

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, OCTOBER, 1855—
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THE MYSTERY OF THE COVENANT OF THE HOLY LAND EXPLAINED.

(Continued from September 1855.)

But if it be admitted that access to the blood of the covenant be by faith, the question still returns upon us, By faith of what? What must a man believe that he may be cleansed by the blood of sprinkling? Or to put the same question in another form, what must a man believe with the heart unto righteousness, and what must he confess with his mouth unto salvation? Or to reduce the question to few words, What must a man do to be saved? This question is the most important of any among men. There are very few, however, among the living who can answer it aright, the reason of which is not difficult to conceive. The thinking of the flesh (to phronema tees sarkos) educational bias, veneration for mere human authority, love of popularity, lack of independence, fear of persecution and pecuniary loss, a spurious charity, or ignorance, have all more or less to do with the inability of the people’s prophets to give the scriptural answer, which is the only true response extant, and the only one admissible by the inquirer to this vital and all-absorbing question. For ourselves, if we saw in the Book of the Covenant an answer written which reduced the number of the saved out of this generation to a second Noachic family; and were convinced that in stating what we saw, and professing to believe it, would leave this paper without a single subscriber, and ourselves homeless and without a friend, we would not withhold it, but give it utterance as our means might serve. We care not whose “orthodoxy” may be demolished by the word of God. If it convict us of error, we will get quit of the error as soon as possible, and embrace the truth. We have no interests to conserve by garbling or suppressing the testimony of God. Ye who denounce us for heresy, and before God accuse us day and night, show us if you can what the truth is; and if ye be able, prove it from the book of the blood-sprinkled covenant, and we will joyfully receive it, and cooperate with you to the full extent of our ability in making it known to the ends of the earth. But so long as ye assert everything and prove nothing, but by evil deeds and speeches, and by gospel-nullifying tradition, contravene what we not only believe, but prove to be the truth, we will give you no rest, but like Samuel of old time, do our best to hew Agag in pieces.

This question of what a man must do to be saved, is the apple of discord in all the world. It was the great subject-matter of dispute between Luther and the Papists; the former maintaining that man was justified by faith alone; the latter, the necessity of meritorious works as well. Though much was said on both sides, neither succeeded in developing the truth. Luther was right in maintaining justification by faith, for an apostle says, “we are

justified by faith,” and it might be said, only through the blood of the covenant. But this is justification from all sins previously to being sprinkled by the covenant blood. It is the justification of a sinner, or the transformation of him into a saint. Luther rejected the epistle of James, because it did not square with his views, and which he found it impossible to make agree. That latter teaches that “faith, if it hath not works, is dead, being alone.” This is as true as the saying of Paul, “a man is justified by faith without works of the law;” and between them there is no real contradiction. The works James speaks of are those opposed to “the works of the flesh,” and termed “the fruit of the spirit,” such as “love, joy, peace, long suffering, gentleness, goodness, faithfulness, meekness, temperance.” Now, James teaches that if a justified man’s faith (and he cites Abraham as an example) be unaccompanied with such works as these, he is possessed of a dead faith, and has no means of proving that he has faith at all. Paul says, Abraham was justified by faith; James, that he was justified by works; both agree, for they speak of Abraham at different epochs of his life. James refers to the time of his offering up Isaac; and Paul to upwards of twenty years before his son was born. He was then justified from all his past sins by faith, or believing on God; he was afterwards when proved justified by works the fruit of faith; by which works, says James, his faith was perfected. “Ye see then how that by works a man is justified, and not by faith only.” The works Paul was opposed to as a ground of justification were the works done in obedience to the law of Moses; but he agreed with James, that where the works of faith were wanting there was spiritual death; and that in such a case, though all past sins had been purged, the man was unfruitful of holiness, and therefore could not inherit the kingdom of God.

Luther and the Papists did not understand this doctrine; and though three centuries of free discussion have since elapsed, the moderns still need to be instructed in the justification of believers by their faith and works. While they repeat the words of Paul, “we conclude a man is justified by faith,” and might perhaps even say, “by faith of the gospel.” Few, very few of them indeed, can tell us what the gospel is. We have done this in our number for February 1852, to which we refer. We are now looking at the same subject from a different point of view, in order to make assurance doubly sure. But before we answer the question before us in connection with our present exposition, we would call the reader’s attention to a few testimonies concerning the covenant purged by the blood of Jesus on which our replication will be based.

“All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. The secret of the Lord is with them that fear him; and he will show them his covenant. Redeem Israel, O Lord, out of all his troubles.”—Psalm 25: 10, 14, 22. “Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee?”—Psalm 50: 16-17. Not regarding God’s words, even the words of the covenant, is the criterion of wickedness. “In my name shall the Horn of David—Luke 1: 69—be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make Him my First-born; higher than the kings of the earth. My mercy will I keep for Him for evermore, and my covenant shall stand fast with Him. His seed also will I make to endure forever, and his throne as the days of heaven. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.”—Psalm 89: 24-29, 34-37. Again, “The Lord will ever be mindful of his covenant. He hath showed his people the power of his works, that he may give them the heritage of the nations. He hath commanded his covenant forever:

holy and reverend is His name.”—Psalm 111: 6, 9. Concerning Messiah it is written, “I Jehovah have called Thee in righteousness, and will hold thine hand, and will keep Thee, and give Thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.”—Isaiah 42: 6-7. “Christ is a covenant of the people,” because the blood with which the covenant is dedicated was his life. As Christ is “our life” so is he the covenant; without him neither we nor it are any thing. The “prison-house” is the grave, and the prisoners in darkness the righteous dead; of whom Jehovah says elsewhere to the King who rode into Jerusalem on a colt the foal of an ass. “As for Thee, by the blood of thy covenant I send forth thy prisoners out of the pit wherein is no water.”—Zechariah 9: 9-11. These prisoners are the King’s dead, called “thy dead” and “my dead body,” by the prophet in the song he inscribes to the Lord for Judah, saying, “Thy dead shall live (as) my dead body shall they arise.” Then calling, to this mystical body of the dead, barred in by the gates of the invisible, he says, “Awake, and sing ye that dwell in the dust!” and reverting to the Lord he adds, “Thy dew is as the dew of herbs, and the earth shall cast out the dead.”—Isaiah 26: 19.

Let us see with what people this covenant so pregnant of wonders is made. “Behold the days come, saith Jehovah, that I will make a NEW COVENANT with the House of Israel, and with the House of Judah; not according to the (Mosaic) covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband to them, saith Jehovah; but this shall be the covenant that I will make with the House of Israel; After those days, saith Jehovah, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and I will remember their sin no more.”—Jeremiah 31: 31-34.

Now the Gentile philosophists styled by their disciples “Reverend Divines,” pretend that this prophecy was fulfilled on the Pentecost of the Ascension year! They find it twice quoted in the epistle to the Hebrews—Hebrews 8: 8; 10: 14-18, and as it speaks of remission of sins, they jump to the conclusion that the covenant was made with Israel and Judah at that time! But they mistake the covenant coming into force on that day, consequent upon its dedication fifty days before, as an available instrument for the imparting of a remission to the heirs of the kingdom and future rulers of the two houses then united into one which they could not obtain from the Mosaic; they mistake this anticipative use of the covenant, for the making of it with the twelve tribes. Paul quotes the prophecy, not to show that it was fulfilled, but to prove that the Mosaic being imperfect, a new covenant was to supersede it; and secondly, to demonstrate that the new one “perfected for ever them that are sanctified” by the blood of it, so that there was no occasion for a repetition of offerings for sin as under the old.

It is strange that men in the face of glaring facts to the contrary can venture to affirm that this prophecy is fulfilled. How could the New Covenant be made with the House of Israel on Pentecost, when instead of being in Palestine, it was beyond Parthia in a scattered condition? There were Israelites there from the Caspian countries; but to admit individuals of a nation to the privileges of a covenant afterwards to be made with a whole body politic, is not making it with that nation. Though many Jews submitted to the faith, and had the laws of God written on their hearts by the Holy Spirit received, the House of Judah positively rejected the covenant, because it was offered to them in the name of Jesus, with whose blood it was testified it had been purged. Then again, the apostolic age was not the time proposed in the

prophecy for its national acceptance. “After those days” I will put my laws in them, &c., are the words. After what days? “The days come,” says God that I will do so and so. But when will these coming days in which he is doing the things promised be? After the “those days” alluded to in the twenty-ninth verse. Let us produce the testimony. “Behold, the days come, saith Jehovah, that I will sow the House of Israel and the House of Judah with the seed of man, and with the seed of beast. And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith Jehovah. In those days they shall say no more. ‘The fathers have eaten a sour grape, and the children’s teeth are set on edge. But every man shall die for his own iniquity.’” After those days of building and planting the New Covenant is to be made with the two houses; when, as Ezekiel testifies, “they shall be two kingdoms no more at all,” but one united nation under the second David, who shall be their King and Prince forever. “O,” exclaim the wise in their own conceit, “Jesus Christ, the Son of David and Son of God, will never return to this cursed and sin-polluted earth, to reign over carnal Jews in old Jerusalem! Israel after the flesh are castaways, and are forever scattered, and broken down to rise no more.” Ah! say ye so? Then read this, ye scorners and blasphemers of the word! “Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when the waves thereof roar; the I SHALL BE OF ARMIES is his name: if those ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me forever.” The converse of this hypothesis is that as the said ordinances cannot cease, so it is equally impossible for Israel to become nationally extinct. Then follows another hypothesis of a like kind, saying, “Thus saith Jehovah; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.” But heaven cannot be measured, and earth’s foundation cannot be searched out, therefore it is impossible for Israel to be finally cast off for whatever they have done. Therefore, “Behold the days come”—the days of the New Covenant aforesaid—“saith Jehovah, that the city (Jerusalem) shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever.”

But, granting that the New Covenant was made with the two houses on the aforesaid Pentecost, we inquire, do those who contend for this mean to say, that Jehovah then put his laws in their inward parts, and wrote it in their hearts? If they say “yes,” then we demand the proof, for we have neither experience nor testimony of the fact; and can have none, we add, so long as the twelve tribes reject the claims of Jesus. If, on the other hand, they say, “God hath not placed his law there yet;” then we object that he has not yet made the covenant with them, because when he does, this will be the result according to the word.

But not to dwell longer on this triumphant testimony, we pass on to the prophecy of Ezekiel. Addressing the House of Israel he writes, “As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face, like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you

into the bonds of the Covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am Jehovah.”—Ezekiel 20: 33-38.

