

HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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THE MYSTERY OF THE COVENANT OF THE HOLY LAND EXPLAINED.  
(Continued from November 1855.)

At the end of the forty years' sojourn in the peoples' wilderness, Elijah conducts the tribes to the borders of the land. I say Elijah does it; because Jesus says, “Elijah truly shall first come, and restore all things.” This is not to be lost sight of in the interpretation. He will figure very conspicuously in “the restitution of all the things of which God hath spoken by the mouth of all his holy prophets.” Moses, Elijah, and Jesus are the three whose work consummates the purposes of Jehovah, which ultimate in blessing all nations in Abraham and his seed.

It would seem that the tribes march from the south, towards the Red Sea, and from the west, north, and east, to the Euphrates flood; from which two points they form a junction in the intermediate wilderness. They are to be gathered from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and the regions of the Western Sea. —Isaiah 11: 11. These lie at all points of the compass with respect to Palestine. Having to congregate from such opposite directions, they will, no doubt, move towards the wilderness in armies, fighting their way through the countries, and coalescing as occasion may serve, until they arrive at their destination. My reasons for concluding that they will approach the wilderness from the Red Sea and flood of the Euphrates, are, first, because it is written, “Jehovah shall make a gathering of his fruit from the flood of the river (shibboleth han-nahhar) to the stream of Egypt; and ye shall be gleaned up one by one, O ye sons of Israel. And it shall come to pass in that day the GREAT TRUMPET (the proclamation spoken of before) shall be blown, and those shall come who were perishing in the land of Assyria, and who were dispersed in the land of Egypt, and shall worship the Lord on the Holy Mount at Jerusalem.”—Isaiah 27: 12-13. Here are a gathering and a gleaning, so that no stragglers may be left behind. Now, between these two extremities, there is to be a highway from Assyria, beyond the Euphrates, styled, “the river,” into Egypt, beyond the Red Sea, even to the Nile; and the proof of this contains my second reason. The passage is very variously rendered by Lowth, Boothroyd, and the common version. It is necessary where the doctors differ for disciples to try and help themselves. The English Bible would lead one to infer that the Red Sea and the seven-mouthed Nile were to be divided, while Lowth and Boothroyd would intimate that neither were; but on looking into the text carefully, I am satisfied that both are to be affected, as described in the following literal rendering: “And Jehovah shall dry them up—the tongue of the sea of Egypt; and He shall shake to and fro His hand over the river by violence of His

wind, and He shall cause to smite it in seven streams, and make to pass through in shoes.” From this and the former text, I understand that the flood of the Euphrates, that is, below where the Tigris falls into it, will be made fordable, and the Gulf of Suez entirely destroyed, so as to facilitate the passage of Israel from Pathros, Cush, and Egypt into the wilderness, to meet their brethren from “beyond the flood.” This accords with what follows—“And there shall be a highway for the remnant of Jehovah’s people who shall be left from Assyria; like as it was to Israel in the day that He came up out of the land of Egypt.”—Isaiah 11: 15. And again it is written in reference to this way when the great work is complete—“In that day there shall be a highway out of Egypt to Assyria: and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria, a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, ‘Blessed be Egypt my people, and Assyria, the work of my hand, and Israel, mine inheritance.’”—Isaiah 19: 23-25.

The condition of the tribes in the peoples’ wilderness seems to be alluded to in the following testimonies: “The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and exult even with joy and singing. The glory of Lebanon shall be given unto it; the beauty of Carmel and of Sharon: they shall see the Glory of Jehovah, and behold the Majesty of our God. Strengthen the feeble hands, and confirm the trembling knees. Say ye to the faint-hearted, Be ye strong; be not afraid; behold your God; vengeance will come; the retribution of God. He Himself will come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped; then shall the lame bound like the hart, and the tongue of the dumb shall sing: for in the desert shall waters burst forth, and streams shall flow in the wilderness; and the glowing sand shall become a pool, and the thirsty soil springs of water; in the haunts of serpents shall spring up the grass, with the reed and the bulrush. And a highway shall be there, and it shall be called the way of holiness. No unclean person shall pass through it; but God shall be with them, walking in the way, and the foolish shall not err therein. No lion shall be there, nor shall any ravenous beast come up thither; neither shall one such be found there; but the redeemed shall walk therein. Yea, the ransomed of Jehovah shall return; they shall come to Zion with triumph, perpetual joy shall crown their heads. Joy and gladness shall they obtain, and sorrow and sighing shall flee away.”—Isaiah 35.

Again, “the poor and needy seek water, but find none; their tongue is parched with thirst: I, Jehovah, will attend to them; I, the God of Israel, will not forsake them. I will open in the high places rivers, and in the midst of the valleys, fountains; I will make the desert a water-pool, and the dry land springs of water. In the wilderness I will make the cedar to grow, the acacia, the myrtle, and the wild olive: I will plant in the desert the fir tree, and the pine, and the box together: that they may see, and may know, and consider, and understand at once that the hand of the Lord hath done this. And the Holy One of Israel hath created it.”—Isaiah 41: 17-20.

“Jehovah shall go forth as a mighty man; like a warrior shall he stir up his zeal; he shall cry aloud, yea, he shall shout; he shall exert his strength against his foes. I have a long time holden my peace; I have been still, and refrained myself. I will now cry out like a woman in travail, I will breathe short, and draw in my breath at once. I will lay waste the mountains and hills, and burn up all the grass upon them; I will also make the rivers dry deserts, and I will dry up the water pools. I will bring the blind by a way they knew not, and in paths they knew not will I lead them; I will make darkness light before them, and the rugged ways shall

be a smooth plain. These things will I do for them (Israel), and not forsake them."—Isaiah 42: 13-16.

Referring to the overthrow of Pharaoh's host in the Red Sea as compared with what is yet to happen in Israel's history, Jehovah says, "Remember no more the former things, and things of ancient times regard not: Behold, I am about to do a new thing; now it shall spring forth, will ye not regard it? Yea, I will make in the wilderness a way; in the desert send forth streams of water. The wild beasts of the field shall glorify me; the dragons and daughters of the ostrich; because I have given waters in the desert, and streams of water in the wilderness, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise."—Isaiah 43: 19.

While the Ten Tribes were living in their land, Jehovah gave them the name of LO-RUHAMA, or no mercy, and gave as a reason "I will not have mercy on the House of Israel; but will utterly take them away." After that, he gave them another name, as LO-AMMI, or not my people; importing their rejection during their dispersion among the nations, and, in giving the reason for thus naming them, follows it up with a promise of their restoration to his favour. Thus it is written, "Call his name Lo-Ammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that in the place, where it was said to them (so said of them by God while in the land), Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and shall appoint to themselves One Head, and they shall come up out of the country: for great shall be the day of Jezreel."—Hosea 1: 6, 9-11.

In the next chapter of the same book the House of Israel is spoken of as the harlot mother of Ruhamah, Ammi, and Jezreel. She is arraigned, sentenced, and punished. Though she went after other lovers, and forgot Jehovah, he says concerning her, "Notwithstanding this, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And from thence will I give to her her vineyards, and the Valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the days when she came up from the land of Egypt. And it shall be in that day, saith Jehovah, that thou (House of Israel) shalt call me ISHI (my Husband), and shall call me no more BAALI (my Lord) . . . And in that day will I make for them a covenant with the beasts of the field, and with the fowls of the air, and with the reptiles of the ground; and the bow, and the sword, and war, will I destroy out of the land; and I will make them to lie down safely, and I will betroth thee, O Israel, unto me forever."—Hosea 2: 14-19.

