospel; second, the preaching of Jesus Christ. He then coalesces them in a phrase which brings "the gospel" and the "preaching of Jesus" to bear upon the Gentiles, saying, "according to the revelation of the mystery which was kept secret during the times of the ages, but now is made manifest, and through the scriptures of the prophets \* \* \* made known to all nations for the obedience of faith." But we will not enlarge here, as this matter will appear more in detail in our article styled "Summary of the Christianity Revealed in the Bible."

In conclusion, we hope that something better will arise out of the monthly meetings of the Association than yet appears. The end must not be judged by the beginning, which in most undertakings is the day of small things. We would venture to hope that the Association may become an outer court to the "CHRISTIAN SYNAGOGUE," which is the only institution in this city fit for the reception of Jews, who are Israelites indeed. The members of that association are proselytes, or strangers, who have embraced the Jewish faith and institutions of the Nazarene. They have abandoned the Gentilism of their fathers in all its forms; and by adoption through Jesus Christ have become Israelites, and therefore "fellow citizens with the saints, and of the household of God," which for many years consisted only of natural Jews who had embraced the faith of Jesus. That Gentiles are proselytes to Hebrew Christianity, and not the Jews, as is generally supposed, was well enforced by Bro. G. R. Lederer in his German address, which gave no little umbrage to the Gentile chairman of the meeting. Jews are not proselytes to Christianity; for it is an institution of their commonwealth: as Paul testifies, saying, "To my kinsmen according to the flesh, who are Israelites, pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises: whose are the fathers and of whom as concerning the flesh the Messiah came, who is over all, God blessed for ever." Bro. Lederer tried to impress this upon the sixty Jews present, and we hope he succeeded; for we like much to see men stand true to their colours. But this his countrymen cannot do by merging into Gentilism. If a Jew become a Methodist, or a Presbyterian, or a Dutch Reformed Lutheran, or an Episcopalian, or worse than all, a Papist, he becomes a Gentile; for these are Gentilisms, and belong to the Unmeasured Court

of the Gentiles—Revelation 11: 2; not to the “Holy City.” Did these sects ever pertain to Israel? No, never; persons then adopted into them acquire no right to God’s salvation; for “salvation is of the Jews,” not of the Gentiles. The time is hard upon us when the Gentiles are to be cut off because of unbelief in the gospel of the kingdom. Jews ought, therefore, to separate themselves from their institutions lest they be cut off with them. Let them rally around the ensign of Judah’s Lion, which in this city is borne aloft by the adopted citizens of their Commonwealth, who preach liberty, independence, and peace to Israel through Jesus sitting upon the throne of his father David in the age to come. We know of some Jews in New York, who have been immersed and united themselves to a Baptist church, they themselves professing to believe the glad tidings of the Kingdom. It is said that the pastor believes in the restoration of Israel and the reign of Jesus over them in Palestine; but it is also said, that he is afraid to preach it, because it would displease his church! That is, in plain, unvarnished, Anglo-Saxon, he would run the risk of being turned adrift! Now, it is unquestionable, that such shepherds will be put to “shame and everlasting contempt” when the Chief Shepherd shall appear; and their flocks scattered to the four winds. Nothing is more disreputable than for men to withhold the truth from fear of pecuniary loss. It is wickedness, and they more guilty than their flocks; because they know better and do worse: so true is it, that “the fear of man brings a snare,” which is of fatal consequences to the captive; for “the fearful” are numbered with “the unbelieving and abominable,” &c., “who have their part in the lake which burneth with fire and brimstone, which is the Second Death”—Revelation 21: 8. We cannot understand, how Jews, who believe and rejoice in the truth, can identify themselves with such churches, and preserve their allegiance to Jesus and their conscience undefiled. To unite themselves with such is to go into Egypt, where Christ is crucified—Revelation 11: 8; for where his truth is suppressed, in whole or in part, he is suppressed; and where the truth is bound, there is no light nor liberty, but Egypt, whose darkness may be felt. Let Israel, then, arise, and free themselves from Gentilism; and, by walking in the steps of the faith of their father Abraham, become Jews according to the gospel, “whose praise is not of men, but of God.”

\* \* \*

### ANALECTA EPISTOLARIA.

#### “A TRIBUTE OF GRATITUDE.”

Dr. Thomas: —Dear Brother, —I have been so highly gratified by the prominence given to the Kingdom of God in all your writings, that I now venture to express this long-cherished gratification, hoping that your frequency of address from strangers will cause you to excuse this apparent liberty, together with the imperfections of the communication.

This is only designed as a tribute of gratitude long felt due to yourself, under God, as having been the instrument of giving me so many rich feasts, as I have, from time to time, read in the product of your explorations in Holy Writ.