This remarkable prophecy can only refer to the future; unless it can be shown that since the days of Ezekiel Jehovah hath assembled the tribes of Israel into a certain wilderness, and dealt with them there in the same manner as he dealt with them on their leaving Egypt under Moses. But this cannot be shown for there is no history to that effect extant. They have been scattered in the countries since their deportation by Shalmaneser in the sixth of Hezekiah, King of Judah, B.C. 725 and nine months. This is their condition still; and not theirs only, but Judah’s likewise. But the prophecy swears by the life of Jehovah, that the Israelites shall not continue always thus; but that the scattering of their power shall have an end—Daniel 12: 7; and that when gathered into the people’s wilderness, he will there bring them into “the bonds of the Covenant.” The margin reads, “into a delivering of the Covenant,” which Boothroyd renders “the discipline of the Covenant”—*bemahsoreth havberith*. *Masoreth* signifies fetters, bonds of in reg.; from the root *Ahsar*, he tied or bound. Boothroyd seems to have derived the word *masoreth* from *mosar*, discipline; from the root *yehsar*, chastised, corrected: the margin, however, assigns it to the root *mahsar*, to deliver from one to another anything in general; hence to deliver instruction, or to teach. But whatever the derivation of *masoreth* its sense in the passage is not materially affected. To be in bonds “is to be in discipline,” and to be in either, is the result of “a delivering into” them. The delivering of the Covenant to Israel must precede their being bound or disciplined by it; and this delivering the prophecy shows is preceded by their gathering out of the countries into the people’s wilderness. When there, the New Covenant will be “enjoined unto”—Hebrews 9: 20, or “made with”—Exodus 24: 8—them, that is, delivered unto them, as the Mosaic was to their fathers of old. The covenant will not be forced upon them against their will; for it is written, “Thy people, Adon, shall be willing in the day of thy power.”—Psalm 110: 3. The period we are considering is the day of David’s son’s power, whom he addresses as Adon or Lord. They are brought from the countries into the people’s wilderness “with a mighty hand, and with a stretched out arm, and with fury poured out” upon the nations who oppress them and refuse to let them go. —Micah 4: 3; 5: 15; 7: 14-17. This wonderful deliverance from the power of the strong nations which occupy “the Great City spiritually called Sodom and Egypt”—Revelation 11: 8; and the congregating of them safely in the people’s wilderness, will superinduce a willingness on the part of Israel to enter into covenant with their Deliverer, the Horn of Salvation raised up for them in the House of David. —Luke 1: 69. This glorious victory over Israel’s enemies, and all those that hate them, will consummate the Second Act of the extraordinary tragedy of their engraftment into their own olive again. The First Act closes in their being made willing to follow the Leader sent them by Jehovah, through whom he proposes to bring them into the wilderness. Being in the people’s wilderness, then, rejoicing in Moses and the Lamb, the Lord God propounds for their acceptance the New Covenant dedicated by his own blood over eighteen hundred years before. They will accept it; for the prophecy saith, “I will bring you into the bonds of the covenant,” which implies their being in when so brought; and their language on the occasion after “the representation of the truth in the law,” will be, “All that the Lord hath said will we do, and be obedient.” They are brought to this confession of willingness to obey as the fruit of faith in “the Everlasting Gospel” preached to them—Revelation 14: 6; Isaiah 66: 19, by which they were first moved to entertain the idea of putting themselves under the command of the Leader sent, who was to bring them into the unseen presence of the Lord God in the people’s wilderness. Thus, believing the gospel of the kingdom then about to be established in the covenanted land, and

confessing with their mouth the sovereignty of Jesus as their Lord and Christ, the nation by the act (whatever it may be) of entering the covenant, becomes through faith sprinkled with the blood thereof; for the sprinkling in the Mosaic type follows after the confession. — Exodus 24: 3-8. The typical order of the whole is first, the sprinkling of the Altar with the sacrificial blood; secondly, the reading of the covenant; thirdly, the confession of the people; and fourthly, the sprinkling of the covenant-blood upon them. The national antitype is in strict accordance with the type. Paul styles the body of Jesus “an altar,” which was sprinkled with his own blood; secondly, the covenant is read eighteen centuries after in the wilderness of the people; thirdly, the people confess their willingness to do what it requires; and fourthly, they enter the covenant and are so sprinkled by its blood.

The New Covenant having been made with the nation, the next thing presented to our minds by the prophet, is the probation of the tribes in the people’s wilderness. This is expressed in the words “I will purge out from among you the rebels, and them that transgress against me.” Like their fathers, though they promised to obey, they will rebel and transgress against their deliverer. Their provocations will become unpardonable; for though a promise will have been made to them in the gospel preached of a national settlement under Messiah in the covenant land, to be no more expelled forever, their faith will fail; it will not be made perfect by their works, but will have become dead; so that though a reconciliation be effected between Jehovah and the nation at the delivering of the covenant, and its past offences blotted out as a thick cloud, multitudes of Israelites harden their hearts and become rebellious, and fail of justification by works unto a participation in the national redemption and glory. Concerning these rebels it is written, “I will bring them forth out of the country where they sojourn.” But though brought out thence one of two things still remains to them, either to die in the wilderness of the peoples, or to enter the covenant land; for it by no means follows that, because they have escaped from “the Great City spiritually called Egypt,” they will therefore enter the Holy Land. What then saith the testimony respecting the final punishment of these transgressors? The judgment written is, “They shall not enter into the Land of Israel.”

In answer to Micah’s petition that God would “let Israel feed in Bashan and Gilead, as in the days of old,” Jehovah saith to the nation, “According to the days of thy coming out of the land of Egypt will I show unto Him marvellous things. The nations shall see, and be confounded at all their (Israel’s) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord, Israel’s God, and shall fear because of Thee. Thou wilt perform the truth to Jacob, and the mercy (covenanted) to Abraham, which thou hast sworn unto our fathers from the days of old.”—Micah 7: 14-20.

Now the days of coming out of Egypt under Moses were forty years. This is the typical period pointing to the exodus from “the Great City figuratively called Egypt.” Israel’s passing through the people’s wilderness to the Covenant-Land will occupy forty years. During this time the Lord God pleads with them as he did with their fathers in the days of Moses; and with the same result. The carcasses of the adult generation fall in the wilderness, as it is written, “And they shall not enter into the land of Israel;” which is equivalent to “they shall not enter into my rest”—Psalm 95: 11—the Messianic Sabbatism in the Holy Land. “The bonds” or “discipline of the Covenant” purges the rebels out and trains up their children in the nurture and admonition of the Lord; so that the second generation of the emancipated nation takes possession of the promised land under the New Covenant. I find in the Mosaic representation of the truth that when Israel arrived in Moab, words were added to what was spoken in Horeb. Moses assembled the second generation there just previous to their invasion

of Canaan, and his handing them over to the command of Joshua, another type of Christ. On that occasion he said, “Ye stand this day all of you before the Lord your God; the captains of your tribes, your elders, and your officers, with all the men of Israel, &c. —that thou shouldest enter into covenant with the Lord thy God, and into His oath which the Lord thy God maketh with thee this day: that he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.”—Deuteronomy 29: 1, 10-13. The covenant with the nation in Horeb was regarded as having been really made with the second generation, not with those who perished in the wilderness. Hence Moses says to the people in the land of Moab, “The Lord our God made a covenant with us in Horeb. Jehovah made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.”—Deuteronomy 5: 2-3.

After the same representation, then, we are to understand, that when the nation shall hereafter be brought into “the bonds of the covenant,” the covenant will be regarded as being made, not with the rebels who transgress, but with those who shall constitute the nation forty years afterwards, and shall actually enter into the land of Israel. The terms of the New Covenant show that though made with the nation it is not made with the generation brought out of “the Great City figuratively called Egypt.” The promise is, “I will put my law in their inward parts and write it in their hearts.” This is equivalent to giving them “such a heart that they would fear Jehovah, and keep all his commandments always, that it might be well with them, and with their children forever.”—Deuteronomy 5: 29. Such a heart as this the nation has never had, but has ever been “uncircumcised of heart and ears,” as at this day. Moses prophesied, however, that a time would come when they should be brought back from their dispersion, that the Lord would circumcise their heart, and the heart of their seed, to love the Lord with all their heart, and with all their soul, that they might live. —Deuteronomy 30: 6. This promise of heart-circumcision belongs especially to the New Covenant, and can only be affirmed in a national sense of the second generation of the coming exodus. A circumcised heart, the covenant-token in every man who inherits under Messiah, is a heart that cannot rebel and transgress wilfully against the Lord. It is a heart renewed by the word of covenant-truth, an example of which is presented in Abraham, “the Friend of God.” Forty years discipline will create this heart in the nation, and prepare it for the gift of the Holy Spirit, when “their iniquity will be forgiven, and their sin remembered no more.” After that there will be no purging out of rebels; for they will all know Jehovah and his King from the least even to the greatest of them, and lovingly obey them.

(To be continued in our next.)

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WHO SHALL UNDERSTAND?

“None of the RESHAHIM shall understand; but the wise shall understand.”—DANIEL.

In the period of Millerite hallucination, when people professing nearly all the Gospels peculiar to “Christendom,” coalesced upon the hypothesis dogmatically affirmed, that Jesus Christ would descend from heaven in 1843, and burn up the whole world of Jews and Gentiles who did not believe what they proclaimed to be “the truth;” the Reshahim, in other words rendered “the wicked” in the Common Version; —in that period, when our amiable friend, J.B. Cook, shone as a star of the first magnitude in their peculiar heavens, no man

more confidently endorsed the great and ominous truth recorded in Daniel 12: 10, than he. In this text, which we adopted for a motto on the title-page of "ANATOLIA," the understanding of the words of Daniel's prophecy in "the time of the end," then unclosed and unsealed, is made a criterion by which "the wicked" and "the wise" may be distinguished. Now, in 1843, our friend and his companions made Daniel the special witness to the verity of their hypotheses. They professed to be well versed in all the mysteries of his prophecy, while, at the same time, they loaded Daniel's people and all their friends with obloquy and contempt! "Now I am come," said a certain one to the prophet, "to make thee understand what shall befall thy people in the latter days;" . . . "And at that time shall Michael stand up, the great prince who standeth for the children of thy people (the only one that holds with the revelators described in chapter 10: 5-6, which was the Spirit; and therefore identical with Israel's Prince, who is that Spirit made flesh); and at that time thy people shall be delivered, every one that shall be found written in the book." The Millerites contended that this had reference wholly and solely to "the Saints;" and at that time they were publishing a paper in Jeffersonville, Indiana, called "The Israelite," edited by Dr. Field, one of the leading features of which was to establish the conviction that the Lord had cast off his people Israel; and that consequently, the only people to be delivered by the Lord at his coming were Gentiles who became Israelites upon Millerite principles of adoption!! Holding these God-dishonouring absurdities, as many formerly Millerites now regard them, and we believe, our friend Cook among the number, it was impossible for them to understand the Book of Daniel. They unwisely, and therefore reshahimly, for there is no middle ground between the two classes; they unwisely affirmed that God had done what he has sworn he will never do. Here they were at point blank issue with God, he affirming one thing, and they positively and contemptuously denying it; and yet claiming to be the saints, or Israelites indeed in whom there was no guile!

This is a grave accusation, but nevertheless true, and they cannot deny it. They may plead in mitigation that they sincerely believed they were right. This may be. We do not impugn their motives, sincerity, or intentions; we merely state the notorious fact, and the relation in which those facts place them to God. They taught that he had cast away his people Israel, and that those who affirmed the contrary were "old carnal Judaisers." This is the language of those to this day who have not rejected Millerism. It is in effect calling God himself an old carnal Judaiser; for no truth is more positively and plainly affirmed in the Bible, than that the Twelve Tribes of Israel according to the flesh shall become "in the latter days," when Nebuchadnezzar's image-empire is to be demolished, a great and mighty nation, a wise and understanding people in the land of Palestine forever. That our readers may be refreshed upon this point, we produce the following testimonies:

In the twenty-sixth chapter of Leviticus, often appealed to by the world-burners in their speculations upon the "seven times," Jehovah denounces terrible punishments upon the Jews, if they should refuse to "fear this honoured and splendid name, The I shall be thy Gods"—aith Yehowah Elohekhah. Of this people, he saith in the same chapter, "If they shall confess their iniquity, and the iniquity of their fathers with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies (the Gentiles); 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 Isaac, and also my covenant with Abraham will I remember; AND I WILL REMEMBER THE LAND" of Palestine. "The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them; and they shall accept of the punishment of their iniquity; because even because they despised my judgments, and because their soul

abhorred my statutes. And yet for all that, when they be in the land of their enemies, I WILL NOT CAST THEM AWAY, neither will I abhor them to destroy them utterly, and to break my covenant with them: for I am The I shall be their Gods. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations that I might be their Gods (even) I the I shall be.” Alas! how blind must they have been who in 1843, in the middle of “the glorious nineteenth century,” could read this most plain and intelligible record; these words of God’s eternal truth; and yet in the very face of them, deny that he was going to do anything more with the Jews than to burn up root and branch in a general conflagration of all sublunary things! Our friend Cook says, his “course has been onward in the path of the just,” which “shineth more and more unto the perfect day”—onward in “the way” which is “the truth and life.” He would have us to understand, that in relation to himself, this “path of the just” began with his conversion to what he calls “the first principles of the doctrine of Christ,” and extends to some undefined point in the future. This path, then, along which he has coursed his way, traversed all the mazes of Millerism. Does he mean to say that during the years he was entangled therein his course was onward in the way of truth? “The path of the just,” and “the way of truth and life,” have nothing to do with giving God the lie. The just in their onward course are always found on the side of God’s word, believing, obeying, and advocating it, not contradicting and explaining it away, and applying contemptuous epithets to those who plead for it. This is the course of the wicked or unwise, who walk in that non-exclusive, but broad and open, way that leads to destruction. Every word of God is pure; add thou not unto His words, lest He reprove thee, and thou be found a liar: “if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, out of the holy city, and out of the things written in this book.” Millerites made sad havoc with these words of God, adding to some, perverting others, and denying the rest; yet they proclaimed themselves to be “the wise,” the just, in the way of truth, and of an understanding heart.