This last is a highly important testimony. It shows that the tribes will be allured into the wilderness of the peoples, doubtless by the inducements set before them in the proclamation sounded forth when the great trumpet is blown. It shows, too, that Israel will return to their vineyards from the wilderness, and not direct from the country of the enemy without passing through it. And, thirdly, it tells us that they will re-enter the land of Israel west of the Jordan, at the same point their ancestors did under Joshua, that is, north of Jericho, not far from Gilgal. The recovery of the Valley of Achor becomes to them the earnest of inheriting the whole land, the object of their hope. Hence it is styled, "a door of hope," as well as on account of its being the place through which they enter the land.

It is unnecessary for us now to trace their progress further. After arriving at the door under Elijah's administration, we may be sure they will not be denied admission to the presence of Judah's King. It will be a day of happy reunion for all the tribes. For they will sing in the Valley of Achor as in the days of their nation's youth. Judah and Ephraim will be reconciled: for "the jealousy of Ephraim shall cease, and the enmity of Judah shall be no more; Ephraim shall not envy Judah, and Judah shall not be at enmity with Ephraim."—Isaiah 11: 13. The land bequeathed to Abraham, to their king, to his nobles, and to themselves, in the covenant confirmed of Jehovah, and purged by the blood of his Son, will be fully possessed by their distribution over its valleys, plains, and mountains, when they shall have passed from Achor's delightful and joyous vale. Being settled in it "after their old estates"—Ezekiel 36: 11, with the assurance of possession and peace forever, the things of the covenant no more a matter of hopeful faith, will be the realities of daily life. Though not yet relieved from the necessity of paying nature's debt, yet as the days of a tree shall their duration be—Isaiah 65: 22; and though a full end shall be made of all other nations—Jeremiah 30: 11, theirs shall be deathless as their king, and eternal as the years of God. They will be all righteous—Isaiah 65: 21, and therefore, by eminence, the righteous nation; as it is written: "Open ye the gates, that the righteous nation, which keepeth the truth may enter in"—Isaiah 26: 2; and, "forever shall they inherit the land: for they are the branch of my planting: the work of my hands, that I may be glorified. The little one shall become a thousand; and the small one a strong nation: I Jehovah will hasten it in its time."—Isaiah 60: 21-22. For a thousand years its prosperity will know no interruption; but when these shall have elapsed, the nations outlying the borders of their glorious land, deceived by Satanic lust of rule, will seek the dethronement of their king. The effort will be brief and unavailing. As a summer's cloud, or the morning dew, shall they vanish, and be no more. Jehovah's thunderbolts, the artillery of their immortal Prince, will crush the rebels, and stretch out their serpent coils motionless, powerless, lifeless in the dust forever. "Every curse shall cease;" and "death shall be no more." All that survive the crisis are merged into the Israel of God, which, not only nationally immortal and individually righteous, attains to deathlessness from the greatest to the least, and not only inherits the land, but the renovated earth forever. What more can the redeemed of Adam's race require? What hope for man more glorious or better suited to his necessities than this? It is Israel's Hope, covenanted to the fathers, confirmed of God, and consummated by their Seed forever.

The following testimonies find their fulfilment subsequently to the arrival of the tribes in the Valley of Achor, the door of hope. "I will set up One Shepherd over them, and he shall feed them, even my servant David (David the Second, or David's Son). He shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my servant David a prince among them. I, Jehovah have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the desert, and sleep in the woods. And I will make them, and the places round about my Hill (Zion), a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the trees of the field shall yield their fruit and the earth shall yield her increase; and they shall be secure in their land, and shall know that I am Jehovah, when I have broken the bands of their yoke and delivered them out of the hands of those that exacted service of them. And they shall be no more a prey to the nations, neither shall the beast of the land devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up for them a Plant of Renown (Messiah), and they shall no more be consumed by famine in the land, neither bear the reproach of the nations any more. Then shall they know, that I, Jehovah, their God, am with them, and that they, even the House of Israel, are my people, saith the Lord Jehovah."—Ezekiel 34: 23-31.

Again, “I will take you from among the nations, and gather you out of all countries; and I will bring you into your own land (all except the rebels who are purged out). Then will I sprinkle clean water upon you (this is the covenant-sprinkling), and ye shall be cleansed from all your defilements; and from all your idols will I cleanse you.” This is “forgiving their iniquity and remembering their sins no more,” according to the promises of the New Covenant. “A new heart will I also give you, and a new spirit will I put within you: and I will take away the heart of stone from your flesh, and I will give you a heart of flesh. And my spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” This is the putting of God’s “law in their inward parts, and writing it in their hearts.” It is then added, “And ye shall dwell in the land which I gave to your fathers, and ye shall be my people, and I will be your God. I will also save you from all your defilements: and I will call for the corn, and will increase it, and will send no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations.”—Ezekiel 36: 24-30. “Then shall it be said, This land that was desolate is become as the garden of Eden.” That is, it has become Paradise. “And the cities that were waste and desolate, and ruined, are become fenced, and are inhabited. Then the nations that are left round about you shall know that I, Jehovah, have built the ruined places, and planted the land which was desolate. I, Jehovah have spoken it, and will do it.”—Ezekiel 36: 35-37. This great national deliverance is consequent upon their political resurrection and enlargement from the countries where they are now entombed devoid to a great extent of the rights both of men and citizens. But they will soon rise from political death, and afterwards enter their land in triumph. When there under the government of the Immortals and their Chief their conditions will exactly answer to the following testimonies:

“Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them into their own land. And I will make them one nation in the land, upon the mountains of Israel; and one King shall be King over them all: and they shall be no more two nations, neither shall they be divided into two kingdoms (as they were when they occupied the land before) any more at all. And David, my servant, shall be king over them; and they shall also walk by my judgments, and observe my statutes, and do them. And they shall dwell in the land which I gave to David, my servant, wherein their fathers dwelt; and they shall dwell therein, even they, and their children, and their children’s children forever; and my servant David shall be their Prince forever. And I will make with them a covenant of peace; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary (or Temple) in the midst of them for evermore. My tabernacle (or dwelling place) also shall be with them; yea, I will be their God, and they shall be my people. And the nations shall know, that I, Jehovah, sanctify Israel when my sanctuary shall be in the midst of them for evermore.”—Ezekiel 37: 21-28.

“When I bring them back again from the peoples, and gather them from the lands of their enemies, and am sanctified in them in the sight of many nations, then shall they know that I am Jehovah, their God, who caused them to be led into captivity among the nations; and have gathered them into their own land. And none of them will I leave there any more, neither hide my face any more from them, when I have poured out my spirit upon the House of Israel, saith the Lord Jehovah.”—Ezekiel 39: 27-29.

From the seventeenth verse of the sixty-fifth of Isaiah to the end is also applicable to the same time. The reader can refer to it for himself. I will only adhere under this head, that

this great national redemption of Israel is regarded by Jehovah as a work of greater magnitude and renown than their exodus from Egypt by the hand of Moses.

For, "Behold, the days come, saith Jehovah, that I will raise up to David, a righteous Branch, and a King shall reign and prosper, and execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." (Yehowah-tzidkainu, which is represented by Jesus the Greek transfer of Yeho-shua contracted Yeshua, in English Jehovah the Powerful.) "Therefore, (because of this King reigning), lo! the days come, saith Jehovah, that they shall no more say, As Jehovah liveth who brought up the sons of Israel from the land of Egypt; but they shall say, As Jehovah liveth who brought up and led the seed of the House of Israel from the north country, and from all the countries whither He had driven them; and they shall again dwell in their own land."—Jeremiah 23: 5-8. Great indeed will be the renown of Jehovah, and not less the joy of his people when the work is done. For, "with joy they shall draw water from the wells of salvation, and shall say, Give thanks to Jehovah; call on his name; make known among the peoples his doings; record ye how high his name is exalted: sing to Jehovah, for he hath done excellent things; this is made manifest in all the earth. Cry out and shout, O inhabitants of Zion; for great is the Holy One of Israel in the midst of thee."—Isaiah 12: 3-6.