When I see the almost entire turning away of this generation from the truth unto fables, I can but appreciate above rubies the labours of a few faithful watchmen who are endeavouring, in these last days, to give the trumpet a certain sound, that some may prepare for the day of the Lord which hasteth greatly.

We have been more or less familiar with your writings for the last five years, but as earth's year of release approaches, and the student of Prophecy is thus assisted in his researches, in this ratio does our interest increase in these things, and we are desirous of catching every ray of unfolding light, that we may thereby be enabled to act well our part in earth's closing strife.

We have been watching with intense interest the developments in the Holy Land for the last few years; and have long since come to the conclusion that there is a work to be done there before the advent.

We were glad to see your position in reference to it.

I would here like to ask, (if it would not add too much to your already arduous labours,) what is the nature of Gentile obligation in behalf of the Jews as intimated in Romans 12: 30-31, has this debt of mercy ever been paid? if not, when is it to be paid? The scripture light on this point would be of great value to me, as one who loves Israel, and Israel's God, and wishes above all things to do every duty.

And now may the blessing of our covenant keeping God rest upon you and upon your family, and may you be guided in all your efforts for your fellow men, that you may be among those favoured ones, who have turned many to righteousness; that you may finally share in their glorious reward, by shining as a star forever and ever in that kingdom which you have so faithfully preached—thus following the example of the great Apostle and High Priest of our profession, Christ Jesus and his Apostles—the burden of whose message was the glad tidings of the Kingdom of God. The Old Testament also teems with this same all important subject.

We are very desirous in this region, that you should visit the West. Can you not do so at some future time?

My husband is absent just now; when he returns he will add a few lines. I therefore close, hoping that we may be still favoured with your communications from time to time. "The grace of our Lord Jesus Christ be with your spirit. —Amen"

E. S. WILLARD.

Dear Brother: —We see much beauty in your exposition of Bible Theology, and we find some discrepancy between it and orthodox Theology, we see the light so long as we can trace a harmony—we are bound to believe, though it be considered heresy by the many. —"Your Age to Come" is a welcome messenger. Hope it may be sustained.

Hoping to see you soon in this country to spend a few weeks with us in order to confirm and comfort the Brethren, we remain,

Yours in Christian fellowship,

R. WILLARD.

Warsaw, Kosciusko, A.D. 1853.

\* \* \*

## GENTILE OBLIGATION TO THE JEWS.

The passage referred to in the gratifying epistle before us reads thus from the original: “For as ye also formerly submitted not to God, but now have obtained mercy by their disobedience; even so have these also now not submitted to your mercy to the end that they also may obtain mercy. For God has given them all over into disobedience to the end that he might forgive them all.”

In the English version the verb *epeithesate*, is rendered not believed; and the noun *apeitheia*, unbelief. The margin, however, expresses dissatisfaction with the text, and prefers not obeyed. This is doubtless the more correct one. “They were broken off because of unbelief;” and “if they abide not in unbelief, they shall be grafted in again.” In these places the original word is different; being *apistia* instead of *apeitheia*, from the root *apisteo*, to refuse belief: while *apeitheo* signifies to refuse obedience through unbelief. They were broken off because of unbelief; and as a consequence, given over to disobedience, which is its result.

“They are enemies of the Gospel,” or the “mercy,” says Paul to his Gentile brethren “because of you”—*di humas*—that is, because you have been “called,” or invited, to share in its blessings with them, and upon equal terms. This was mortifying to their natural pride; for in all their history Gentile dogs had had no share in the priesthood and royalty of Israel: they could not brook, therefore, by any means, the calling of the Gentiles to a participation in those institutions when Messiah should sit upon David’s throne. They might have continued friends to the “mercy,” or gospel, if they could have monopolised it; but to share it with the Gentiles was a degradation they could not endure. They therefore became enemies to it, and despised it as a gospel for Gentiles; but unsuited to them: as if they should say, “The fellowship of the mystery is their mercy, not our’s!” Thus, although “Jesus had slain the enmity by the cross,” the doctrine of the cross did not find favour with them, and the enmity in their hearts remained.

This enmity to “the fellowship of the mystery,” styled by the apostle “your mercy,” showed itself very early in the history of Christianity. This mercy taught, that “the Gentiles should be fellow-heirs, and of the same body, and partakers (with Hebrew Christians) of God’s promise (to Abraham) concerning the Christ through the Gospel.” But they objected, and said, “No; the belief and obedience of that Gospel cannot make them fellow-heirs with us circumcised descendants of Abraham who believe. True, they have believed and been immersed into the name of Jesus; but that is not enough to make them citizens of Judah’s commonwealth, or Jews; except they be also circumcised, and keep the law of Moses, they cannot be saved.”—Acts 15: 1-5. This doctrine was a root of bitterness, which was not eradicated until God cut them off in suppressing the law by the Little Horn of the Goat, or Roman Power. This event was a signal confutation of their new way of partaking in the salvation that is of the Jews; for the Roman triumph rendered it impossible for either Jew or Gentile to keep the law.