Again, to show, if further proof be wanted, the antagonism of Millerites to the word and truth of God, we refer to what he saith in Jeremiah 31: 36; “If the ordinances of the moon and stars depart from before me, saith the Lord, the seed of Israel also shall cease from being a nation before me forever. If heaven above can be measured, and the foundations of the earth searched out from beneath, I will also cast off all the seed of Israel for all that they have done, saith Jehovah.” Now, the celestial ordinances cannot depart, heaven cannot be measured, and earth’s foundations cannot be searched out; therefore the argument of God is, that it is impossible for Israel in view of his promises to be cast off from being his people. But Millerism tells God that what he says is not true; but that they are finally cast off, and destined only for consumption into smoke as the fat of rams!

But, in opposition to this impious heresy, (and what denies God’s truth is both impiety and heresy), the Lord testifies again by Zechariah, saying, “I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them.” Here, instead of utterly destroying them, the Lord says, they shall be as though they had not been cast off; that is, they shall at a future period of their history be found in the land of Palestine as though they had never been expelled from it.

Again, Jehovah saith by Isaiah, “Thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham, my friend: thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, AND NOT CAST THEE AWAY.” And Paul, anticipating, perhaps, that there

would be some arise among the Gentiles in the latter days wise in their own conceits, who would heretically affirm the contrary, asks the question, “Hath God cast away his people?”—this disobedient and gainsaying people he speaks of in the former chapter: —and then replies to his own inquiry, saying, “God forbid; he hath not cast away his people whom he had previously chosen:” and then informs them, “that blindness in part had happened to Israel, until the fulness of the Gentiles be come in: and so all Israel (the whole twelve tribes) shall be saved: as it is written, The deliverer shall come of Zion, and shall turn away ungodliness from Jacob.”

The last testimony of Jehovah I shall here adduce upon this point is by his servant Moses, saying, “when thou art in tribulation, and all these curses be come upon thee, even in the latter days, if thou turn to Jehovah thy God, and shalt be obedient to his voice; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.”

It is evident, then, from these testimonies, that our friend Cook was a ringleader of a sect that denied “the promises of God made to the fathers, unto which,” says Paul, “our twelve tribes, instantly serving day and night, hope to come. For which hope’s sake I am accused of the Jews”—or, as he says elsewhere, “for the Hope of Israel I am bound with this chain:” this hope that sect and its leaders rejected as “carnal Judaism,” and yet claimed to be “the wise!” But some of these leaders have rejected Millerism; and confess that it was a monstrous delusion, and they themselves deluded. This is equivalent to confessing that they did not understand; a confession which is tantamount to confessing also that they were wicked; for the prophet says, “none of the wicked shall understand.” Now, if we had styled them “the wicked,” they would no doubt have been very much incensed; but seeing that they have classed themselves among them by their own admission, they cannot blame us for assenting to the justice of the sentence they have pronounced upon themselves. They certainly acted very wickedly in practically telling God that what he said about the Jews was not true; and that he would never bring it to pass. Is “the path of the just” the path in which “the wicked” walk? Do they walk “in the way of truth and life” who deny the truth? And do they believe the gospel of the kingdom and glory of the anointed king of the Jews, who deny that Jesus will ever rule over them in the land covenanted to their ancestors? Impossible! Their theory burned up all the promises; and they would yet, with the best intentions doubtless, all the time impose upon themselves that they are true believers! Some who have renounced Millerism, we are rejoiced to know, have come to the knowledge of “the truth as it is in Jesus,” and gladly yielded the obedience it demands; others have arrived at the line of obedience touching it with their toes, but have not, from some cause or other, crossed it; while others have a smattering of the truth in their heads, and waste their time and energies in beating the air upon all sorts of speculations, the real merits of which they can never attain to, because they are seeking to understand that which was only revealed for the information of “the wise,” who become the Lord’s “servants” by intelligently “obeying the truth.”

Now, when we are called upon to enter into controversy with people whose antecedents have bewildered their minds, and have left them short of “the obedience of faith,” we feel as if we were embarking upon a hopeless enterprise. If people have not got scriptural intelligence enough to understand so plain and easy a subject as the Gospel, or glad tidings, of Jesus Christ’s Palestine kingdom and glory, what prospect is there of imparting to them an understanding of “divine arithmetic,” “Gog-power,” “the Fourth Beast,” “prophetic hours,” “season and time,” “heavens and signs thereof,” &c., &c., in harmony with that Gospel which is the key to all these matters? We are ever ready to give all the information in our power to

the most humble and illiterate inquirers; but we should have no energy to enter into controversy with them upon any point. If one, whom we well knew had been floundering in the mire of Gentile tradition for years, were to send us ten points, decorated with a multitude of exclamation-notes all of a row, and set off with sundry other flourishes of speech, we should put it aside as but a new manifestation of erraticism, which would die out as aforesaid, being consumed by the intensity of its own fervour. They would not come to us as seeking information; but as combating for a theory of their own against what necessarily reduces it to a nullity. Now, in this case we should not care to trouble ourselves with it, especially when from an acquaintance with the ten point theory, we knew it had not even a point-space to rest upon. A controversialist of this kind might not care so much for the establishment of his own theory, as to divert attention from his own position and to prove us wrong, that he might destroy what prestige he might suppose we possessed in his own circle; and so by making it appear that he had demolished our interpretations, he might thereby more authoritatively quiet the agitation our writings had produced in relation to the Gospel, and the obedience it required. Would it be good policy to engage with such a controversialist? This question about the Gospel is a troublesome question to many leaders of the people at this crisis. They would rather that any other subject were discussed; for somehow or other, they would rather risk their eternal destiny upon a supposition, than take the simple word as it stands, and obey it; and thereby place themselves in a position antithetical to “all the sentiments of Christendom.” We delight to “contend earnestly for the faith once delivered to the saints”—“to fight the good fight of faith;” but to controvert every new edition of self-evident Gentile foolishness, “the ignorance of foolish men,” is too great a draft upon our time and amiability. Spiritualist revelations; soul-experience of sins forgiven apart from faith in the kingdom and obedience; the coming of the Lord at five minutes and a half past three in the morning of the tenth of March, 1856; and the darkening of the sun in Yankeeland in 1780, as a sign of his coming to Jerusalem in Asia in 1843, '44, '55, '56—are among the absurdities too heart-sickening for grave, sober, and patient discussion. These, and kindred follies, are advanced with such entire ignorance of scripture teaching, and urged with such irrational pertinacity and presumption, that it is labour lost to argue against them. Silence, or satire, is the only treatment they deserve. If, then, at any time we depart from the course dictated by these convictions, it is for the sake of the deluded many; and the friendly disposition we entertain towards some, who, like Saul of Tarsus, when he persecuted the truth, and defamed and killed its advocates, have a zeal of God, but not, as we believe, according to the knowledge which is his, and which he invites men to believe. If, however, we gratify them in noticing their crotchets, and respectfully considering their unstable and visionary ideas, we do not feel ourselves under any obligation to reply to their replies. This would be as interminable, as it would be unprofitable; for mere opinionists, who generally delight to see themselves gossiping in print, are so exceedingly gassy, that their talk about nothing is infinite and eternal. Our course is to state, illustrate, and prove, the truth. This done, we leave it with the reader. If he want explanations, we are happy to afford him all we can; but if he attack our position, because it does not harmonise with his own particularism, with the exception before excepted, we leave him to himself in all his glory!

If, then, “none of the wicked shall understand” in “the time of the end,” they who do not understand are “the wicked” of that period. A little explanation is here necessary in relation to the phrase “the wicked,” as used in Daniel 12: 10. It is employed as the antithesis to “the wise,” of whom it is said, “the wise shall understand;” and “they that be wise shall shine as the brightness of the firmament.” Now, Jesus speaking of the same thing, saith, “The righteous shall shine forth as the sun in the kingdom of their Father.” Here “the wise” are styled “the righteous;” so that, it is evident, that the wise and the righteous are one and the

same people. The word used in Daniel and translated “wise,” is maskilim, plural participle of the verb sahkak, to be intelligent; hence maskilim signifies intelligent ones. Intelligence in the truth, or word of the kingdom Daniel foretells the establishment of, is the scriptural qualification for one who would become the subject of God's righteousness. In the days of the prophets and apostles, none were of “the righteous” who were not intelligent in this truth: “the good seed are the children of the kingdom”—“he that receiveth seed into the good ground is he that heareth the word of the kingdom, and understandeth it; which also beareth fruit, and bringeth forth, some a hundred, some sixty, and some thirty fold:” “we are renewed by knowledge;” and “alienated from the life of God through ignorance.” These texts prove our assertion, that intelligence in the truth is the foundation of justification. Hence, “we are justified by faith:” but faith in what? The word of the kingdom, or good seed sowed by the Son of Man in his field, or land of Israel. But, can we be justified by faith in a thing of which we are ignorant—ignorant of its nature, locality, subjects, throne, rulers, religion, constitution, and laws; that is, of everything pertaining to it; and even denying that Jesus is King of the Jews in the plain, obvious, and literal sense of his own testimony? Certainly not; the contrary is preposterous. Ignorance is the foundation of “wickedness;” knowledge of the truth of “righteousness.” Hence with Jesus, “the wise” and “the righteous,” or justified, are the same: and are alone destined to shine forth in the kingdom prepared for them of their Father from the foundation of the Commonwealth of Israel.

Now, understanding who “the wise” are it is not difficult to understand who are “the wicked.” They are the opposite to the wise. They are, therefore, the unwise, the unjustified, the ignorant, the unenlightened. They are not simply murderers, thieves, drunkards, covetous, and so forth; but the world’s “great and good;” its pietists, who are too holy to be saved by the truth; its great saints who strain at gnats and swallow whole herds of camels; its ecclesiastics, who compass sea and land to make proselytes to their scholastics; in a word, pious sinners, godly infidels, “who have a zeal of God, but not according to knowledge:” “for being ignorant of God’s righteousness, and going about to establish their own (sectarian) righteousness, have not submitted themselves unto the righteousness of God.” These are “the wicked,” of whom the Spirit saith, “None of the wicked shall understand.”

The word used in Daniel and translated “the wicked,” is reshahim, from rahsha, whose signification is the opposite of tzahdak, to be just, to be of full weight, or measure, to make just, &c.: hence rahsha is to be unjust, to act unjustly, to be deficient in moral or spiritual weight, i.e. in righteousness. The reshahim are therefore light-weights; so that, like Belshazzar, when weighed in the balances they are found wanting. They do not respond to the scriptural “measure” in the matter of justification. Being ignorant of “the word of the kingdom,” they boast of a righteousness that ignores it. Having the faith of the trembling demons in Jesus—James 2: 19, cloaked over with Gentile pietism, they justify one another and themselves by it, and are immersed upon it for church fellowship! But when placed in the scales of the Justifier of the ungodly, who says, “seek first the kingdom of God AND his righteousness,” they kick the beam; having been prepared for trial in the false balances of the Apostasy, which recognises no kingdom for believers, but the skiey regions of the universe! These are the reshahim of “the time of the end,” of whom the spirit said to John, “He that is unjust let him be unjust still; and he that is unclean, let him be unclean still;” these are “the wicked,” who if they continue wicked still, cannot possibly understand the secret of the Lord which is with them only who believe and bravely obey the truth. The first thing, then, to do with them is, to “open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and heirship among the sanctified by that faith (which inducts) into Jesus.” It will be time enough then for them to

study the signs and wonders of the prophetic heavens, which have no significance for any who “make void the word of God by their traditions.”