Such are in brief some of the things of the new covenant dedicated by the blood of Abraham's Seed, to whom, with himself, they were made sure. —Galatians 3: 16. After reading and reflecting upon the testimonies adduced, they must have made some distinct impression upon the reader's mind. We would, therefore, ask him, Have they taught you that the covenant-land is beyond the skies? Have they taught you that the Israel who is to inhabit it forever are the ghosts of the pious? Have they convinced you that the everlasting kingdom of Jesus Christ exists already somewhere in the sidereal regions? Have they proved to you that the throne of David is at the right hand of the Celestial Majesty above? Have they taught you that "the hope of Israel is all humbug, a mere hallucination," and that a "Christian has no interest in it?" Have they proved that Israel is a castaway, and that the restoration of the Jews is a delusion, or at best a matter of doubtful disputation? Have they shown you that salvation is of the Gentiles? Have they demonstrated the absurdity of a divine kingdom being established in Palestine under Jesus and the saints? Have they proved the perpetuity of the powers that be? Have they revealed the supersedence of these powers by republican institutions? Do they exalt "the majesty of the people?" Do they preach a spiritual millennium peaceably introduced? Do they teach the burning up of the earth, "a wreck of matter and crash of worlds?" In short, have they taught you these notions, or any of the idols preached by the philosophists of the Gentile superstitions? Triumphantly the reverse! These noted testimonies have reduced to foolishness the wisdom of the wise; and convicted them of the grossest ignorance and unbelief. If the testimony, grammatically and reasonably interpreted, be admitted, no man can be regarded as of sound mind who at the same time professes to believe that the pulpit gospels are the truth of God. It is perfect imbecility to maintain seriously any such proposition. If pulpit theology and college divinity, which are indeed the same, be endorsed as true, the testimonies adduced must be rejected as false, for there is, and can be, no harmony between them. The theologies of "Christendom" are no part of the things of the covenant; they are, consequently, unpurged by the covenant-blood; and therefore the belief of them can give no one an interest in the blood of sprinkling which speaks the better things of the testimony adduced. This remark contains our negative reply to the question, "What must we do to be saved?" You must purge yourselves of these human dogmas so subversive of the truth of God; for they can not only not save you, but they corrupt the word, and cause it to

throw off an ill and pestilential effluvia, which works death in those that breathe it. If you would be sprinkled by the covenant-blood you must believe the things of the covenant, for the belief of no other things can do it. It is only those who keep Jehovah's covenant and his testimonies to whom "he will show his covenant;" for it is only with such that "the Lord's secret" dwells. The testimonies we have been quoting are the revelation of the things of the covenant, which in the apostolic writings are summarily termed "the gospel." To make known the things of the covenant is to make known the gospel; hence, treating of this subject, the apostle says, he was "separated unto the gospel of God, which he had promised before by his prophets in the Holy Scriptures."—Romans 1: 1-2. The promise of the gospel, then, is exhibited in the testimony of the prophets, which is called "the Testimony of God."—1 Corinthians 2: 1. This testimony is what we have been looking into, and which we have found speaking things utterly subversive of all the systems extant.

What absurd nonsense are the religions and preachings of Gentile Christendom when tested by the word of the living God! It is really astonishing that, with the Bible in everybody's hand, such utter foolishness can pass current for aught else than a fiction not very ingeniously devised. A few isolated truths are blended with the corrupt mass which serve to give it currency with the piously disposed. That Jesus is Son of God, that he died for sins, was buried, and rose again, and is ascended into heaven, are truths adopted as a creed of Papist, Protestant, and Mormon; but they are embedded in such a mountain of rubbish, that as matters of faith they are perfectly void and ineffectual. Almost universally, they who profess to believe them are ignorant, and consequently faithless of the things of the covenant; and for the most part too wise in their own conceit to be enlightened. Men in these days have "made void the word of God by their traditions" as completely as "the learned" who darkened counsel by words without knowledge in the time of Jesus. Ours is a generation whose creed is a dogma or a history, but without faith in the covenanted promises of God.

Reader! If thou wouldst inherit his kingdom, you must cleanse your inward parts of pulpit theosophisms by receiving into your heart the rich testimonies and soul-converting and perfect law of Jehovah.

The Woman's Seed are they "who keep the commandments of God, and have the testimony of Jesus Christ." They who affirm that Jesus will not return to Mount Olivet to restore the kingdom again to Israel, and to re-establish David's throne in Zion, and himself to sit upon it there, have not the testimony of Jesus Christ. They who teach that Israel will inherit the covenant-land no more, make God a liar; for He hath sworn by his own life that they shall. Now we would ask of what value are the "piety," faith, religions, and teachings which hold not the testimony of Jesus, and resolve God's "precious promises" into falsehoods? They are worse than useless, they are God-dishonouring and insulting.

But one may say, is it to be supposed that the great, the wise, the pious of our age, who are esteemed orthodox, are all mistaken? We reply, no; such a thing is by no means to be supposed. The case is beyond supposition; it is a demonstrable certainty. A thing cannot be at once both true and false. If it be true, that which is contrary to it, is not hypothetically, but positively not true; in other words, it is false. This principle is itself eternal truth. It is absurd to say that black is not white, yet black and white are, or may be, the same colour; it is equally absurd to say, the testimonies we have adduced are unquestionably true, yet "orthodoxy," which teaches the direct opposite on every point, is, or may be, true also. This is impossible. If it be admitted that the testimonies are true, that admission is equivalent to declaring that the theosophisms of the schools—the opinions of the sects, from Rome, the mother of all sects,

down to Campbellism, Millerism, and Mormonism, the latest editions of error, are all mere fallacies of the carnal mind; but admit that these are the truth, one or all, and you reduce the testimony to a nullity, and give the lie to God.

For example, Campbellism teaches that the Throne of David exists where Jesus now dwells, and will never exist anywhere else. Jehovah says, "I have chosen Zion for my habitation, and there will I make the Horn of David to bud."—Psalm 132. "I set my King on my holy hill of Zion; and there shall he reign in the midst of his enemies."—Psalm 2 & 110. "He shall come to Zion—Isaiah 59: 20; and build her up, when he shall appear in his glory."—Psalm 102: 16. "She shall be redeemed with judgment—Isaiah 1: 27, though a wilderness—Isaiah 64: 10, and ploughed as a field."—Jeremiah 26: 18. These testimonies show that the Horn of David, who is Jehovah's King, shall reign in that Zion which for ages past has been in the hands of his enemies.

This is God's truth; but the Campbellite dogma, which is the popular notion, denies it all; and in so doing, reduces the gospel to a nullity; for if there be hereafter no throne of David in the city of David where he once dwelt, there will be no kingdom in the covenant-land, and that land will never be possessed by Abraham and his seed, who is Christ. Now, as the kingdom to be established there is the gospel-kingdom, that theory which denies the return of Jesus to earth to set up David's throne in Zion, that he may reign upon it over Israel and the nations forever, is an infidel theory which denies the truth of the gospel exhibited in the prophetic scriptures. What avails it that its supporters admit that Jesus is God's Son and David's Son, while they resolve both God and his prophets into liars by denying the things which they have declared Christ shall inherit; and the belief of which things God has made the condition of acceptance with him? Piety and zeal can save no man while he denies nearly all the truth, except a few facts admitted to be real by even the worst of men. An immersed believer of facts, who denies the second appearing of Jesus, and his reign in Zion on David's throne there, is but a religious infidel and enemy of "the gospel of the kingdom" in disguise.