The Roman conquest was a practical extinguisher upon that Judaism which troubled the “One Body” during the remainder of the apostolic ministry from the calling of the Gentiles. The controversy about circumcision and the necessity of keeping the law (which the Romans would not allow to be kept), expired; the pride of the Jews was humbled; and those of them who came to believe in Jesus, were glad to accept of the Gentile mercy, or fellowship, that they might “be saved, even as they.” Thus they were stimulated to zeal—*parazelosai*—“provoked to jealousy and emulation” in verses 11, 14—which was the salvation of some.

Of the thousands of Jews that “became obedient to the faith” multitudes apostatised from its purity, and became accursed; by which the saying of Jesus, that “many were called, but few chosen,” was marvellously exemplified. “Because,” said he, “iniquity will abound, the love of many will wax cool.” God foreseeing this “disobedience,” determined to counteract its effect upon his purpose, by calling or inviting the Gentiles to his kingdom and glory, that its seats, or thrones, might be filled. A kingdom that is to govern thousands of millions for a thousand years, requires a multitude of rulers; a multitude, which it was evident could not be obtained from Judah through faith in the Gospel; he resolved, therefore, to supply the deficiency from among the Gentiles; or as Peter expresses it, “to take out of them a people for his name.” This work is still in progress, though almost brought to an end; there being few in society respondent to the divine requirement of a self-sacrificing obedience to the faith. Thus, then, “through Judah’s disobedience the Gentiles obtained mercy,” that “the wedding might be furnished with guests.”

The Jewish nation now occupies the position formerly occupied by the nations before the Gospel invitation was sent to them through Peter and Paul—a position of disobedience characterised by not submitting to the fellowship of the mystery. But the position they occupy is not a permanent one. God has given them over for the present to disobedience. There exists no agency, Gentile or Jewish, that can make them obedient. As a people, they will remain in disobedience until “the Deliverer shall come to Zion and out of Zion, and shall turn away ungodliness from Jacob.” Then “they will obtain mercy,” by the salvation of all the twelve tribes from their dispersion; by the “blotting out of their transgressions as a thick cloud;” and by the establishing of them as an independent and powerful nation in the Holy Land. This will be their “fulness.” Their fall and deposition are the riches of obedient Gentiles; who, but for that, would not have been called to the kingdom and glory of the age to come; but would have been left in their disobedience subject to eternal death. Whatever blessing might have come upon the nations in the future age, Gentiles dying before its introduction would have had no experience of it. The kingdom and glory of that state would have been monopolised solely by saints of the House of Israel. We of the nations, then, who believe, are rich—our sins are blotted out, we are sons of the Almighty, rich in faith, heirs of the kingdom and eternal glory: but though thus rich, what will not the fulness of Israel be to us! No longer heirs; but actual possessors with Christ of the earth, the world, and all their glory and treasures, with unending life. Thus the receiving of them will be “life from the dead”—to them and the nations life spiritual, and liberty, and blessings; to us who are the obedient, resurrection, transformation, immortality, and glory in the kingdom of God.

In answer to our sister’s question, then, we conclude, that the obligation of us Gentiles who have obeyed the Gospel of the kingdom, is to endeavour to save some of them from the consequences of disobedience; and when this is effected, seeing that we are partakers of their spiritual things, it is our duty to minister to their necessities with our carnal things according to our ability. The debt will not be paid so long as there is a poor saint of Hebrew race to be relieved.

EDITOR.

\* \* \*

## INTERESTING INQUIRIES CONCERNING THE FUTURE.

Mr. John Thomas: —Dear Sir, —Permit me to ask you as a watchman, what are to you the signs of the times? You will recognise me as the friend of our mutual friend Prof. Comings, by whom I had the pleasure of an introduction to you, when attending to your lectures a year ago. I became deeply interested in them, as they opened to my mind new fields of thought in your, to me, new mode of biblical interpretation. I purchased and have studied very closely, your books entitled “Anatolia,” and “Elpis Israel,” and must confess that you bring great weight of testimony from the sure word of prophecy in proof of your interpretation and views. I have for many years rejected the common notion of the world’s conversion, and such conversion as constituting the long-predicted and much talked of millennium; and have believed, as do Mr. Tyng and many other Episcopal clergymen, that the millennium would be introduced by the personal coming of Christ and the resurrection of the dead. I find much difficulty in my own mind with some of your views, more especially with the mode of the Saviour’s appearing, and the condition of things during his reign—of mortal men and mortal nations being the constituents of his kingdom, over whom He and the risen immortal saints shall reign. How are these nations in their people, who may repent and desire salvation, to be saved, after Christ has laid aside forever his priestly office and ceased to be mediator and advocate with the Father, and has assumed His kingly office? But what especially are to you the present signs of the times—if you have any views recently expressed on these matters that are now being enacted before the world in your journal “Herald of the Age,” please remit me a copy and I will remit therefor. If not too much trouble, I should be gratified to have you write me on the subject of the difficulties expressed above. What do you think of the argument for the Advent this spring? May I hear from you?