EDITOR.

* * *

ELDER COOK’S POINTS AGAINST “ANATOLIA.”

This article was written for the Expositor, but by the direction of its editor, I send it first to the editor of the Herald, Dr. Thomas himself. In my first remarks, I was very careful to obey the command, “Be courteous;” now my care is to get at the points as briefly as possible.

Near a year since, the author of Anatolia asked me very courteously for “all the objections” I found, if any, to his leading positions. The request I complied with in the spirit in which the request was apparently made; but to my surprise the points of fact presented in objection still stand unadmitted, and also unrecalled! It is true that remarks have been made by others on the general subject; but not one word has come from the author: nor have the general remarks made by others been relevant to the vital points first in question. If any one step further can be taken at all, as I conceive, it is to take the precise points that were made, and either own the mistakes as to fact, and errors in doctrine, or else to vindicate the author’s assumed position. This has not been done; and the rational inference which some of his friends have volunteered to furnish me is, that it cannot be done. His silence seems to be a concession of incapacity for correction.

But as I would not decide prematurely, these points are mostly reproduced. Let them be re-affirmed distinctly, if deemed true, or recalled if not true. This is all that I ask. Any effort to beat around or confuse the reader is tacit or virtual admission of the objections!

Point 1. The divine arithmetic applied to the succession of Gentile Dynasties is “four.” God’s number is not three, nor “five.” All this variation is man’s work! “Four” and “fourth” are found seven times in one prophecy and its inspired exposition—Daniel 7. Other prophecies confirm this divine seven-fold truth!!! “The four horns” are “the Gentiles”—Zechariah 1: 18-21; Daniel 2: 40. “The fourth kingdom” is the Roman. Yet “Anatolia” evades and alters this. It “adds to,” and so inserts “five!!!”

Illustration. Should the author in publishing an official document, change “four” thousand dollars into “five (to suit his conception of the document as a whole) he would then deal with man as now he has with God. He ventures to “take up,” not his neighbour’s, but God’s own “landmark.”

Point 2. “The fourth kingdom” in its prophetic course undergoes certain changes; and then it is “destroyed” at “the judgment”—Daniel 7: 9, 11-18. But our author seems to concede, while really he denies, this! The Gog-power gradually in his view prevails over the prophetic earth (the fourth beast’s borders) as an established administration; then it, the fifth kingdom and not the fourth, goes to “the judgment.”

Point 3. Russia is not responsible for Israel’s blood and bondage through many centuries, while Rome is! Nay more, the blood of the martyrs of Jesus stands clotted on the escutcheon of Rome; therefore in reason, as in revelation, Rome, the fourth beast revelling in the blood of the saints, goes on to her prolonged judgment by God himself—Daniel 7: 9-11.

“The fourth beast—destroyed” by the eternal God—“the Ancient of Days”—is surely not the Roman Empire anyhow annexed to, or absorbed by Russia!

Point 4. The thirty years’ war in Anatolia is elaborated so far as I can learn out of the prophetic “hour,”—Revelation 17: 12. But mark! An hour is in this book, it is in fact only a fraction of a day! A day in the symbols represents only “a year;” of course “an hour” is but a part of such a day. Yet he swells the “one hour” out to thirty full years! The fraction of one is made equivalent in his arithmetic to thirty whole numbers!!!

(To be concluded in our next.)

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ELDER COOK’S TEN HORNS PLUCKED UP BY THE ROOTS.

In proceeding to the consideration of our friend’s article, we would first tender our sincere thanks to Elder Marsh, the editor of *The Expositor*, for the good sense and justice displayed by him in declining its publication unaccompanied with an antidote to its misconception and perversions of our teaching; for this we understand to be the import of his advice to Elder Cook in directing him to send “the points of fact” to us before they could find insertion in *The Expositor*.

It is now fourteen months since we were in Rochester, when, as our friend truly says, we requested him to read Anatolia, and to make a note of all the objections he could find. We doubted not he would have many, as from what we heard from him in his speeches, and his then new leaning towards “Exegetical Theology”—a medley of Plymouth-Brotherism, Calvinism, Sir Edward Dennisism, and Morrisism—superadded to his own Louis Napoleonism, and three-fact gospelism: from this state of his divinity, we had no expectation that he would approve of Anatolia; still, we thought it possible, and do yet sincerely hope, that Anatolia would cast out the demons of his imagination, and bring him to a just and sober appreciation of the word of the Lord, in harmony with the faith and obedience of the glad tidings of his kingdom and glory. We are sorry, however, to perceive that his imagination is not yet exorcised; but that it is possessed of ten spirits, or horns, which he styles “points.” So long as these find root on the calvarium of his inner man, Anatolia must be an alien to his understanding. We must, therefore, “pluck them up,” and remove them out of the way, that the ground of his mentality may be “cleared,” and well “grubbed up,” and coultured, for the favourable reception of the good seed which the Son of Man himself sowed in the Land of Israel, which is his field.

The tips of his horns he terms “points of fact,” which he says, “still stand unadmitted and unrecalled.” By the note of exclamation appended to this (and his points abound in these notes), he would seem to express his astonishment at such a possibility. But the truth is, that our friend’s “facts” never came to us with any “point” at all. His horns, if they ever were anything more than buds, had lost their points before they reached us. We deny his “facts” in toto; and until he can elaborate something more to the purpose than what is before us, they will ever be pointless, unadmitted, and unrecalled. They are “points” without vitality being rotten in all their roots. Our “friends,” referred to by Elder C., must have been condoling with him on the wreck of his craft upon the rocks and shoals of Anatolia; or themselves not very well versed in the prophetic word; who could have “volunteered to furnish” him “the inference,” that Anatolia’s positions could not be vindicated against them. The reader will

soon see, that it is only necessary to give the old sappine stump a tap to start out the dry and powdery root-fangs from their clods. Our silence concedes nothing; nor is it our custom, as our friend insinuates, to beat around or aim to confuse the reader, for the purpose of evading the force of the objections to our positions, come from whatever source they may. Having now disposed of his preliminaries, we proceed next to the extirpation of his horns, points, stems, roots, and all.

“POINT 1.”

THE ELDER CONFOUNDS “DYNASTY” WITH POWER.

Our friend says, that the divine arithmetic applied to the succession of Gentile Dynasties “is four.” He quotes from Zechariah and Daniel in proof of this; which shows that he considers the four horns, and “fourth kingdom,” as constituting so many dynasties; and that besides these there are and have been no others appertaining to the arena of the prophecy.

This, however, is all a mistake. The horns and beasts of Zechariah, Daniel, and John are not dynasties, but symbols of POWERS. Our word dynasty comes from *dynasteia*, which signifies the things pertaining to a *dynastes*, a potentate, or sovereign; sometimes a man of power, though not sovereign, a great man, a grandee. Thus, when speaking to such an one of his family relations to a power, it is customary to say, “your dynasty.” Hence, also, dynasty and government, or sovereignty, are equivalent terms. Now, our friend who has assumed the critic’s throne, ought to know that there may be one power upon a certain territory, and contemporary with that power many different dynasties or governments. The power called “the United States” is one, and has existed about eighty years; while during that same period there have been as many *dynastes* as presidents, and as many *dynasteia* as administrations in connection with them. The United Kingdom of Great Britain and Ireland is one power; but the Stuart, Orange, Hanoverian, and Brunswick “houses,” are so many dynasties of that power.

The territorial arena of Nebuchadnezzar’s Image, of Daniel’s Four Beasts, Ram and Rough Goat; of Zechariah’s horns; and of John’s Dragon, two Beasts, and False Prophet—is the divine chess-board of “the powers that be.” “For there is no power—*exousia*—except from God: for the powers that be are appointed by God.” He has placed them there for the purpose of working out a crisis by their policy that shall afford scope for the manifestation of his wisdom and power in “the time of the end;” by which also he shall get for himself a great name through all the earth. He does not approve of their wickedness any more than he approves of the wickedness of private individuals whom he has created; but he approves of their existence as powers necessary to the development of his goodness to the nations upon the principles he has deemed best for its glorious display.

These powers have existed many ages, and all take root in one, founded by Nimrod, son of Cush, son of Ham, son of Noah, “a mighty one in the earth;” “the beginning of whose kingdom was BABYLON, and Erech, and Accad, and Calneh, in the land of Shinar.” This Nimrodian Kingdom still exists; and with reference to what it will be at the appearing of the Woman’s Seed in power and great glory, is styled “The Dragon, the Old Serpent, which is surnamed the Deceiver and Adversary;” and which is to be chained for a thousand years. Now, although this power was one in the beginning and will be one in the end; during the long interval between the beginning and the end, there have been many dynasties, and systems of dynasties, by which it has been administered “in the earth.” Nebuchadnezzar’s Image represents the Nimrod-power in its latter-days’ unity; the four beasts of Daniel, the

same power in its successive and preparatory stages. All the four beasts have contemporary existence in the days of the total destruction of the fourth; otherwise the dominion of the three could not be then taken away, and their lives or existence prolonged.

The four beasts are four systems of nations, all of which nations—the gold and the silver, the brass, the iron, and the clay—constituting the power, will be aggregated under the dominion of Gog in the dynasty of the Prince of Rosh, Mesech, and Tubal. The Fourth Beast is not exclusively representative of Western Rome; for it has “nails of brass,” which belong to “the feet with which it stamps the residue;” and the brass is symbolical of the Greek nation as an element of the fourth beast dominion; and this nationality in the feet or latter-day epoch is community of faith, and not of race; and therefore inclusive of Russia, by whose aid the stamping of the residue is effected.

This fourth beast, then, is the iron-toothed and brazen-clawed power of the latter-days, but not yet fully organised; for its “feet” do not as yet exist. The history of this power, or system of nations, hitherto, shows that it has existed contemporary with many dynasties. John has given it “seven heads,” besides the eleven horns placed upon it by Daniel. Here are eighteen “dynasties,” to say nothing of the many sovereign families peculiar to each head and horn. We have nowhere contravened the “divine arithmetic.” We have nowhere said that there were “five” beasts; but that there are five elements constituting Nebuchadnezzar’s Image; namely, 1, the gold, or Assyrian pyramid acuminated in Nebuchadnezzar’s dynasty; 2, the silver, or Persian, in the dynasties of the Medes and Persians; 3, the Brass, or Greek, in the Macedonian; 4, the Iron, or Roman, in the dynasties of the heads and horns; and 5, the Clay, or combining elements of the Brass and Iron under the supremacy of the Prince of Rosh, forming the feet. Our friend is confounded, because he could not find a fifth beast, or a fifth element in the fourth beast answering to the Clay. We have defined the clay; and we now identify the thing it represents with the brazen clawed feet of the fourth beast, which no writer has ever done before. Our interpretation is in harmony with the Word, and no man can set it aside. Our friend may not be able to comprehend it; but we are not to blame for that, seeing it is intelligible to others. It is enough for us to interpret prophecy, without having to furnish our readers with brains to understand it; or to make it square with all the crotchets in the world extant.

“POINT 2.”

THE ELDER STILL AMONG THE FIFTHS.