Again, there is Millerism, another example of infidelity in the gauze drapery of popular sanctity. This theory contemptuously avers that the twelve tribes of Israel are cast away, that they neither are, or ever will be, the people of God; and that there are no prophecies to be fulfilled with respect to them, save of their destruction with the rest of the wicked in the burning up of the world; and consequently that their restoration to Palestine is a mere conceit of a Judaised and carnal mind. This is but another form of Campbellised infidelity. But what saith Jehovah to this? Let the reader consider the testimonies already adduced, and then reply. Hear the word of the Lord! "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, thou art my servant; I have chosen thee, and not cast thee away."—Isaiah 41: 8. "In the place where it was said to them, Ye are the sons of the living God." "God hath not cast away his people, whom he knew before."—Romans 11: 2. "Blindness in part (only) hath happened to Israel, until the fulness of the Gentiles be brought in; and so all Israel shall be saved." Now here are diametrically opposite statements, Millerism affirming one thing, and God and his prophets the contrary! Yet Millerites plume themselves with the conceit of being God's faithful ones upon earth! But this cannot be, for their theory stultifies the apostles, falsifies the prophets, and gives the lie to God, which his saints have never been known to do. If the twelve tribes never obtain everlasting inheritance in the holy land, there will be no kingdom of God; for the twelve tribes are the subjects thereof, and a kingdom without subjects is a thing that ne'er was nor e'er can be. On the hypothesis of no restoration, "the gospel of the kingdom" is mere "philosophy and vain

deceit.” But time and space would fail us for the exposure of the antisciptural and truth-destroying character of all the forms of infidelity immersed and sprinkled “Christian.” If the reader would behold them in all their hideous deformity, let him view them by the light of the sure prophetic word. There is not one of them reflected from the “Book of the Covenant” as at all worthy of the respectful consideration of him who desires the wisdom from above. The truth, like its author, is light. It is not a matter of opinion, or of doubtful disputation. It is clear, certain, and demonstrable; and being light, it is not afraid of light, because in it is no darkness at all.

Believe, then, God’s covenant and testimonies. This is the foundation upon which you must be built if you would be sprinkled with the blood of the covenant, without which you cannot be saved. If you believe them you have found the kingdom of God, which Jesus counsels you to seek first. —Matthew 6: 33. You cannot fail to have found the kingdom there, for the kingdom is the grand theme of them all. Now, the next thing you have to do, is to seek God’s righteousness; that is, to ascertain what is that way appointed of God, in which men who believe his covenant and testimonies may be regarded by him as righteous and holy; for “without holiness no man can see the Lord,” or enter the kingdom, which is the same thing. Men have ways of righteousness; but they are none of the God’s way—they are mere corruptions only of his. They tell you to believe in Jesus, and you shall be saved. It is true, you cannot be saved if you do not; but if you believe no more than what is technically termed “believing in Jesus,” this credence will not save you. But why cannot a man be saved who believes only this creed? Because he does not believe the covenant and testimonies, in other words, “the gospel of the kingdom.” God has set Jesus forth as a blood-sprinkled mercy-seat for them who believe the things of the kingdom, and of his name as its Christ, and for no one else. Hence, if men reject the things of the kingdom they can no more be saved by Jesus, than those who reject Jesus, but believe all that is testified concerning the kingdom. The belief of the gospel of the kingdom qualifies a man for being saved by the name of Jesus. This qualification must precede the salvation, or salvation is impossible; because it is written, “He that believes not (the gospel) shall be condemned.” Jesus himself preached that gospel upon which he predicates men’s salvation; therefore, it must be something else than his own personality. We have shown what it was in the February number of 1852, to which we refer.

As the promises pertain to Israelites—Romans 9: 4, Gentiles must become Jews before they can claim them.

(To be concluded in our next.)

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#### “THE EARTH AND THE WHOLE WORLD.”

In the year 1854, the “AMERICAN BIBLE UNION” issued a revision of “The Second Epistle of Peter, the Epistles of John and Judas, and the Revelation,” with notes. This portion of the book occupies 223 pages; besides which there are 26 additional pages which are filled with a “revised version in paragraphs” of these writings, “and according to the recommendation in the notes.” This part may, then, be styled the paragraph version, to distinguish it from that with the notes. The whole book is evidently a work of great labour and learning; and the individuals concerned have done the best they could. They have been unable, however, as yet to produce a reliable version. They have improved some places; but

others they have decidedly impaired. But this failure is not to be attributed to a deficient knowledge of Greek. The best Greek scholars the world can produce have been engaged upon the work. Their mistakes are not philological; but errors of judgment, from ignorance of the doctrine of Christ.

For example: Revelation 16: 14, reads thus in the common version: —“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.” This is an interpretation of the “three unclean spirits like frogs,” and declarative of their mission. The “revised version with notes” is some improvement upon this text, but still defective, —it reads thus: —“For they are spirits of demons, doing signs, go forth unto the kings of the earth and of the whole world, to gather them together to the battle of that great day of God, the Almighty.” “Demons doing signs” is an improvement on “devils working miracles:” but “world,” in neither version, expresses the true sense; that is, the Apocalyptic sense, of οικον ενη, of which it is given as the translation—the phrase “to the battle” is not the best rendering of εις πολεον it would have done very well if it had read εις αχην; εις πολεον and the collateral testimony, require that the English should be for the war; for a series of battles, and not for a single fight. In view of this, then, we would render the passage thus: —“I saw that out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean effluences resembling frogs: (for they are agencies of demons producing signal events) issued forth to the kings of the earth and of the whole habitable to bring them together for the war of that great day of God the Almighty.”

But we quote this passage, not so much to improve the rendering of the annotated revised version, as to direct attention to the havoc inflicted upon it by the “notes.” In these we have the following remark on the words “of the earth and:”—The words της γης, και, bracketed by Bloomfield, are cancelled by the other recent editors, on the authority of ‘A.B. a.28 β8. γ2. Compl. Vulg. (Copt.)Aeth. Syr. (Arm. Erp.) Slav.’ I recommend that this reading be adopted, and the words, of the earth and, omitted.” The meaning of this is, that the words are not found in the Alexandrine and Basilian manuscripts, the former supposed to have been written in the fifth, and the latter in the seventh centuries; nor in the first class, or “perfect manuscripts;” nor in eight of the second class; nor in two of the third. They are left out also on the authority of the Vulgate, Coptic, Ethiopic, Syriac, Armenian, Arabic, and Slavonian versions. Here are forty manuscripts out of ninety-eight of the Apocalypse extant, and seven versions in which the words are not found. But fifty-eight manuscripts contain the words, which gives a majority of eighteen in favour of the reading as it stands in the common version; though against these must be set off the manuscripts from which the versions above named were made, unless the forty were used by the translators, which cannot be proved. This evidence, however, of the interpolation of the words appears not to have been entirely satisfactory to Dr. Benjamin Bloomfield, Lord Bishop of London (said to be the first Greek scholar of the age), who has therefore in his edition of the Greek New Testament, not rejected, but placed the words in brackets, thus, [της γης και.] But more recent editors of the Greek text have gone a step further, being satisfied with evidence that only created a doubt in Dr. Bloomfield, and have entirely suppressed them as spurious.

The individual to whom the revision of the Apocalypse was committed by “the American Bible Union,” declares himself on the side of the “recent editors,” and says, “I recommend that this reading be adopted, and the words, of the earth and, omitted.” This recommendation the former of the book has acquiesced in, suppressing the words in the paragraph version, as appears from the following citation: —“And I saw out of the mouth of

the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits as frogs (for they are spirits of demons, doing signs) go forth unto the kings of the whole world, to gather them together to the battle of that great day of God the Almighty.” Here then, if it can be shown that the words of the earth and ought not to be suppressed, the “American Bible Union,” in finally sanctioning the paragraph version, will incur the guilt of “taking away from the words of the book of this prophecy;” and come under the anathema that for so doing, on the supposition of its being entitled to the inheritance, “God shall take away his part from the tree of life, and out of the holy city, and the things written in this book.”