Sincerely yours,

P. P. LEARNED.

Worcester, Mass. April 23, 1855.

P.S. I will add that my difficulty with your view as to the manner of the Saviour’s appearing, is that, I have gathered from the Scriptures that it would be to the world more grand and awful than your interpretation would seem to make it. The Saviour says, “As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the son of man be.” And Paul says, “the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel, &c. —who shall be punished, &c.” which seems to imply that “all the wicked will God destroy,” “at his appearing and kingdom.” And John: —“Behold, he cometh with clouds, and every eye shall see him—and all kindreds of the earth shall wail because of Him.” These and many other kindred passages, I have found difficult to harmonise with the view that the Saviour’s appearing would not be sublime, awful and majestic enough, to overwhelm the wicked with terror and dismay; but on the contrary, that they would have so little apprehension of his presence and true character, that they would even, having been spared “sudden destruction,” go to war and contend with him for the dominion of the world. This view is a stumbling-block to me as yet. I cannot reconcile it with these Scriptures—perhaps I may not rightly understand them, yet it seems to me they are so plain they need no interpretation. Where is my error?

P. P. L.

\* \* \*

## MISUNDERSTANDINGS RECTIFIED.

How are the nations or peoples subject to the saints, who may repent and desire salvation, to be saved after Christ has laid aside forever his priestly office, and ceased to be mediator and advocate with the Father, and has assumed his kingly office?

By this question, I understand our friend to suppose, that when Christ comes to reign on his father David's throne, he lays aside, or ceases to act as priest and advocate with God: that is, that from his ascension to his future advent, is the period during which he acts as high priest; and that from that advent and thenceforth forever, he reigns only as a king with his saints over the nations; and nations being ever composed of mortal men in need of repentance and salvation.

Now his "much difficulty with some of my views" results from these suppositions preoccupying his mind. The Scriptures do not sustain them. Christ is now the High Priest over the household of God, which is composed of those who believe and obey the gospel of the kingdom; and of such only. This is true. He is not now the Advocate with the Father for the Jewish nation, nor for any of the non-Israelite races of the earth. At his future advent he does not cease to be a priest; he only discontinues the work of making reconciliation for his household. When the last member shall be added, and reconciled, he will leave the presence of the Father, commissioned to announce, who of all that have been immersed are regarded by the Father as worthy of sharing with Jesus in the kingdom and glory: for many will have been called; but of these few only will be chosen.

After this, he will officiate for the saints as a priest. They will be all acting priests, and he their chief; by being then in possession of "the great salvation," he will not be mediating for them in the work of the redemption.

This household work accomplished, he enters upon the business of setting up the kingdom, which is to break in pieces and consume all other kingdoms. When he has effected this, he sits upon the throne of that kingdom as a Priest upon his throne, and bearing the glory.—Zechariah 6: 13. He then occupies the positions of Aaron and of David; of Aaron, as High Priest of the twelve tribes of Israel; and of David, as king over them. He continues the High Priest and King of that nation for a thousand years; during which time, as the nations are the tributary to Israel, Christ is High Priest and King to them all; that is, to the whole world. Those of the millennial generations who desire to live forever after the thousand years are expired, will have to conform to conditions which are not yet revealed; but which are summarily indicated "as the law which goes forth from Zion, and the word of the Lord from Jerusalem."

Having reigned till he has put all enemies under his feet, the millennium will have closed, and Christ's mission will be fully accomplished, which is to extirpate sin and its consequences from the world. There being then, no more sin to expiate, the Son delivers up the priestly kingdom to the Father. The wicked having been exterminated, the righteous only remain, who by this time have become, all of them, immortal; for "there is no more death," and "every curse ceases." Consequently, all the inhabitants of the earth are then immortal. Christ and the premillennial saints cease to be priests; but continue to be kings in all the post-millennial eternity: while the commonalty of their dominion are those that have been taken out from the millennial generations by the obedience of faith peculiar to the dispensation—equal in nature to Christ and his brethren, but of inferior rank and dignity.

The argument “for the advent this spring” is too illiterate, unscriptural, illogical, for a serious refutation; so that time being precious, I give it, as I do all such productions, the go-by as unworthy of notice.