He admits that the fourth kingdom undergoes “certain changes” before it is destroyed; says also, that we seem to teach the same thing, while we really do not. But in this he is mistaken. We believe in “the changes,” the number of which he has not defined. But we believe in more changes than his theory can dispose of. Our proposition is that the fourth kingdom undergoes a revolution in the latter days before its destruction. It is nevertheless the fourth kingdom; even as the French horn of the Beast continued to be the French horn notwithstanding its change of dynasty from the elder to the younger branch of the Bourbons by a sanguinary revolution. This “tenth part of the Great City” did not become the eleventh because of the change; yet this is the nature of our friend’s logic when he says, we set up a fifth kingdom, because we teach a change of dynasty in the fourth before its final overthrow! It never entered into his anti-Millerite, Millerite, or Post-Millerite speculations to conceive of any more changes in the administration of the fourth beast system than have already occurred. This Russo-Clay element of the Image’s Feet and Toes, and the Russo-Gogian Brass-clawed

Feet of the Fourth Beast are beyond the ken of his divinity. They are disturbing forces which throw all our friend's speculations into confusion. They are fatal to Louis-Napoleonism; hence his anxiety to palm off upon us the dogma of a "fifth kingdom" unconnected with the fourth, that what he can neither confute nor explain may be discredited as seemingly contradictory of prophetic truth. But our friend's ruse de guerre is too palpable to take effect.

"POINT 3."

THE ELDER IN THE DARK ABOUT RUSSIA.

Our friend errs in regard to the responsibility of Russia. Let him ask of the million and a half of Jews living under the Russian government, if "the blood and bondage of Israel" are not shed and perpetuated by it? No Jew can leave the empire without a special license from the authorities. No Jew can renounce Rabbinism for any other creed than that of the Greek Church. They are not permitted to live upon the frontiers; nor does there exist in this century a power more oppressive of Israel than the Russian. It takes their children from them at the early age of thirteen, and trains them up for soldiers and sailors; and who that watches the modern, or current, history of the Jews has forgotten the remonstrances of their friends with the late Czar when he visited England, for the severities of his government against them?

But the past and present do not fill up the measure of Russia's enormities against Israel. Our critical friend not only acquits Russia to this date, but forgets the wickedness that power will yet perpetrate against them, according to the word. In prophecy, the "Prince of Rosh" stands out as the Extortioner and Spoiler of Israel "in the latter days." Where the Roman Eagles stood in "the last days," there the Russian Eagles will stand in "the latter days"—within and around Jerusalem, "the city of the Great King." Then, the Greek and Roman nations gathered against her to battle under the Russo-Greek Cross, will besiege the city, and take it for a spoil; and the houses shall be rifled, and the women ravished; and half its population shall go forth to bondage. See Zechariah 14: 1-2; Ezekiel 38: 10-12. When the Prince of Rosh shall have filled up the measure of his iniquity, his power will stand before the world as the Nimrod, or Babylonish, dominion—"the Old Serpent," or Constantinopolitan Leviathan between the Seas—unwittingly prepared for combat with the Woman's Seed, Messiah and his brethren, at the head of the Israelitish armies of the living God. The Brazen-Clawed Feet of the Fourth Beast will then have been formed; and have stamped the residue of the nations foredoomed to the judgment in Jehoshaphat; and its paws will rest heavily and fiercely upon Jerusalem, the widowed city. "The escutcheon of Rome" will be yet more ensanguined with Israel's blood, when the Prince of Rosh at the head of its legions, shall stand up against THE PRINCE OF PRINCES to be broken without aid. Our friend errs in predicting the hereafter from present appearances. These are delusive. They are merely the portentous elements of contrary results. The Frog-power is neither the Dragon, the Beast, the False Prophet, nor the Prince of Rosh; but the excitant of events that will react upon it to its overthrow, and the overshadowing of the nations of the four beasts by the Russo-Assyrian dynasty of "the Kingdom of Men."

"POINT 4."

THE ELDER IN A QUANDARY.

Our friend, judging from his exclamation-signs, is taken all aback at the idea of "an hour" symbolising a period of "thirty years." He can see no foundation at all for such a

calculation. But shall we therefore say, it cannot be. Nay, our critical friend's antecedents forbid that. He has made too many egregious mistakes for us to abandon a position because he cannot approve it. He will excuse us, therefore, for persisting in our conviction that we are correct. But, as we do not remember that we have given our premises from which we deduce the result, we will offer a few remarks upon

THE APOCALYPTIC "HOUR."

An hour, in Greek, hora, in the scriptural use of the word as a measure of time, signifies a twelfth part of a whole period, and not a twenty-fourth, as with us. The hours differed in length according to the season of the year. The twelve hours of the longest days in summer, were much longer than those of the shortest days in winter. Hence, an hour in the summer was longer than an hour in winter; while with regard to each other in their respective seasons they were equal. It is not therefore surprising that the "hours" of the Revelation, though twelfth parts of time-periods, should not be all of equal length in all its seasons.

In symbolic time, then, an hour may be the twelfth part of a day-year, or time of days, in which case it would be equal to thirty days, or a month; or the twelfth part of a time of years, or thirty years. But, whether it symbolise thirty days, or thirty years, must depend upon the proportion and decorum of things.

We arrived at the discovery twenty years ago, that "an hour" is sometimes used in the apocalypse to signify thirty years, in studying the opening of the Seventh Seal, which was marked by "silence in the heaven about the space of half an hour." The Sixth Seal closed with the battles of Adrianople and Chrysopolis, A.D. 323; when the whole Roman Habitacle was brought under the dominion of one emperor, and he "a christian," so called by those who know not what Christianity is, after the empire had been contested by rivals for many years. For fourteen years from this time, there was "silence," or profound peace, "in the heaven," or government, of the Fourth Beast; that is, to the death of Constantine in 337; after which "there were voices, and thunderings, and lightnings, and an earthquake." These "fourteen years" are not quite "half an hour;" but as the text states it, "about the space of half an hour," or lacking one year to complete it.

In Revelation 11: 13, "hour" is again introduced in the sense of thirty years, as determined by historical facts. The ascension of the Witnesses "into the heaven in the cloud;" that is, to place and power in the government of the tenth, of the city, where they had previously lain unburied for three lunar days and a half; this ascension occurred in the storm-cloud period of the first French revolution, December 24, 1789; when "a great voice from the heaven," or decree of the National Assembly, declared Frenchmen who were not Papists admissible to all offices, both civil and military. This was inviting those, who for a hundred and five years had been proscribed from place, power, and citizenship, to "Come up hither" and take their position in the State upon an equality with their enemies. They did so; "and in that hour there was a great earthquake, and the tenth (Horn, or Royalty) of the City, fell." This Fall of the monarchy occurred "in that hour," the commencement of which was marked by the ascension of the Witnesses to power in the high places, or "heavenlies," of the French Horn. The fall happened on September 21, 1792, when royalty was abolished, and the republic was proclaimed by the National Convention. This was two years and nine months after the hour had begun.

On the fall of “the Tenth of the City,” the Vials began to pour out upon the Fourth Beast domain; and history shows us, that the fifth of them continued effective till the evacuation of the French territory by the armies of “the Holy Alliance” at the close of the year 1819; which was two years before the time originally decreed, and exactly thirty years from the ascension of the Witnesses to the heaven. In the year after, the Sixth Vial began to pour out upon the Euphratean dominion of the Turks. Thus, one hour of thirty years was assigned for the pouring out of a portion of the wrath of God upon the nations and their governments, symbolised by “the earth,” “the sea,” “the rivers and fountains of waters,” “the sun,” and “the throne and kingdom of the Beast.” This was an hour of judgment, though not “the hour of judgment;” what rational or scriptural objection, then, can there be to the idea of the one hour being as long as the other?

An hour, as the symbol of definite time, must be the twelfth part of a time-period of days or years; but of which in a particular text must be determined by the nature of the things to be transacted in the period. Thus in “the hour of God’s judgment,” which occurs after the appearing of Christ and the resurrection, and after the proclamation to the nations “the hour has arrived,” the Ten Horns try to gain power with the beast—Revelation 17: 12; to which, with one mind, they agree to give their power and strength—verse 13, 17, for the purpose of making war upon “the Lamb,” or King of the Jews—verse 14, that they may expel him from the world and continue to possess it. John, in vision, saw this war in operation—Revelation 19: 15-21—and styles it, “THE WAR OF THAT GREAT DAY OF GOD THE ALMIGHTY”—16: 14; in which, “every man who (at that time) worships (or is in the service of) the Beast and his Image, and receives a mark upon his forehead, or upon his hand, shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and shall be tormented with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb:”—Revelation 14: 10. Here is a war coextensive with the whole Roman Habitable; and which is to last “to ages of ages,” that is, to the commencement of the thousand years reign of peace and blessedness. In this period between the resurrection and the beginning of the thousand years, the Dragon-power has to be bound; in other words, the elements of Nebuchadnezzar’s Image are to be made as the chaff of the summer threshing-floors; the fourth beast has to be slain, and his body destroyed, and given to the burning flame; and the dominion of the other three beasts taken away by the saints, God working through them as he worked through Joshua and his hosts before. This is a great and mighty work, and requires many years to accomplish. Is any one so unskilled in human and divine affairs, as to imagine that it can be done in the twelfth or twenty-fourth part of an ordinary day, or in the twelfth part of a common year—in one hour by the watch, or in thirty days? The idea is too absurd to be gravely entertained. Yet some can see no more than thirty days in an apocalyptic hour? Fie upon such expositors.

The nature of the judgment, then, requires that its hour should be the twelfth part of a time of years, or thirty years. This is the “one hour” of the anti-Israelitish alliance of the Ten Horns with the Two-horned Beast and the False Prophet; and of the judgment of Babylon—Revelation 18: 10, 17, 19. The time is sufficient, and according to the fitness of things—Revelation 14: 7.

But, an apocalyptic “hour” is not always the twelfth part of a time of years, or thirty years long; but a reduced proportional part of time, which reduction is effected by the association of naturally longer periods with it. Thus, in Revelation 9: 14-15, it is written, “Loose the four messengers having been (hitherto) confined by the great river Euphrates. And the four messengers that were prepared were loosed for an hour, and a day, and a month,

and a year, that the third of the men might be killed.” This is the prophecy foretelling for how long a time the four messenger powers, the Seljuks, Zenghis, Moguls, Tamerlanes, and Ottomans, were to be loosed, until they should kill the Byzantine third of the habitable with political death. Their mission was consummated in this respect by the capture of Constantinople by the Ottoman Turks, May 29, 1453; a period of 391 years and 30 days from the investiture of Togrul Beg as the temporal lieutenant of the Saracen Vicar of Mohammed. The union of the Seljukian Turkish dynasty with the Caliphate was cemented by marriage; and Togrul, the son-in-law of Cayem, was saluted by the Moslems as the lord of the east and west. The royal nuptials were followed by the death of Togrul himself; upon which, as he left no children, his nephew, Alp Arslan, succeeded to the title and prerogatives of the Sultan. He passed the Euphrates at the head of the Turkish cavalry, and began the work of extinguishing the Byzantine Third of the fourth-beast dominion, which was fully completed by his successors in the time, and at the date already given.

Here, then, is a period of 391 years and 30 days, which, if correct, ought to be exactly distributable into the divisions of the text. In this place, the longest period is “a year,” a circuit, or that which returns upon itself. This stands for 360 common years. The “hour, and the month,” must therefore be proportional divisions of times; for an hour and a month * being twelfth parts of whole numbers, cannot be taken as fractional parts of each other. The “day” and the “year” are sign-periods; the former, of a time of days, and the latter, of a time of years. The hour being placed before the day, indicates that whatever the day signifies, the hour is a twelfth part of it. On the day-for-a-year principle, then, an hour must here signify thirty days. The same remark obtains with respect to the month. It is the twelfth of a year; and therefore of a year of years, or “time;” and is consequently equal to thirty years. As hour is to day, so is month to year; but when hour stands alone, it is symbolical of the twelfth of a time, or thirty years, as we believe we have sufficiently proved. The time, then, of the text before us stands thus: — $360+30+1=391$ years+30 days. But enough under this head; we will now call a halt, and proceed with our friend’s points in our next.