Now the position in relation to this matter is, that the words ought not to be suppressed. If all the versions, and all the manuscripts save one, were to exclude them, we should hold to the reading of the one, for the simple reason that it is a reading in accordance with the symbols and teaching found in all manuscripts and versions of the Apocalypse. The variation of the manuscripts is doubtless owing to the same cause as that which has led to their exclusion from the recent editions, and the paragraph version, namely, ignorance of the teaching of the book.

The exclusionists have doubtless been puzzled to divine satisfactorily the distinction between “earth” and “whole world” as they have rendered it. Are not earth and whole world co-extensive? And are not “the kings of the whole world” necessarily “the kings of the earth?” Can there be any more kings of the earth than can be found among the kings of the whole world? It did not probably occur to them that the Apocalyptic “earth and whole world” were not identical with the planet called earth; and the thousand millions of its inhabitants styled in our vernacular the whole world. They seem to have regarded the sentence as redundant; as having more words in it than were useful; so they undertook to reduce it to what they considered its just dimensions; and to have no more words in it than to express the idea of gathering all the kings of the planet to the war of the great day. But such a totality is not taught in the Apocalypse. The kings of Burma, Siam, Sandwich Islands, Africa, &c., and the emperors of China, Japan, Brazil, Haiti, &c., are not included in the prophecy; these are beyond the limits of the vision, and remain to be dealt with after a different manner than those assembled “for the war.”

But Apocalyptically, “the earth” does not include “the whole world;” nor does “the world” in this text include “the earth.” The Apocalyptic “earth” is that portion of the planet that falls under the dominion of the ten horns, of the two horned beast, and of the image of the wounded head of the ten horned beast. This is evident from Revelation 13: 3, 7-8, 11-14; 17: 8. It must be remarked, however, that the first of these texts as it stands in the common version is not a translation of the original. The king’s translators fell into the same error as the American Bible Unionists in taking the word “earth” to be equivalent to “world.” In this third verse they have rendered εν ὅλη τη γη, en hole te ge, by the words “all the world” instead of in all the earth, as it ought to be. It is there written in the Greek, “and there was a following of the beast with reverence in all the earth”—with that reverence which loyal and faithful people give to the powers that be, styled “wondering after” in the common version. Those “in all the earth” who are thus reverential, are referred to in Revelation 17: 8, in these terms: “And they who dwell upon the earth, επι της γης, shall do reverence (whose names have not been inscribed upon the Book of Life from the foundation of the system), when they behold the beast that was, and is not, though indeed it is.”—See also Revelation 13: 8, where the book is styled “the Lamb’s book of life;” and the identity of the political worshippers who do reverence shows, that the ten horns, lion-mouth, resuscitated

wounded head, and two-horned beast, and image of the beast, represent the same powers as those signified by the drunken woman, the scarlet- coloured beast, and “the eighth” head. The powers represented by these symbols are all said to “have power over all kindreds, and tongues, and nations;” or “all that dwell upon the earth,” with the exception already indicated.

Again, the drunken mother of harlots is said in Revelation 17: 15, to “sit upon all peoples, and multitudes, and nations, and tongues;” and in verse 18, to “reign over the kings of the earth.” Now, historical and contemporary facts show evidently that all kindreds, tongues, nations, and kings of the planet “earth” are not subject to the scarlet-beast and drunken woman’s powers. The Mahomedan, Pagan, Protestant, and Greek Catholics, peoples, multitudes, nations, tongues, and kings, do not carry as their queen, “the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus;” nor do the ten horns rule over them. “The earth,” then, is clearly a portion of the globe not inclusive of those territories which are independent of Rome, and the kings that uphold the Romish superstition. To strike out the words of the earth and, would therefore have the effect of teaching, as far as Revelation 16: 14, is concerned, that in the gathering of the kings for the war, all the papal powers would be omitted; whereas a most important object of the gathering is to inaugurate the judgment upon them for their abominations and iniquity.

But, if “the earth” and the “whole world” be regarded as the same, what becomes of the distinction indicated in Revelation 12: 9? —In this place it is written in the English version, “And the great dragon was cast out, (of the heaven where the war raged, verse 7) that old serpent, surnamed the deceiver, and the adversary which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.” When cast out into the earth he could no longer deceive the whole world; because the apocalyptic “whole world” was not included in the apocalyptic “earth.” The whole world, however, is a very incorrect rendering of the original, and involves the general reader, and, as we see, the critics also, in confusion. Neither the “dragon” nor the “great red dragon” powers ever ruled over, led off, or “deceived,” all the inhabitants of the globe; for the dominion of Rome, and afterwards of Constantinople, the seats of the dragon power in its ancient and modern manifestations, never yet, nor will it ever, circumferate the globe.

The paragraph version follows the common version in the passage under consideration. In this place, the great red dragon is said to lead off τῆς οἰκουμένης ὅλην and the best translation King James’ Courtiers, and the American Bible Unionists can give us is, “the whole world,” which is so contrary to fact. Perhaps, when they were dealing with the dragon they thought they had got before them the theological devil; an almost omnipotent personage enthroned in fire and brimstone, upon whom all men throw the blame of their misdeeds; arguing therefore, that as he was the deceiver of all persons, the oikoumene must be co-extensive with the human race! This comes of educational bias. The great Dragonic Diabolos and Satan treated of in the Apocalypse was a Gentile power; in the 3<sup>rd</sup> century, dyed “red” with the blood of those John saw “under the altar, who had been slain for the word of God, and for the testimony which they held.” It was that power whose dominion extended from the Tigris and Euphrates, to Caledonia, and from the Dniester to the Straits of Gibraltar. This, though a large territory, was very far from being equal to “the whole world.”

The great red dragon oikoumene, in the days of the fifth and sixth seals, comprehended within its limits what is afterwards styled “the earth,” or scarlet-coloured beast territory; which the dragon ceded after a long struggle with the barbarians, whose subsequent civil and

ecclesiastical organization is symbolised by the imagery of Revelation 13 and 17. This created a division of territory (see 13: 2), which is kept in view in the Apocalypse. The great red dragon oikoumene, was nearly reduced to what is now styled Bessarabia, the Principalities, Greece and Turkey, which includes Egypt and Syria. This reduced oikoumene is indicated in Revelation 16: 14, and there associated with “the earth,” in order to define all the powers to be gathered by the frog-agency for the war of the great day.

The word οικουμένη is the present participle passive feminine from οικεω to dwell or inhabit. The oikoumene is simply the inhabited. In chapter 2: 1, Luke styles the territory under the dominion of Caesar Augustus πασαν την οικουμένην, all the oikoumene, or all the inhabited; and near two hundred years before he wrote, Polybius in lib. vi. C. 48, observed that “the Romans in a short time subdued the whole inhabited.” The same words as used by Luke. It was well understood in the apostles’ days that oikoumene meant all the territory subject to Caesar. Paul used it when he announced Jehovah’s purpose to the Athenians of ruling by Jesus Christ. He told them that “he had appointed a day in the which he would rule the oikoumene in righteousness by a man whom he had ordained, whereof he had given assurance in raising him from the dead.” They understood by this, that Paul declared that Jehovah would rule the Roman Empire by the resurrected Jesus; which was proclaiming “another king, one Jesus.” No wonder that Caesar should forbid such preaching. It is true, that the dominion of Jesus will extend from one end of our planet to the other, and over all its inhabitants. The entire mundane system is his by right, though not yet by possession. This is a κοσμος kosmos, not simply the oikoumene, but comprehensive of it. When Jesus comes again, Jehovah brings him into the oikoumene, not into some country beyond its limits; and then he proclaims, “worship him all ye gods!”—Psalm 97: 7; Hebrews 1: 6. For the oikoumene will not then be subjected to the supervision of Angel-gods as at present—but to the Son: for all things pertaining to the great Babylonish habitable are by decree put under his feet. — Hebrews 2: 5-9.