The article on the Sign of the Son of Man in this number, and concluded in the next, will explain “what to me are the present signs of the times.” I need, therefore, say nothing further in this place.

“As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be;” though universally applied to the coming of Christ in power and great glory, has manifestly not reference to that event. Why is that coming, or rather nearness, of the Son of Man, like the lightning referred to in its course from east to west? Jesus himself tells us the reason, saying in the next verse, “For, or because, wheresoever the carcase is, there will the eagles be gathered together.” What carcase? “Thy carcase,” says Moses to Israel, “shall be meat unto the fowls of the air, and unto the beasts of the earth, and no man shall fray them away.” What Eagles? The same authority says, “Jehovah shall bring a nation against thee from far, from the end of the earth, as the Eagle flyeth; a nation whose tongue thou shalt not understand; a nation of fierce countenance \* \* \* and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land: \* \* \* and ye shall be plucked from off the land; and Jehovah shall scatter thee among all people.” The Eagle shall fly as the swift lightning from the east even unto the west. With Moses and Jesus as interpreters there is no difficulty in the passage. They were both speaking of the dissolution of the commonwealth, or body politics of Israel, when it should become a carcase, or corpse, because of unbelief in “the glorious and fearful name of Jehovah Elohekhah, or I shall be thy Gods.” The Roman Eagles commanded by Titus were marched from the east against Judah, whom they devoured, and scattered; and no power was found able or willing to fray them away. When they did this, Jesus was near; and his presence, though unseen, was recognised by those who discerned the signs he had given.

The revelation of the Lord Jesus from heaven in flaming fire is as a thief. The mighty hosts in and around Jerusalem, and Bozrah, will be destroyed by the brightness of his appearing. Only a sixth part of them will escape—a remnant of barbarians, that will be but little able to account for their overthrow. It is a truth, that “all the wicked will God destroy,” but it is not scriptural that that universal destruction will be consummated when the Stone of Israel strikes the Image on the feet; a grinding to powder succeeds that blow, which continues during “the hour of judgment,” which is not less than thirty years. But even this does not destroy “all the wicked;” it breaks and binds their power for a thousand years, at the end of which they are exterminated from the earth.

Yea; “every eye shall see him” within the field of vision; “and all the kindreds of the earth shall wail because of him.” Zechariah interprets this for us, saying, “They shall look upon me whom they have pierced, and they shall mourn for him (whom they have pierced) as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddo,” —12: 10. The manner of Christ’s appearing is but little understood; because Moses and the prophets are disregarded. Study the exodus from Egypt, the giving of the law, and the conquest of Canaan, and the reader will have a miniature representation of what is preparing for the nations when “the Lord shall set his hand again

the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." The events of this hour will "overwhelm the wicked with terror and dismay."

Our friend's error lies in the popular idea of the manner of Christ's advent: abandon this and take that of the prophets and all will be harmonious and true.

EDITOR.

\* \* \*

#### "COMING IN HIS KINGDOM."

Dear Sir, —A subscriber desires you would make some remarks on the saying, "There be some standing here, who shall not taste of death till they see the Son of Man coming in his kingdom." We all desire that you give some attention through the Herald to various objections to your theory in the New Testament. While we contend that there is no argument for the popular systems in the passages used; yet without some assistance we are unable to explain them.

Peace, health, and prosperity;

JAMES M. STONE.

Henderson, Ky., August, 1854.

#### REMARKS.

The objection to our position in the above lies in the words, "not taste of death till they see the Son of Man coming in his kingdom;" from which it is argued, that Christ came in his kingdom before the death of the apostles; and that consequently, the kingdom was in existence at some time previous to their death: and that this being the case we are wrong in maintaining that the kingdom has not yet been established.

We do not say, that the kingdom of God has not yet been established. We say that it existed from the giving of the Mosaic law to the destruction of Jerusalem; but that the throne of the kingdom in the family of David has had no existence since six hundred years before the birth of Jesus; nor will it have any until he come in power and great glory to re-establish it and the kingdom.

Jesus was in this kingdom of God when he resided in Palestine. But it was then rented out to certain husbandmen who were to give a stipulated proportion of the fruits to its proprietor. Jesus, the proprietor's Son, demanded the rent of the kingdom; but they refused to pay it, and said among themselves, "THIS IS THE HEIR; come let us kill him and let us seize on his inheritance." By the tenant-husbandmen he meant, "the Chief Priests and Elders of the people," to whom he said, "The kingdom of God shall be taken from you, and given to a nation yielding the fruits thereof." Now, if the Chief Priests and Elders had not then possession of the kingdom of God, it could not have been taken from them. But they continued to possess it until the destruction of Jerusalem; the other "nation" there referred to did not receive it before that overthrow; nor at, or since, that catastrophe has it been possessed; for it was then destroyed and has not been again restored. There is then but one conclusion, and that is, first, that its restoration is yet future; secondly, that when restored it

will exist in Palestine; and thirdly being there it will be possessed by the nation which will yield the fruits to the Heir, and not seek to kill him.