* The 1260 years of prevalence against the saints is expressed by “42 months,” which gives to “a month” the signification of thirty years. See Revelation 11: 2; Daniel 7: 25.

* * *

ANALECTA EPISTOLARIA.

WORK CUT OUT FOR SLACK TIMES.

My Dear and Respected Brother: —Have you overlooked my queries? You promised last winter to attend to them. No 1. Is prayer to Christ scriptural? No 2. Is not a person “baptised in the Name of the Father, and of the Son, and of the Holy Spirit,” when he is “baptised in the Name of the Lord Jesus Christ?” It appears to me somewhat strange that the former “formula” is but once mentioned, whereas the latter, or words nearly equivalent, occur in many places: and, indeed, you never read of a person being baptised in, or into, any other name than the name of Jesus. His name, therefore, it seems to me, is the “name of the Father, Son, and Holy Spirit,” into which believers are commanded to be baptised. It is not clear to my mind how a man can be said to have been baptised into, in, or by, the name of Jesus Christ, when the name of Jesus does not occur in the words spoken at his baptism.

I have recently been reading a book styled "The Light of Prophecy," which contains some to me, novel interpretations. The author maintains, and proves, I was going to say, that the prophecies concerning ancient Babylon have not been fulfilled; and expects the rebuilding of Nebuchadnezzar's capital, and its subsequent destruction, in accordance with the words of Jeremiah. He holds to the building up of the Image Empire, that all its parts may be broken to pieces together, just as you showed in Elpis Israel, but he maintains that Babylon will be the great city of the Assyrian universal empire. In proof of this he cites Zechariah's prophecy of the "ephah," with the woman, or "wickedness" sitting in the midst of it, which was borne by two women, with wings like a stork, and with the wind in their wings, into the land of Shinar, there to build it an house, where, further, it is to be "established and set upon her own base." The "days" of Daniel and John he holds to be literal days; the "times" years; all in the future, and denoting the period of Antichrist's unlimited power and dominion. He denies that there is any scripture proof of days meaning years: in Moses and Ezekiel, where a day for a year is spoken of, it is expressly so stated, and no scope is afforded for the assumption that when 2300, or 1260 days, are mentioned, we are to understand years. The Heptomades of Daniel prove nothing, as they are merely periods of seven, and, of course, could signify seven years as well as seven days. Such is a brief outline of his views on these points. Will you give us in the Herald, your interpretation of the prophecy in Zechariah referred to? and also scripture proof that the "days" and "times" of Daniel signify years and years of years. Do you not think that the real Antichrist—the real Man of Sin and son of perdition, the great persecutor of God's people, who shall "deny the Father and the Son," and sit as God in the temple of God, showing himself that he is God, is yet to come? I am inclined to believe that he is, and that during his reign, the whole world, with very few exceptions, will believe that he is God, and pay him that worship which is due unto God alone. May it not be that during his supposed reign of forty-two months, there will be concentrated and enacted all the iniquities of the past 1260 years, thus showing that the Popes, and their dear children, the Emperors of past ages, were mere types or shadows of him who was to come? Do you conclude that the Jews will receive him as their Messiah because Jesus told them "if another shall come in his own name, him ye will receive!" We find that prophecies have frequently two or three accomplishments before they are fulfilled to the letter; and I have thought that God may have so ordered it that the history of the 1260 years, ending in 1789, might be a sort of first fulfilment of what is to transpire during 1260 days yet future. What is your judgment upon this point?

I hope you will find time to answer these questions before setting out on your summer tour.

Although it is so near the end of May, and I am writing with a third coat on, my hand is so numbed with the cold that I can scarcely write, the season is very backward. I trust the crops this year may be good, otherwise I don't know what is to become of the poor, bread is so dear. Yours affectionately,

JAMES R. LITHGOW.

Halifax, Nova Scotia, May 28, 1855.

* * *

ELDER J. B. COOK DOES NOT CONSENT.

Dr. Thomas: —Allow me to say that your article relating to me, (August No.) is based on mis-apprehension. This is said lest silence should seem to be consent.

You must, I conceive, be aware that you have not replied to “the objections” made by me at your request fourteen months ago. If you have replied it has escaped my notice; for your six page notice of me, though it has not related half my frailties—nor half way in their true relations—cannot be deemed such. If ever saved, it will surely be “by grace.”

Elder M. has told me in plain words that “he has not, and does not now understand the points of objection” that I have pushed against your views. By consequence of general statements concerning Gogue, &c, like your silence, cannot be deemed by me an answer, much less a triumph in your favour. The objections are real to me and many others. Thus they must remain till a satisfactory explanation is given.

Do not deem me “an enemy.” My effort has been to promote an understanding of your position and the truth it involves. If my objections are not well founded, then it may be turned to your advancement.

As to your only article relative to me, I confess myself excelled and altogether beat; not a word have I to say, of that character, in reply.

Please insert this, and say whether you will allow me only about half the space you occupy on this subject, in reply. The subject demands investigation. If you are right we ought all to know it; and if so found on examination, I trust for grace to own it in your own columns.

A beginning is grateful, though the first article may be founded in utter misinformation. “You have not injured me at all,”—Galatians 4. My consciousness, your silence, and Elder M’s confession that he does not know what points I made—all assure me, against your intimation, that the whole body still lives. Flesh, blood and “bones,” not one bare or picked—remain to be disposed of. But let all such language be no more “named among us—as becometh saints,”—Ephesians 4: 1-4.

My aim at least has been and shall be to present the subject, having naught personal in view, save it be essential to the understanding of the truth in hand.

Yours respectfully,
J.B. COOK.

Rochester, August 11, 1855.

* * *

REPLY TO THE ABOVE.

Dear Friend: —I did not intend the article in the August number of the Herald for a reply to your “objections.” It was printed before your “points” came to hand; and originated from the third paragraph of the letter which preceded it.

You have mistaken the motive of my long silence. Having towards you personally the most friendly disposition, I was unwilling to appear in arms against your positions, being well aware how easily the words I had to utter concerning them with emphasis might be misconstrued by personal friends and partisans. Silence with me is nothing but forbearance or indifference; and acknowledges nothing. It is our duty to demolish what we conceive to be

error; the time for the work and the manner of it are often determinable by circumstances. I prefer to encounter Crito, as a representative of a class, than my friend Cook, whose amiabilities create for him more partisans than the scripturality of his opinions. To Crito I would give no quarter, nor accept it; but at J. B. Cook I have been slow to “draw the bow.”

Crito’s position is the position of a class as destructive of the gospel as Sevastopol of the independence of the Ottoman empire. I have forborne a direct attack in hope of seeing it abandoned, as Millerism, &c., have been renounced in days bygone. But hope deferred hath made the heart sick; for instead of the Critos yielding obedience to the truth, they are plunging into ’54 isms, and Denisisms, and exegetico-theologisms, and so forth. But for this, my silence would be still unbroken I perceive, too, that men, who have obeyed the form of sound words, have more sympathy for persons than principles. This is a great evil, and demands a sharp rebuke. Well, I would still have been silent a little longer; but you will not consent. Be it so. If then I must speak, my quiver shall not be emptied to no purpose. I care but little for the question concerning Louis Napoleon compared with the gospel. This, and the nature of the obedience it demands, is of more importance to you and me than the question, Is Louis Napoleon or Alexander II the king of the north? I propose to convince the Critos that their positions are wrong, and Anatolia’s right. Anatolia defines “the wise;” but of this section thereof, the most important to your class, you have taken no cognisance in your criticisms. If I prove that the Critos are the unwise, need I trouble myself about your criticisms, save as an act of grace, seeing that it is written, that they shall not understand—the unwise virgins with their lamps untrimmed? They are not “the wise” who are zealous of sectarian righteousness, and have not obeyed the truth; and the truth cannot be obeyed unless it be previously known and heartily believed.

You are welcome to the space you wish when “the points” are disposed of. I am glad that you consider that I have “not injured you at all,” for that was not my intention: I only desire to injure, or rather to destroy the position of your class, which I assuredly believe is not according to the truth.

As to the “bones,” I trust that if they prove to be “bare,” they may yet be clothed with an incorruptible investment, that what I cannot but believe is mere foolishness and subversive of the wisdom of God, may be swallowed up of truth; so that standing upon their feet, they may sustain him that rejoices in them, erect and glorious in the king’s presence, being “shod with the preparation of the gospel.”

With respect to the rhetoric of the article, I would say of the writer in the words of a poet of a olden time,

“All gall and copper as from his ink he draineth,
Only a little salt remaineth;”

and that he is as heretofore sincerely your friend and well-wisher in hope of all things being adjusted to the honour and glory of the truth.

J.T.

August 25, 1855.

* * *

THE GOOD SEED GERMINATING.

Dear Sir: —Agreeably to promise made this day two weeks, when I had the pleasure of seeing you, I take pen in hand to send you a few lines, but not having any subject in particular to reply to or write about, I believe I must, even at the risk of giving umbrage, become at once egotistical. If able, I will, before the year ends, send you some aid in support of Truth; so that whatever I may be enabled to set aside for this purpose, you will of course look upon not so much as sent to John Thomas as to aid in his fearless, and as I now believe, conscientious defence of right. “Justitia fiat ruat coelum;” don’t think I want to speak smoothly when I say, that this, in its highest application, seems to me your motto, your very life. The world does not realise this; among its wise and great ones there is no such thing as abstract and absolute justice in its grand totality—but a strange linking of expediency with their sense of right as such—and here it would seem to me, is and always has been the line of demarcation between God and man. There is no such thing as an Atheist in the sane world, all believe in his existence, but the atheism of the world does not believe that God means what he says; in effect makes him a liar, and being thus faithless cannot lay hold of the future, and attempt to realise the highest justice—the Truth of God. And here what shall I say of my poor self; I am convinced that the isms of the day are interwoven with one great network of error—and I have also of late got some glimpses of light upon the Gospel of the Kingdom, and I read with interest as a matter of intellect all debateable and new ideas thereon; but to search the fountains of truth I have little or no increased desire, and I do know that the motives and promptings of my heart are little if any better that they were six or nine months ago. “Great indeed is the mystery of godliness”—and I fully understand you when you say that the “way of holiness is not an instantaneity.” I never thought that; but I do not understand you when you say in “Elpis” that repentance has no sorrow for sin. If by the change we become in the smallest degree “partakers of the divine nature,” and think in harmony with the divine mind, how can we but loathe aught that is sinful when the very heavens are represented as unclean in his sight?

Both Mr. Scott and myself look with much interest for your promised work on the Apocalypse—when shall we probably see it? In this place my future promises to be dreary, I know of none of my opinions, and it is not good for man to be alone in the world of mind any more than of fact or affections. I have already had a taste of what I may expect for differing from the majority in the shape of “cold shoulders,” charitable opinions of the end of it all, &c., but once right with self, thrice is he armed who hath the truth. I have been “hunting up” a little, but so far cannot find that the doctrine of the “Nicolaitans” which our Saviour “hates,” was that of “immortal soulism”—sufficiently reprehensible, doubtless, were their practices. But don’t think herefrom that I hold it, even my first letter to you was but to remove the “shadow of a shade of doubt.” I do think I know that this is the grand starting point of all religious error. You may speak even to Methodists about adult baptism, but breathe not a doubt about their immortality, or you are undone. By the way, let me ask if you happened to see an article in the “Bible Examiner,” on the “Human Soul;” if you did not, and cannot readily obtain them, I will at once mail to you. It is quite unique in its way, having been written by a clergyman of the church 150 years ago, in London. It is more philosophical than religious, and you will, I feel assured, peruse it with interest. *

* We have not seen it; and shall be much obliged. —EDITOR.