In Isaiah 13: 2, the kingdom of Babylon is styled ταΐναι, the habitable; and is rendered by the seventy ή οικουμένη ὅλη the whole habitable. And in Proverbs 8: 31, ταΐναι αρετζῶ, is the habitable of his earth, or its oikoumene. We see then that the oikoumene has not always been of the same dimensions; but has expanded from the days of Nimrod to Hadrian, A.D. 104; and contracted from the invasion of the barbarians to the present times, whose signs are connected with frog effluences. It is destined, however, to expand again until “the earth” and “the whole habitable,” shall present an area sufficiently ample to contain the great Babylonish dominion of the latter days, as represented by the Goliath seen of Nebuchadnezzar in his dream.

The image oikoumene, then, is comprehensive of all the territories of Daniel’s four beasts, and consequently includes “the earth,” as the greater includes the less. “The earth” however, is not therefore to be omitted in Revelation 16: 14; but while it includes the apocalyptic “earth,” it does not include the whole of the planet earth. The distinction in that text is political—the political earth and the political habitable, which are not now under one supreme head: but will, in the not far distant future, constitute a united image habitable under Gog. When this is formed, the great Babylonish habitable will include the Russian, Austrian, and German systems of nations, whose territories in the times of Hadrian were nearly all beyond the frontiers of the great red dragon, then styled, as we have seen, “the whole habitable.”

The reader, then, will understand that at present “the whole habitable” is politically distinct from “the earth.” The powers that share its territory are Russia, in Bessarabia and its Transcaucasian provinces; Austria, the bond between Germany and the Habitable, and the “earth” in Dalmatia, the Archduchy, Danubian Principalities, &c.: the Turks, in the Dobrudscha, Macedonia, Thrace, Anatolia, Syria, Egypt, &c.; Persia, in Armenia, and Mesopotamia; and Britain, in the Punjab, Albion, and Caledonia. These are “the kings” or powers “of the whole habitable” to which the FROG-EFFLUENCES go forth for the purpose of gathering them together against Jerusalem, where “the war of the great day of God the Almighty” will be inaugurated by the overthrow of Gog. But, if these powers only were gathered to Jehoshaphat, the demands of Zechariah 14: 2 could not be satisfied. Therefore it is that John says, “I saw the FROG-EFFLUENCES go forth to the kings of the earth also”—“to the kings of the earth and of the whole habitable.” The “earth,” we have said, is the western part of the great red-dragon territory, together with that of the Romano-German system of nations. Italy and Germany belong to the apocalyptic “earth,” because in Revelation 13: 2, their political system, founded by Charlemagne, is represented by a two-horned beast ascending “out of the earth;” and an image of the imperial or sixth head of the ten-horned beast, which is made by “them that dwell upon the earth.” The kings, or powers, then, that divide the territory of “the earth” among them are Spain, Portugal, France, Belgium, Sardinia, Lombardy, Naples, Bavaria, and Hungary, the States of the Roman Church, the Italian Duchies, Switzerland, Bohemia, Poland, and the States of the German Bund, including Denmark by its German elements of Holstein and Lauenburg, and Holland by those of Luxemburg and Limburg. To all these powers also will the FROG-EFFLUENCES go forth. An attentive reader of the newspapers can discern the going forth as in actual operation. What mean all those efforts of the French power at the courts of Prussia, Denmark, Spain, Sardinia, Germany, &c., to induce them to abandon neutrality, and to declare war against Russia? It is the Frog-Power (provisionally existent) operating upon “the kings of the earth,” as it has upon Turkey, Russia, Egypt, Austria, and Britain, powers of the habitable, to involve them in a war which, before it terminates in millennial peace and blessedness, will break them to shivers as the vessels of a potter: Revelation 2: 27; Psalm 2: 9. These things understood forbid the American Bible Union’s mutilation of the text: and clearly show, that of the earth and, is no redundancy: but a most important element of the prophecy, indicating what powers are to be gathered together for judgment, when judgment is given to the saints of the Most High, and they take possession of the kingdom under the whole heaven of the Image, or Great Babylonish Habitable, —Daniel 7: 22, 26-27.

Before dismissing this subject for the present, we would remark, that it is not all the kings of the whole world, in the common view of the phrase, that make war with God: but “the kings of the earth,” or powers represented by the Ten Horns, and the Beast, and False Prophet. The powers of the habitable are smitten, like Sennacherib, without knowing who it is that smites them; but “the kings of the earth,” the Beast and False Prophet, afterwards take counsel and join their forces together, and make war upon the Lamb, or KING OF THE JEWS, who finally subdues them. —Psalm 2: 2; Revelation 17: 12-14; 19: 17-21. All of which is submitted suggestively to the reader by the EDITOR.  
September 23, 1855.

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## ANALECTA EPISTOLARIA.

“GOD GIVES THE INCREASE.”

Respected Sir, —It is with pleasure I inform you that brother Harper has recently immersed five individuals into the name of the Lord Jesus Christ on a profession of their faith in the things covenanted to Abraham and his seed, which is Christ, personal and federal; and on account of which, Paul says, the twelve tribes of Israel instantly serve God, day and night, hoping to attain to them; and for which hope he was accused of the Jews, and delivered into the hands of the Gentiles. These make seven that have been immersed by him. Be of good courage. Though you have never been here that we know of, yet your works have, and seem to have done some good. If it had not been for your literary labours in the gospel, I should never have seen the truth as it is contained in the Scriptures. It was reading Elpis Israel, the Herald, and Anatolia, that convinced me of sin, and led me to embrace the truth, and to lay hold of eternal life; for which I give God glory.

Your labours have also been instrumental in leading two others to embrace and rejoice in those glorious themes proclaimed by Moses and the Prophets in relation to the Christ. One of them had been a reader of the Advent Herald for years. He received Anatolia about a year since, and read it; and was so pleased with it that he bought it. During the past summer he has been reading Elpis Israel, which has resulted in obedience to the truth. The other, a sister, received Elpis Israel in the spring, and her reading of it has resulted in the same fruits.

Bro. James Clarke, during the summer, immersed two others from the country. We now number nine members, meeting on the first day of the week in Bro. Robert Harper's house, for the breaking of bread, and of prayer; and on Wednesday evenings for the purpose of studying the prophetic word, that we may make ourselves acquainted with the things concerning Judah and Israel; and also with those about to transpire among the nations, when their hosts shall be gathered upon the mountains of Israel.

We are truly thankful for the help we have received from the Church in New York on the accession of Bro. Hugh Sharpe to our number. He is a great help to us in our weak state; for we are only babes in Christ, and learners of the things predetermined of God for these latter days.

There are some others inquiring into these glorious truths, which have been, as it were, so long hid. Formerly, the Bible seemed like a sealed book to me; but it is now open, and I can see wonderful and beautiful things, and a perfect harmony throughout. Brother Thomas, go on in the good work of the Lord, and in the power of his might.

But, I must conclude in bidding you adieu, and in recording my hope and expectation of the coming of our Lord Jesus Christ.

DANIEL McNEILAGE,

Milwaukee, Wisc.; November 1, 1855.

The following is from a letter written by the above-named H. Sharpe to a friend in Newark, N.J., from whom he obtained the loan of Elpis Israel while yet a disciple of Bethany, Virginia: —

Brother McDonald: —Dear Sir—I have carefully read the book you gave me to read. It was like good news from a far country. It is a book far superior to the milk and water fabrications so much lauded from one end of the land to the other, even by the Voice of Bethany—that voice which is almost Dragonic, if not altogether.