The nation which is to possess the re-established kingdom is composed of the saints; to whom the apostle Peter in writing to some of them says, "Ye are a holy nation;" and concerning this nation, Daniel writes, "The Little Horn made war upon the Saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the Saints of the Most High; and the time came that the saints possessed the kingdom." From this it is evident, that the nation yielding the fruits does not possess the kingdom till the king comes, and judgment is given to them for the destruction of the Fourth Beast. No one will pretend that they have effected this. It is certain therefore that the kingdom is not existing but yet to come.

What then is the meaning of the text of Matthew? The original has a various reading in this place. In some manuscripts it is doxe, glory or majesty, instead of basileia, kingdom; and which among other meanings, signifies also, the honour of a king. The reader can take which he pleases; for both are sustained by the testimony of Peter, who says, "We have not followed cunningly devised fables when we make known unto you the power and presence of our Lord Jesus Christ, but were eyewitnesses of his majesty; for he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved son in whom I am well pleased. And this voice which came from heaven we heard, when we (Peter, James, and John) were with him on the holy mount." This testimony of Peter makes the meaning of the text perfectly obvious. Peter, James, and John, were the same who stood there that did not taste of death until they saw Jesus make his appearance in honour and glory, the constituents of majesty, erchomenos, rendered "coming" in the text, also signifies "making one's appearance." When Jesus was transfigured, he made his appearance in his majesty, which is the proper rendering of the words in Matthew 16: 28. In the twenty-seventh verse, he declared that he would make his appearance in his Father's glory with his angels; and in the twenty-eighth, he added that some then living should see the appearance he would make: and in the next chapter, that appearance is described.

EDITOR.

\* \* \*

"The wise shall inherit glory."

\* \* \*

FEET-WASHING.

BY JOHN N. DAVIS.

To understand either the Old or New Testament writers, it is of absolute importance to understand something of the history and character of the countries and nations to whom they wrote. Now the reader will observe that Jesus washed his disciples' feet in the land of Judea or country of Palestine—Now with a view that the reader may get at the true interpretation of this act of the Messiah, he must learn the customs and manners of that people. The first example of feet-washing occurred in the plains of Mamre, 1898 B.C., under the hospitable roof of old Abraham, the friend of God, who was not unmindful to entertain strangers. The feet washed on that occasion were neither the feet of saints or sinners, but the feet of three

Angels—see Genesis 18: 4; again two heavenly messengers visit the house of Lot, who invites the washing of their feet—Genesis 19: 2; also Genesis 24: 32, the messenger of Abraham who is entertained by the father of Rebecca, “ungirded his camels, gave straw and provender for the camels, and water to wash his feet;” and in the 43<sup>rd</sup> chapter of Genesis we have it recorded that Joseph’s brethren were brought into his house “and he gave them water and they washed their feet, and he gave their asses provender;” in like manner it occurs in Exodus 30: 19-21, Judges 19: 21, 1 Samuel 25: 41, 2 Samuel 11: 8, which abundantly proves that feet-washing among the Jews of that country was an act of hospitality just as necessary to be attended to, in that hot climate, after travelling among the rugged mountains of Palestine, as hay for camels, or the fatted calf for the hungry man. From the foregoing citations it is manifested that feet-washing was a custom of the Israelites when they entertained and lodged strangers, and appears to have been practised after supper. With these testimonies before us, what are we to understand the Lord Jesus as teaching his disciples in the 13<sup>th</sup> of John? Are we to understand him (as some affirm) as setting apart feet-washing as connected with, and a part of, the weekly worship in breaking of bread? or are we not rather to understand him as following in the footsteps of his father Abraham in practising so venerable an act of kindness and hospitality, as the washing of the often bleeding and parching feet of his scattered and persecuted disciples, whose wanderings over the rugged hills of Judea were often of the most distressing and fatiguing character?

In the 2<sup>nd</sup> verse of this chapter it is affirmed of Jesus, that “supper being ended,” he riseth from supper, laid aside his garments, and took a towel and girded himself—after that he poureth water into a basin and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded, &c., to the end of the 17<sup>th</sup> verse. This rising from supper, it is perceived from the foregoing testimonies, is in strict conformity with the practice of the fathers, and must be regarded as an ordinary supper, and not the memorial of the Lord’s death; because it appears from verse the first that it was before the feast of the Passover, at which time Jesus set apart the institution called the Lord’s Supper.