I now see that the patriotism of the world is a very small affair indeed—national selfishness. I made quite a little discovery the other day—it was nothing more or less than

this. In the February number of the Herald for 1854, your friend J.R.L., writing from Halifax, says, "Rev. Mr. Giskie of the Congregationalist body had Elpis Israel in the pulpit, showing the blasphemies, absurdities, &c., &c., therein;" well, this Mr. Giskie is now in Toronto and has a book store in this city. Ill-health compelled him to leave the ministry. (?) So that in the event of your coming here, you would have the "pulpit," and could "turn the tables" on him. Pardon this little bit of combativeness. But I must close this long scrawl about nothing. Your patience may possibly enable you to anglicise these barbaric characters.

Hoping to be favoured with a few lines from you ere very long.

I remain, Dear Sir,
Very respectfully yours,

J.C.

Toronto, C. W., May 27, 1855.

* * *

A BRIEF NOTE ON REPENTANCE.

"Repentance towards God," and "unto life," is a change of views and affections, resulting from belief of his promised goodness. Such an one hates sin, and does his best to keep from sin; but forgets the things which are behind for which he has obtained pardon in the act of putting on Christ. The change of views and affections is synchronical with the truth heartily and lovingly believed. The excellency of this knowledge, which announces present forgiveness and eternal glory in God's kingdom, excludes sorrow or remorse by the joy it creates. What sort of sorrow is there in that heart which rejoices "with joy unspeakable and full of glory?"

The repentance of the world is sorrow for sin in view of hell-torments. Not knowing the gospel, its piety is surcharged with doubts, and fears, and sorrows. There is no real joy in it; for it can rise no higher than a dubious hope of pardon. With such a repentance the gospel of the kingdom has nothing to do.

As to our work on the Apocalypse, we shall see what the winter may produce.

* * *

VISIT TO KENTUCKY.

Early in June we boarded the New York and Erie train for Dunkirk on a visit to Kentucky. In doing so, we did not run without being sent, or rather, called. We had received an invitation, that if we would "come over to Macedonia and help them," the means would be in readiness to indemnify us for the time and travel expended in their behalf. Believing then, that they were honourable men, and that none would tax themselves for a service they did not really desire, we gathered assuredly "that the Lord had called us to preach the glad tidings to them;" and that there were some of his unmanifested people, co-heirs with Christ of his kingdom and glory, even in Henderson, Kentucky. Therefore, leaving from Jersey City, we went with a straight course to Dunkirk, and from thence to Eerie, Cleveland, Columbus, Cincinnati, to Louisville, Ky., where we arrived in forty-six hours from our departure.

Here we presented ourselves before an old friend, and supporter of the Herald, though still a sojourner in one of the Louisville encampments of the Campbellites. He received us with much cordiality and hospitality, making us quite at home at his table and hearth. This is a friend in whom we have much interest; because, we believe he is honestly desirous of understanding “the truth.” He has been happily delivered from Millerite influence; and will yet, we trust, be emancipated from Campbellite also. He would not, indeed, admit that he is a Campbellite; nor do we say that he is: only that while he is found in that lodge he is very apt to pass for an “accepted mason” of that ilk.

Members of “Reformation churches” do not generally like to be styled “Campbellites;” being, as they contend, disciples of Christ, and not of Elder Campbell. But then, Christian discipleship is claimed by all the disciples of the Augustinian Monk of Wittenberg, Elders Calvin, Knox, Arminius, and Wesley, as well. “Oh! but,” say our Campbellite friends, at least some of them not so thoroughly imbued with the spirit and dogmas of Bethany as others, “we know they are not the disciples of Christ.” How do you know it? “Because they do not believe and obey the Pentecostian proclamation on record in Acts 2: 38; and because they receive the teaching of those divines instead thereof.” If then, we rejoin, they be justly styled Lutherans, Calvinists, Arminians, and Wesleyans, for this reason; for the same, do we contend, are reformation church members entitled only to the name of “Campbellites.” These do no more believe and obey the Pentecostian doctrine than they; and do as much receive President Campbell’s teaching as do “Sectarians” the traditions of the founders of their sects. Peter, in accordance with the command of Jesus, taught that God raised up Christ from the dead to sit on David’s throne—Acts 2: 30; and that men do not ascend to heaven at death—verse 34. But President Campbell teaches point blank the reverse of this; and reformation-ecclesiastics approve his teachings; they are therefore of necessity his disciples, and not Christ’s. We have said, they neither believe nor obey the Pentecostian doctrine; this is evident from the fact that people cannot obey a doctrine and reject it at one and the same time. This is an important consideration. “But,” they say, “we have been baptised for remission of sins, as Peter commanded.” Perhaps; and only perhaps. Those ye “receive into the kingdom,” as ye express it, “by the right hand of fellowship” from among the Baptists, were neither the subjects of, nor believers in, baptism for remission of sins; so that your declaration is only of partial application. But, even this cannot be scripturally maintained. Some of you have been immersed for remission of sins; but then, Peter did not prescribe baptism for remission of sins “for the like o’ you.” Ye reject his testimony. Ye say with Bethany, that God did not resurrect his son Jesus to sit upon David’s throne; and that men do go to heaven as soon as they give up the ghost! Do ye imagine, then, that on such a foundation as this, Peter would have said to you “be baptised for remission of sins?” Nay, verily; “repentance and baptism in the name of Jesus for remission of sins,” are only for those who believe Peter’s doctrine; not for those who make it ineffectual by their traditions, whether they emanate from Wittenberg, Geneva, Oxford, Bethany, or Rome.

Reformation-church members may not like to be styled “Campbellites:” but then, they should remember, on the other hand, that the real disciples of Christ; that is, those who believe the glad tidings he was sent to preach, and which he did preach before his crucifixion; which same glad tidings he commanded his apostles to preach to Jews and Gentiles after his resurrection, and which they began to preach on Pentecost and fully accomplished to do before the destruction of the temple; and who believe also, and have obeyed, “the Mystery of the Gospel” preached for the first time on Pentecost, and very briefly recorded in Acts 2; —they should remember, we say, that these, the real disciples of Christ, will not endure without protest, that the mere disciples of men, as they can be proved

to be, shall arrogate to themselves a name to which they are not scripturally entitled. We therefore solemnly protest, that according to the measure with which they mete to others, reformation-church members are not the disciples of Christ; but are as worthy to be styled "Campbellites," as are the others they call "sectarians" to be designated by the names under which they pass current.

Now, these "hard things" we say both earnestly and affectionately; for we have friends in the Bethany Lodges among the "master-masons" and their journeymen—preachers and people—whom we desire to disenthral. We believe that we cannot manifest our affection for them better than in endeavouring to persuade them of what we are convinced is the exact truth. Campbellism is one of "the abominations of the earth"—Revelation 17: 5, and we desire to see them delivered from it by the truth. Whatever makes the word of God of none effect is an abomination; yea, an abomination of desolation: and that system of things patronised by the eminent Gentile of the West, is gospel-nullifying, and therefore, God-dishonouring. He may be pious and perhaps sincere; but that he is infidel of "the truth," and his system utterly subversive of it, will admit of no question with one who has the testimony of Jesus, and keeps his word. What a pity it is, that so many well-intentioned and honest-hearted people should be so spell-bound by such a crude and shallow invention, while the word of God's kingdom and glory is nigh them, even "the word of faith," testified of the prophets, taught by Jesus, and evangelised by the apostles, is being urged upon them for their deliverance! When we were "a very young man" and "a novice," as that celebrated ecclesiastic used to style us twenty years ago, we were a zealous advocate of Messrs. Scott & Campbell's traditions, then assuredly believing they were "the truth;" but when we came to study Moses and the Prophets in connexion with Jesus and the Apostles, our eyes were opened, and we were turned from Bethanian darkness to "the light of the glad tidings of the glory of Christ;" and were then enabled to perceive the errors into which we had been led. The more we understand of the scriptures the stronger, if possible, is our conviction of the unscriptural character of the system; so that it has become with us an incontrovertible proposition, that in proportion to a professor's ignorance of the scriptures is the firmness of his adherence to the tenets of Bethanian and all other forms of Sectarianism; so that with such "ignorance is the mother of devotion"—a proverb which expresses the experience of all who have judged the pietism of "Christendom" by the things noted in the scriptures of truth.

But why, in giving an account of a visit to Kentucky, are we found commenting upon Campbellism? Because, in the first place, Kentucky is the nursery ground of the heresy; secondly, because of our friend's entanglement in its toils; and thirdly, because, when we arrived in Louisville, its dogmas were in full preach by a Mr. Henderson, who had for several days been indoctrinating the public mind therewith to no inconsiderable extent. Over a hundred people, of infinitely small intelligence in the scriptures (which is the ordinary condition of the public mind), but, in the general, assenting to the opinion that Jesus is the Son of God in some sense; and that he died for sin in some sense; was buried, and rose again—opinions and facts universally assented to by the Apostasy and traditionally delivered to the unreasoning multitude by its conscience-keepers:—over a hundred of such people as these were persuaded by Mr. Henderson's oratory to be immersed in water for the remission of their sins! What do these people know of the "covenants of promise," the "commonwealth of Israel," "the promise made of God to the fathers," the "hope of Israel," the "one hope of the calling to God's kingdom and glory," &c., &c., as parts of the doctrine of Christ—"the glad tidings of the kingdom of God?" They constitute no part of Campbellism, nor of the three-fact gospel of Christendom, which are the measure of their creed; we may, therefore, truly

answer, that they know nothing. A man whose eyes were opened by the apostles was intelligent in these matters; for they are elements of the “one faith” which justifies. Destitute of this faith there is no remission of sins in the name of Jesus; and where people are said to be pardoned in baptism who have it not, there is “baptismal regeneration,” however strenuously it may be denied. The thing is there, call it by what name you will. A person destitute of the “one faith,” said to be regenerated when born of water, is baptismally regenerated, if regenerated at all—a regeneration of as little account, as the popish, episcopal, and presbyterial, regeneration of an eight-day infant, marked, dipped or sprinkled, in fashion most approved.

Next day at noon, we departed for Henderson by a transient steamer, and arrived at Evansville, Indiana, about five o’clock on Friday morning. This is some twelve miles from Henderson city, on the opposite side of the Ohio, and might have been reached in an hour. But instead of that we were detained at Evansville till four in the afternoon, taking in tobacco and flour for New Orleans. About five o’clock we arrived at Henderson, where we found a cordial welcome, and hospitable entertainment, with a friend “who fears God,” and, though identified with the Bethanian encampment, is not afraid to hear with candor, and to search into the merits of, “the word of this salvation” through the establishment of the Palestine kingdom of Jehovah’s Christ: —Acts 13: 26; 10: 2, 6.

On the following Lord’s day we commenced our addresses to the people in the country parts. We spoke at the Barren, Pleasant Valley, and Zion meeting houses; and at certain private residences besides. The attendance on working days was not multitudinous, still it was sufficiently large to be encouraging; while on the Lord’s days, the houses were filled to excess. We continued our discourses fifteen days, occupying altogether about thirty hours in speaking of “the things concerning the kingdom of God and the name of Jesus Christ” to people who had also heard us upon the same subjects copiously a year before. Toward the end of the days we gave notice that we would be at a certain place where there was water; and be ready to assist any, who were heartily convinced of the glad tidings concerning the kingdom and glory the God of heaven was in the near future about to “set up” in the land of Palestine; and were disposed to accept the invitation sent to them in the word of the salvation that had saluted their ears: —in putting on Christ in baptism; that, in being justified by faith in the obedience of faith, they might become coheirs with him, and be glorified together at his appearing. Accordingly, a goodly number met us at the water, when six presented themselves. We addressed the assembly on the nature of the institution, the vitality of which resided in the authority of the institutor, and in the right disposition and faith of the subject of it. The water was introduced to afford scope for action—as a thing to be used in the precise manner appointed. The baptismal water and the fruit of the Tree of Knowledge, both natural products, occupied the same relation to the word and believer. The going into the one, and the eating of the other, are both very simple actions, and very easy to be performed. If a man believe the word of God, its teachings saith to him, “Go into the water and wash away thy sins in the blood of the Lamb;” but, if he believe not that word, he may go into the water, but he cannot wash away his sins, not having the faith necessary for cleansing. It is faith, or the absence of it, that gives spiritual significancy and effect to the going into and to the eating of. It was want of faith in the word of God that was expressed in the eating. If Adam had believed what God had said he would not have eaten of the tree; but he believed the serpent rather, who spoke pleasingly to the flesh, and therefore he ate, and died. Thus, we see the principle—NO FAITH AND DEATH, the intermediate link being DISOBEDIENCE; or, the not doing what is commanded, which is equivalent to doing what is not commanded.