I had always been disposed to occupy middle ground. I never could bring myself to be led by the President of Bethany College in all things. I did believe in all sincerity, before ever hearing of President Campbell, or of any of “the disciples,” that my spirit was an independent entity that, in conscious existence, would survive the death of my body until the resurrection morn; when the same body would come forth from the grave animated by my spirit, instead of by the Spirit of the Lord. But I believe differently now. This key-note of the truth alters the tone of my thoughts, which had been afore attuned in the schools of the Presbyterians and Scotch Baptists.

But, if I was not prepared to follow Mr. Campbell, far less was I prepared to follow the teaching of Dr. Thomas; for I looked upon him, from what I had heard, as a man of dreams and vain thoughts. Yea, from the Millennial Harbinger, and the debate between Campbell and Rice, I was led to look upon John Thomas as a bad man. So, you perceive, it was not out of good will to him that I took the book you lent me; but out of respect to yourself. I brought it home with me, and sat down and read it “till near the wee hour ayont the tweal; and the “nixt” night I read it, and the nixt, and the nixt ayont that!! I read that same Elpis Israel till I exclaimed, “Here’s my hand, brother Thomas; I do not wonder at bro. McDonald thinking you are a braw chiel!”

From all I have read I am convinced that knowledge of the gospel of Jesus Christ is required to right obedience of the same. Hence, no man can say he knows the gospel and is yet ignorant of its blessings. I know its blessings now. But it was not for remission of sins, nor for eternal life and glory in the kingdom of God, that I was immersed by the Scotch Baptists; but simply because I was reckoned a believer according to their rule. Their rule, however, and Christ’s are diverse and opposite. They immerse because they believe they have remission before immersion; but Christ’s rule is for a believer of the promises covenanted to Abraham and David to be baptised for remission of sins. It is manifest therefore that, according to the rule of the Lord Jesus, I stand unbaptised to this day. It was consequently for the purpose of washing myself clear of this matter that I came to your house last Lord’s day.

Standing before you a Scotch Baptist, whose whole desire is to do what is right and well-pleasing before God, and to be a participator in the future glory,

I remain yours

HUGH SHARPE,

West Bloomfield, N.J.; March 7, 1854.

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GOD IS A GOD OF ORDER, NOT OF CONFUSION.

Dear Brother, —So corrupt and anti-christian is the world in which we live here at this time, that there is but here and there one willing to believe what God has proposed for faith, and to conform to the conditions he has defined for the salvation of men. Whilst so few, I rejoice that I may be identified with them. For about ten years I found myself seeking “to

enter in,” and still unable; being in the “broadway” with the multitude, having their “faith,” such as it is, upon which I was immersed; but really and truly destitute of all right knowledge of the gospel of the kingdom. Of this I was ignorant until I commenced the study of the Bible where the gospel is first preached in the promises made to the fathers. By proceeding thus, I found that I might become an heir of whatever unfulfilled promises are contained in the covenant made with Abraham, if I possessed the same faith and disposition as he, and sealed my faith in baptism as was his in circumcision. When I attained to this discovery, I began to understand the prophets, and have since learned many things of them, for which I praise the Lord of hosts.

I say I was in the “broad way,” for I was like the pious multitude at large, blind and led by the blind, not knowing whither I went. God is a God of order; but I was in confusion. His rule is hear, believe, be baptised, and be saved. “Faith comes by hearing the word of God;” which word is styled by the Lord, “the word of the kingdom,” or the gospel. This I did not believe, because I was ignorant of it; yet I had been immersed: so that his order in my practice was reversed, and reduced to be immersed and be saved, after which I have come to hear and know the truth! This is “confusion,” which in the divine law is forbidden as much as “wickedness.” It is evident from the word that belief of the truth must precede immersion for that immersion to be Christian baptism. The ordinance is as essential as the faith, the one equally so as the other, and in the order laid down, or God would not so have ordained them. Strange it is that men cannot be content to take them just as they find them in the word! This shows us that we must walk in the “narrow way” if we would attain to the kingdom of God. “I am the Way,” said Jesus. But no one can walk in this way unless they first get into it. They must leave the “broad way,” which is the “religious world’s” way, and enter through the little wicket gate, which is “strait,” into the way that leads to life. “I am the door,” said Jesus; hence, to pass through the gate into the way is to enter into him. And this the apostle tells us plainly how to do. “Know ye not,” saith Paul to the faithful in Rome, “that so many of us as are baptised into Jesus Christ were baptised into his death?”—6: 3: and to the Galatian brethren he says, “Ye are all the children of God in Christ Jesus through the faith;” and gives them the reason why it is so: “Because as many of you as are baptised into Christ are entered into Christ”—3: 26-27. Baptism, then, is the means by which a believer of the truth, which is equivalent to, enters into, or puts on, Christ and is apostolically recognised as a child of God by faith. I would say to the reader of these lines, don’t forget the order. Belief of the truth first; and then baptism: not immersion first; and then belief of the truth. It may be quite a cross for some to take up; especially for those who have been called by the multitude “ministers of the gospel”—an appellation which, I conceive, no man has any right to unless he teach the way of God correctly. But, I fear, that the words of Jesus are still in full force, and as strictly applicable to this generation as to his, that “Strait is the gate, and narrow the way, which leadeth unto life, and few there be that find it” although, he says, “Many shall seek to enter in.” Many profess to be seeking the way now; but, preferring the darkness to the light, they seek in the dark, and will therefore be unable to find. I would exhort them to look at Cornelius, whose piety is commended of God. Who of our contemporaries as Gentiles can compare with him? Yet, even he is commanded to be baptised to become a child of God in Jesus Christ.

Were they, whom Apollos immersed at Ephesus with John’s baptism, in Christ? If they were, why did Paul immerse them “into the name of the Lord Jesus?” Here was the reimmersion of twelve disciples, because their faith was defective at their former immersion. These twelve examples establish the principle fully—the gospel must be first believed, before it can be obeyed in immersion.

Of the gospel of the kingdom, and of this principle, I am not ashamed, though in this Worcester, Massachusetts, there are but two others with me in the matter. I find but few, very few indeed, who will sit down and converse about Abraham having the province of the Turkish empire called Palestine, with the kingdom of God established there, for an everlasting possession; the restoration of his people Israel; the re-edification of David's tabernacle and throne; the occupancy there of by Christ as "KING OF THE JEWS;" his dominion thence over all peoples, languages, and nations; the joint rule with him of the apostles over the twelve tribes; and of the saints over the new world of nations with eternal glory: are but as fables in the ears of the dead. These glorious things are the ridicule and contempt of the very dry bones of this New England city. The sort of gospel emblazoned here is a heaven above the clouds for the pious; and a hell of intensest heat and torment enduring as the years of God, for those whom their creeds condemn as wicked. Its traditions send their victims to its heaven and hell before judgment and without resurrection; for endorsing the pagan foolishness of Plato and the Mesmerists concerning immortality, it of necessity has to localise its soul in weal or woe at the instant of death. This Hope of the Gentiles, which in all its points is essentially opposed to "the Hope of Israel," is the gospel glorified by the multitude from one end of the "broad way" to the other. It requires no resurrection, no coming of the Lord, and any kind, or no kind, of baptism, as the case may be!