And supposing it to have been the Lord’s Supper, it does not appear that it was at all connected with that institution, for be it as it may, that supper was ended, and the feet-washing therefore a separate and distinct thing. But that, washing the disciples’ feet, in this instance, was one of those many good examples set by our Lord, who went about everywhere doing good—and a good work to be observed especially in that country and time. I think I am further warranted from Paul’s 1<sup>st</sup> letter to Timothy, where feet-washing is classed in the catalogue of good works as follows, “Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers (as did Abraham Angels, as says Paul to Hebrews, unawares), if she have washed the saints’ feet, if she have relieved the afflicted, if she have diligently followed every good work.”

It is therefore no more to be esteemed a part of Christian worship than the bringing up of children, the entertaining strangers, or the relieving the afflicted, but as one of the good works of Jesus and the saints, especially relating to his day and country.

Again, Matthew, Mark and Luke in their history of the Lord’s Supper unite in saying it was instituted at the Passover, and make no mention of feet-washing. Nor does Paul in his commentary on the observance of this institution, in the 11<sup>th</sup> chapter of his first letter to the church at Corinth. And in the Acts 2 it is testified that the disciples “continued steadfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers.” Now had

feet-washing constituted a part of Christian worship to be attended to in connection with breaking of bread, would it have been so uniformly omitted by all who have written concerning its institution and observance? We say not; and repeat our conviction that feet-washing is not a part of Christian worship, but a good work in the day and time of our Lord's sojourn in Palestine.

Richmond, Va., February 12, 1855.

\* \* \*

#### HAVING THE STARS.

The Hon. Theodore Frelinghuysen, who presided at the recent anniversary of the Foreign Missionary Society in his introductory address, is reported to have said, that "they who turn many to righteousness should have the stars for ever and ever." This was an attempt of the honourable gentleman to quote Daniel, who saith, that "they who turn many to righteousness shall shine as the stars for ever and ever." On reading his version of the prophet, it occurred to us whether Mr. F. really believed what he said? To "have the stars," is to inherit an enormously magnitudinous estate? And as rich men and politicians are immensely greedy of wealth and power, we marvelled whether the prospect of such a fortune had ever stirred up the once-candidate for the Vice-Presidency of the United States, to labour much, or little, or at all, in turning many to righteousness? He appears not to have been contented with shining as the stars; but that he must have the stars for ever and ever! — which being interpreted, signifies in the Presbyterian dialect of Ashdod, inheriting kingdoms beyond the skies at death. But what has Senator Frelinghuysen done in turning men to righteousness to obtain them? Judging his faith by his works, we conclude that had he a real belief of his own perversion of the prophet's words, he would have devoted his talents to the turning of men to the righteousness of God, instead of wasting his years in the service of mammon, and the acquisition of political renown! "By their fruits ye shall know them"—a rule which never deceives.

EDITOR.

\* \* \*

#### MISCELLANEA.

"Thousands of drill-sergeants have been despatched from Moscow and from the posts on the Don, and even within a day's march of the Chinese frontier large Russian battalions have rehearsed sorties for the defence of Sevastopol. To such preparations did the policy of Nicolas extend. He and his ancestors conquered deserts (the house of Togarmah of the north quarters) that these might supply troops for the conquest of fertile provinces; they seized territories not worth the cost of governing, that the rapacious and destructive races inhabiting them, with their energies concentrated and their fury curbed, might shed their cheap blood in the assault of Silistria, or in the bayonet charges of Inkerman. The process of forming such armies has been urged on for upwards of ten years; German travellers have witnessed their exercises, and have heard boasts of their mission to roll like a flood over the earth; or in the language of scripture, to "enter into the countries, and overflow and pass over."—"More than one Slavonian writer warns the nations of the West that they forget too early the last wave of the Asiatic inundation. The hordes which Genghis and Timour led have transferred their allegiance to Russian Czars, and millions of them—thirsty devotees of the sword—are incorporated with the mass of the Russian Empire. Among their leaders exists the hope,

armed with prophecy, that their great race will swell its limits, and succeed the Turks, as possessors of the Levant.”

\* \* \*

“A man was condemned the other day in one of the French provinces to fine and imprisonment, for sitting drinking beer with his hat on during the passage of the Host. There is no law to this effect; but the judge, incited by the clergy, decided that ‘the presence of the religious procession temporarily changed the street into a church, and punished him as if he had been guilty of profaning a place of public worship.’ Such acts of violence and injustice will certainly hasten on the terrible reaction that is preparing. The clergy will repent this straining of their powers, and the Government is very imprudent that permits it.”—Leader.