The antithesis to these obvious things is faith and life, the intermediate link being obedience. This appears from the testimony of Paul, who said to the Galatians, “Ye are all the sons of God in Christ Jesus through the faith: FOR as many as have been baptised into Christ, have put on Christ.” Such is the order, faith, baptism, and putting on Baptism is the middle term, and enables the faith to “put on;” so that he who is invested with the Christ garment, which covers a man from the crown of his head to the soles of his feet, “is Christ’s;” and being Christ’s is Abraham’s seed, and an heir according to the promise of the Kingdom made to Abraham, and to them that are his. The realising of this promise is life; for the kingdom is possessed with life forever more.

The going into and coming out of water is of no spiritual efficacy at all, where the person dipped is ignorant of “things concerning the kingdom of God and the name of Jesus Christ.” The dipping of such an unenlightened individual is not to him “the obedience of faith,” or “obeying the truth.” Where there is ignorance of the truth there faith is wanting; in other words, no knowledge, no faith, and consequently, no renewal of the inward man; for “we are renewed by knowledge;” and consequently, also, no evangelical repentance. All the six had been into the water before upon the three-fact gospel principle of the Apostasy; which had been imposed upon them by blind spiritual guides, as the two-principle creed of Mohammedanism is upon untutored Turks. They had been immersed into Baptistism and Campbellism, but had since come to the understanding of “a more excellent way.” Those Gentilisms had invited them to kingdoms in the skies, or beyond them; while this announced to them God’s purpose of setting up an administration of human affairs in Palestine, under a king whom he had prepared, even under Jesus of Nazareth, the King of the Jews; and invited them to become heirs of that kingdom, with all the glory, honour, riches and dominion attached to it forever. These are two gospels, as opposite to one another as the North and South poles. The one invites them to fly beyond the stars at death; the other, to wait till Jesus returns from heaven, and then with him to take possession of the holy Land, and with that as the seat of their dominion, to rule all nations for a thousand years. The sky-kingdom gospel taught them, that the belief of three-facts and a dipping was all that was necessary to salvation in the skies: not knowing any better they obeyed it, and held on to it, until they found that there were no sky-kingdoms for them; and that consequently, they had sown to the wind and would reap the whirlwind if they did not repent. They did repent. Their eyes had been opened to see that Baptistism and Campbellism were darkness, and that the gospel they teach is not the gospel Paul preached. The three facts they firmly believe, having a much larger comprehension of them than before. They see how Christ died for sins according to the prophets, was buried and rose again according to the same; and that Jesus was he—that in so dying and rising again, he brought the Abrahamic Covenant into force, dedicating and purging it with his own blood; that those who had faith in such a covenant, understanding it, might receive remission on becoming children of it. They see that Jesus not only rose again for their individual justification, but also that he might sit upon David’s throne, and from thence rule the world in righteousness. The three facts, the doctrine of those facts, and the sonship of Jesus, they believe with an intelligence sectarianism cannot attain to; and besides these, they believe in that destiny which God has set before them in the glad tidings of which Gentilism hath no idea, however pious or saturated with water it may be.

What, then, was to be done? Could they not put a patch upon their old Gentile garments with such neatness as to make them pass at the wedding for a seamless Christ-garment? It is true that when they were dipped they knew nothing about “the kingdom of God” which they were commanded to “seek first;” but then they assented to the three facts of

the "Apostles' Creed": would it not do to read "the commission," He that believes the three facts and is immersed shall be saved? Or, if we are not justified by the belief of three facts alone, would it not do to mend the faith and the immersion by believing what is necessary afterwards. Will not faith acquired recently vitalise a former faith, and so infuse validity into an immersion performed twenty years ago? Such patch work as this they had no mind for; for they had been renewed in the spirit of their minds. They determined to divest themselves of their garments "all tattered and torn," and to have a new robe of "fine linen, clean and white," and henceforth to keep it unspotted, that when the Lord appears they may be found in him "without spot, or wrinkle, or any such thing." Such a decision as this proved them to be of Berean mind. How straight-forward a thing it is to do the truth; but how crooked is the policy that aims to make error Scriptural, and to pass off for truth! Spotted as the leopard is the man whose faith today is dyed with Baptistism, and tomorrow with Campbellism, and after that with Millerism, and then with some ism of his own, as is the case with some we know of in Hoosier land and the region round about! A man who washes his flesh in water, and so puts on a garment that becomes patched with all these party-coloured rags, will make a pitiable spectacle in the great chamber, alive with the Bridegroom's friends, habited in garments white as snow! Of him it will certainly be demanded, "Friend, how camest thou in hither not having on the wedding garment?" Mark! "He was speechless," a fate, we fear, that awaits many of our friends, except they repent, and be courageous for the truth.

These six brethren being immersed, we had again to visit the water with other three. Two of these were hitherto non-professors; the third, a Baptist of thirty years' standing. This made nine altogether, who having given their minds to understand the truth, by hearing and searching the scriptures, voluntarily presented themselves, and demanded to be baptised. Five of these were Campbellites, tow Baptists, and two of no sect; and all having a good report among their fellow-citizens for integrity and virtue. Their numbers would have been doubled, as we have been informed by a friend recently in this city from their county could we have remained some ten days or so longer, to strengthen their convictions and to remove difficulties. We trust, however, that all obstacles will be speedily removed by continued study of the word, and the help which the Herald affords. When conviction is attained, let the invitation to God's kingdom and glory offered in the gospel be accepted without delay; for time is short, and the days are evil.

Having finished our work for the time being, we again arrived at our friend's in Henderson city. An effort was made by some of the citizens to obtain the use of one of the religious temples for the accommodation of those who wished to hear the "new doctrine." But those who hold the keys had too much of the wisdom of the serpent in them for that. There is a prospect, however, that this sagacious exclusiveness will be rendered ineffectual hereafter. A house is built, and about to be finished off by the Bethanians, who, as my friend assures us, will not hesitate to invite the public to meet us there as long as we choose to address them. It was roofed in and floored, but not seated, or we might have used it then, if circumstances would have permitted a longer stay. But this was not convenient; for we had arranged to return to Louisville, and to accompany a friend into the interior, where he undertook to open a new field for the gospel of the kingdom. We had returned to Henderson city with full purpose to meet him for this excursion forthwith; but on the day of starting a letter came to hand from Virginia urging us by all means to be at the Slash Cottage Meeting in Hanover. But we could not do this and go to Woodford Co., Ky., too. We concluded, therefore, as they were so urgent, and we were not expected at Woodford, that we could decline going there at present; and return immediately to New York city, issue the July and August numbers of the Herald, and then depart for Richmond. Accordingly, we made two or three attempts to leave

Henderson by steamer; but the boats passed on without attending to our signals. Not knowing how long we might be detained thus, we determined to go by land, and cross the Ohio to Evansville. Our friend very obligingly procured a buggy and sent us thither, with the expectation that we should take the cars at two o'clock. But on arriving there we found that they did not leave till six in the morning. It was now about twelve; so that there were eighteen hours for the exercise of patience. Evansville is a thriving town of 12,000 inhabitants on the right bank of the Ohio; but of no particular interest to a stranger having no business or other connections with it. we were glad, therefore, when we found ourselves in the car rushing onwards to Terre Haute with Evansville increasingly in the rear. At 8 P.M., we were at Dayton, Ohio, via Indianapolis; in the morning we arrived at Cleveland on Lake Erie, where we breakfasted. All that day we travelled the Lake Shore and New York and Erie railroads, and the following night also, after which we arrived, without accident, at New York city about 11 A.M., having run 1100 miles in 53 hours, stoppages included, a rate equal to the Parliamentary trains, the slowest in the British Isles; but fast enough at present for comparative safety.

EDITOR.

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“DEBTS OF HONOUR.”

“Owe no man anything, but love one to another.”—PAUL TO HIS BRETHREN.

All just debts are debts of honour: but there are some which are preeminently so, owing to the circumstances under which they are contracted. For instance, a man living from one to two thousand miles off writes to an editor, who has no more knowledge of his existence than of that imaginary gentleman familiarly designated “the man in the moon,” and orders him to send him his periodical to such and such a place; and that he will pay him according to his terms, “invariably in advance.” The editor confiding in his new “patron’s” honour, or word, sends it by return of mail. The honourable patron receives it regularly. He reads it with avidity; he is warm in his eulogies of the solid and instructive matter it contains; and declares that it is “the truth,” and therefore invaluable; for it is that by which he believes he can obtain eternal glory and riches inexhaustible. He has continued to receive these printed documents for years; and by their means has been more and more instructed; and the dreary hours of his backwoods existence have been cheered; and he has been taught communion with God, and the noblest characters of his race. But all these years, he has never remitted the editor a single dollar for paper, printing, time, or labour expended in the instruction he has received! To say nothing of honour, is this honest? If all subscribers were to act thus, what would become of the paper and the benefits it imparts? There is the debt, which the editor cannot and will not collect by law. Is not the creditor in honour bound to make that the first of his payments? The editor continues to send the paper in hope of yet being able so to indoctrinate his mind as to awake in him right sentiments, by which he will find a pleasure in right doing. But judging by the fruits, no advance is made to the answer of a good conscience. The editor in despair excludes him from his list as unworthy of being numbered any longer with just and honourable men. Thus, the connection is cut, and the depredations of the “patron” (!) upon the purse and capital of his client, extinguished in his dishonour and shame.

There is no periodical, we believe, in whose columns so little “dunning” appears as in those of the Herald of the Kingdom. We would prefer that there should be none at all; but

unfortunately we are not exempt from the common lot of the editorial class. We have “patrons” such as those described, whose “consciences” have not moved them to send us a cent for nine years. Some of them we know to be well able to pay; and “professors of religion” at that! Do they consider us bound to labour in their service for nothing, and to find ourselves? If they do, we also think that we have done it long enough; and we hereby give them notice most respectfully, that our patience with such “patrons” is almost gone; and that if they do not find it in their hearts to pay for their spiritual meat by the end of the year, we shall “stop the supplies;” and inscribe them on the list of those whose honour is but a name, and their word a thing of naught.

September 1855.

EDITOR.

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DYING RICH. —After hypocrites, the greatest dupes the devil has are those who exhaust an anxious existence in the disappointments and vexations of business, and live miserably and meanly, only to die magnificently and rich. For, like the hypocrites, the only disinterested action these men can accuse themselves of, is that of serving the devil without receiving his wages; for the assumed formality of the one, is not a more effectual bar to enjoyment than the real avarice of the other. He that stands every day of his life behind a counter, until he drops into the grave, may negotiate many profitable bargains; but he has made a single bad one, so bad, indeed, that it counter-balances all the rest; for the empty foolery of dying rich, he has paid down his health, his happiness, and his integrity; since a very old author says, “As mortar sticketh between the stones, so sticketh fraud between buying and selling.”

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LIGHT IN DARKNESS. —“Unto the upright there ariseth light in darkness.”—
Psalm 112: 4.

The great lesson of this text is the connection which it obtains between integrity of purpose and clearness of discernment, inasmuch as duteous conformity to what is right, is generally followed up by a ready and luminous discernment of what is true. It tells us that if we have but grace to do as we ought, or, in other words, if right morally, we are in the highway of becoming right intellectually. —Chalmers.

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