\* \* \*

RELIGIOUS ARRESTS IN SARDINIA. —On the 18<sup>th</sup> March, the police of Nice paid several domiciliary visits and in particular searched the dwellings of M. Leon Pilatte, and M. A. Gay, ministers of the Waldensian Church in that town. They had been instructed to seize all Bibles and New Testaments found in the possession of the Protestant heretics, as well as any other works of a religious character. The only remarkable circumstances connected with this display of Romish intolerance, is that it took place in Sardinia. We had thought that the government of King Emmanuel was liberal enough to dispense with religious persecution, and strong enough to forbid it. —Leader.

\* \* \*

DURATION OF THE EASTERN WAR. —The Earl of Ellenborough, ex-Governor General of India, and Lord Panmuze, present Minister of War, told the House of Lords the other day, that “the war would probably be at an end in three years!” How blind are those in high places, to the real nature and tendency of the international strife they have evoked!

\* \* \*

#### IMPRISONMENT FOR READING THE BIBLE.

A letter from Florence states that another Tuscan Protestant has been made to feel the vengeance of the Popish priests. Domenico Cecchetti was seized at half past four o’clock in the morning, hurried away from his children, to the prison of the Bargello, condemned without any trial, without any witnesses, by the Council of Prefecture, to a year’s confinement in the Penitentiary of Imbrogiano, near Monte Lupo, whither he was conveyed in chains on the following morning; the crimes for which he was consigned to a dungeon being the possession of one Bible and two Testaments, and the avowal when examined by the Chancellor of the Delegation of Santa Maria Novella, that he considered Christ the head of the church. He was a workman employed in the tobacco manufactory of MM. Emanuel Fenzi & Co., the well-known bankers, who have for years formed this monopoly. He lived on the first floor of a house in the Via Taddea. In another small apartment on the same floor was lodged a young man the apprentice of a vinteur in Borgo La Noce. He was struck by the good conduct of Cecchetti’s children, and by the excellent and kind bearing of the father, and in the course of conversation and familiar intercourse at length learned that the father was in the habit of reading with his children and his friends the Bible. And in casual chat with his own

master he repeated this circumstance to him, expressing his belief that the Bible could not be such a very bad book after all, when it produced such happy fruits.

A few days afterwards, the vintner went to confession at San Lorenzo, and there mentioned to the confessor that his apprentice had been talking to him about Diodati's Bible, which he thought not so bad as had been represented. The priest immediately interrupted the confession, and refused him absolution. Next day he met Priest Buratti, the first curate of San Lorenzo, and one of the fiercest and most relentless persecutors of the Tuscan Protestants. "Why, what is the matter with you," said Curate Buratti, "you seem so dull?" "Ah, Curate, no wonder, yesterday I was refused absolution." "Refused absolution!" rejoined the curate, "impossible; refuse absolution to so good a Catholic as you! There must be some mistake; come to my house and confess to me and I hope it will prove nothing."

The vintner made his confession to Curate Buratti, and received absolution, and Curate Buratti lost no time in denouncing Domenico Cecchetti to the Tuscan police as guilty of the crime of Protestant propagandism.

Some three months ago four gendarmes entered Cecchetti's house about 9 o'clock in the evening, and seized and carried off in triumph one copy of Diodati's Bible, and two copies of the New Testament.

Cecchetti heard nothing more of the matter for nearly ten weeks. On the morning of the 14<sup>th</sup> inst., however, he received an order to appear before the delegate of Santa Maria Novella, and was required to declare why three copies of Diodati's Bible were found in his possession. "Indeed, Signor Delegate," was the answer, "I wish there had been five instead of three, for there are five of us, my four boys and myself, and we require a Bible a piece."

On being questioned as to his opinion regarding mass, confession, the authority of the Pope, he replied that Jesus Christ had been offered up once a sacrifice for the sins of mankind; that no future sacrifice was or could be wanted. As to confession, he said, when I have sinned, it is my duty to confess my sin first to Almighty God, and implore his pardon, then to my brother, if I have acted wrongly against my brother. As to the Pope being the head of the church, I know, he said, no headship save that of Jesus Christ. The Pope is a constituted authority, like you, Signor Chancelliere.

Neither wheedling nor bullying could induce him to reveal the name of one of the Christian brethren with whom he read and discoursed on the Scripture. The Chancelliere, finding the attempt hopeless, then read over the minutes of the examination. Cecchetti himself perused it, and signed the same; and so, for the time, the affair terminated in the dismissal of the accused.

The paper thus obtained was submitted to the Council of Prefecture, which on the avowals it contained, sentenced Domenico Cecchetti to a year's imprisonment in the penitentiary of Imbrogiana. Imbrogiana was formerly a villa of the Grand Dukes of Tuscany, in which they solaced themselves after the cares of the state with rural pleasures, and is now a dungeon for the Protestants subjects of Leopold II, and in that character doubtless, affords him as much pleasure as he is capable of receiving.

\* \* \*