By such a counterfeit as this, we are told that the world is to be converted, and the Millennium introduced! Others here preach that there will be no such time; but that the thousand years of Revelation 20, when the saints live and reign with Christ, are all in the past, the saints having reigned in the death-state! Recently we had a most notable exhibition of folly and ignorance here by one Turner on this subject. We have others, adding to the confusion of tongues, who preach the coming of the Lord this year, impudently disdainful of anything said by the prophets that nullifies their traditions. I believe they don't read any but Daniel, and him they do not understand. They preach the burning up of the earth, and the destruction of the nations, which subverts the scripture, that "all nations shall serve him;" which cannot be if they are destroyed. Many other foolish things are taught by the soul-merchants of this city, of which every one ought to be ashamed who reveres truth, and holds in admiration the Word of God. But, if we go to meeting this kind of stuff is all the aliment supplied to feed, as they call it, "the immortal mind!" Surely, then, the food must be immortal nonsense! Shall we ever hear you again in Worcester? I have an intense desire to hear you preach the things of the kingdom. I worship no man, but I hold in high esteem those who are digging in the gold regions of God's rich and eternal purposes and plans of mercy; and for their labour of love. There is now and then a passer-by, who styles himself an age-to-come believer, that has a word to say. But if they believe the gospel they are unwilling to obey it. I find that the conditions of salvation are unknown to the generality. Almost all that I converse with when driven into a corner, aver that the conditions of salvation are sincerity, honesty, and devotion, the knowledge of the scripture being unnecessary.

I am, as you know, in the hot bed of Millerism, whose devotees have turned traitors to the prophets, and long ceased to hear them. But can we wonder at such blindness? Can any persons be scripturally taught who refuse the Jews the prominence in their faith which God gives them in his plainly written revelation? I understand Christ to have said to the Jews, "If ye believe not that I am he," or that King of the Jews God has promised by his prophets to set over you, "ye shall die in your sins; and where I go ye cannot come." Are there not multitudes of Gentiles, who have no more faith in such a royalty for Jesus than the Jews had? How then, I ask, can they go where he is any more than they?

But, I must conclude. The Lord be with you, Brother Thomas, and strengthen you to speak, write, and defend the truth; not as it is in commentators, but as it is in Jesus. Though of the flesh unworthy, yet "complete in him," in hope of seeing the King in his beauty, of beholding his glory, and of enjoying an heirship with him in the Age to Come, I subscribe myself yours,

S. W. GERELDS.

Worcester, Mass.

The Herald I prize above all other papers, and wish it could be published oftener. I would do my share in its support. In other papers I find a looseness of principle which is very unpalatable to my taste. "Disciple Cook" has lowered himself in my estimation fifty per cent. in what he has written of late on the subject of immersion. He says, he laughed aloud to see the existing evil come out. He seems to complain about your position, and calls it "exclusiveness" and "an evil." Now, if you are wrong, why does he (though unconsciously) admit that your position is right? He says, you are greatly misinformed about him, and that he did not live in that direction, &c., is all the reason why he was not hit nor harmed. If he had happened to live in that direction he would have been in a wrong place. I am glad the question is up. May the Lord help you to present the truth as it is when sifted out from Gentilism and human sympathy.

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#### A GOOD INTENTION.

Esteemed Brother, —My heart often feels truly grateful to our Father who is in heaven, and to you for the light your writings have poured into my mind; so that were I rich you should not have to contend with adverse pecuniary circumstances in your earnest advocacy of "the faith once for all delivered to the saints." This, however, I am not; though I am growing rich in faith, and if the Lord will that I live, I shall go to Amesville, and become an heir of the kingdom which God has promised to them that love him.

The truth has wrought a wonderful change in -----'s mind within the last few months; but of this I may speak more particularly hereafter. He has been reading Elpis Israel and the Herald apparently with great satisfaction.

Wishing you and yours health and happiness, I remain your brother in embryo begotten of the truth.

JOHN SWAN.

Cambridge, Ohio, April 18, 1855.

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#### THE INTENTION FULFILLED.

Dear Brother, —Enclosed find five dollars, and, if you please continue to send on the Herald for 1856. Had I the ability I would freely give ten dollars a year towards its support; for I am persuaded that the same amount of the "unadulterated milk of the word," and "strong meat," cannot be obtained elsewhere in this evil and blinded generation. The Herald's expositions of the truth are more precious to me than gold and silver; and I am very

thankful that the one can be obtained for the other. Never will I do without the expositions so long as I can get a little of the corruptible metals to barter for them.

Send one of the copies to ----- . I have long endeavoured to show him the shallowness and worldliness of modern Baptistism to which he belongs; and the scripturality of the things believed and practised by us. He appears to me to be in a transition state; but is considerably harassed with the popular notions respecting Lazarus and the Rich Man; departing and being with Christ; and other popular dogmas founded on pagan foolishness and misunderstanding of the truth. He told me lately he would like very well to take the Herald, if he were able, to which I replied, I would pay for it, if he wanted to get it. It was such a strange thing to me to find one desiring to learn the truth through such a channel (for mostly all flaming professors of religion in this section of country consider your writings heretical, infidel, materialistic; some say they are damnable, and others tell me that I should not read them; for it is not right to read such books), that I was anxious to gratify his wish.

You would see from mine of April 8, my resolution to obey the gospel of the kingdom. I went according to appointment, and found Mrs. And Mr. Weethee to be two devoted friends to the truth. I was, however, a little surprised to find them so little acquainted with your writings. I talked to them about Elpis Israel, Anatolia, and the Herald. Mr. W. said he had seen Elpis Israel, but had read very little in it. Some years ago, he said, he wrote a book intitled Armageddon, treating of the same subjects, and regretted very much that he had not a copy to give me.

On Sunday afternoon, April 23<sup>rd</sup>, we went to the water, where were a goodly number of people assembled. Before going down into the water, I considered it necessary to confess my faith and hope before men. Mr. W. thought it was unnecessary. I urged, however, that I considered it necessary to make confession with the mouth; whereupon he acquiesced. What I said was, as near as I can recollect, in substance as follows: —

“My friends, the purpose for which I appear among you today is to receive at the hands of one who believes the gospel, immersion in water in obedience to the command of the Lord Jesus Christ; which command, as recorded by Mark, reads thus, ‘Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptised, shall be saved, and he that believeth not shall be damned.’ It is of the utmost importance to believe the gospel referred to in the passage, and not a substitute for it. I believe the gospel that was preached to Abraham, when God Almighty promised to him, that in him and in his seed all the nations of the earth shall be blessed; and that he would give to him and to his seed all the land of Canaan for an everlasting possession. I believe that Jesus Christ is the seed mentioned in the promises. I believe that He is that Son of David concerning whom Jehovah swore unto David that of the fruit of his body would he set upon his throne. I believe that when the fulness of time came, he came into the world made of a woman, and therefore emphatically ‘the Seed of the Woman,’ who is to bruise the Head of the Serpent; that he came into his own land, but that his own people did not receive him; but caused him to be put to death for claiming to be the King of the Jews: he rose again from the dead, however; and after speaking to his disciples of the things pertaining to the kingdom of God during forty days, he ascended into heaven, and sat down at the right hand of the Majesty on high, where he will remain till the time of restitution of all things spoken of by the holy prophets; when he will return, and resettle the Jews in their own land, and reign over them and the subject nations for a thousand years: and then shall come the end, when he shall deliver up the kingdom to the Father, that God may be all and in all.

“I believe, furthermore, that he died for our sins according to the scriptures, and that he was buried and rose again for our justification according to the scriptures. Believing these things concerning the kingdom of God, and the name of Jesus Christ, I desire to put him on by being baptised into him. I desire to be planted in the likeness of his death, and to be raised in the likeness of his resurrection.” Having finished, I went into the water, and Mr. W. immersed me. Since then I have had peace with God through our Lord Jesus Christ.

---‘s mind has been a great deal revolutionised since his arrival here by perusing your writings and contending with me; yet strange to say, he considers himself justified, because he believed that Jesus died and rose again, and was immersed some fifty years ago or more!

Earnestly desiring that your useful life may be spared till the Lord comes to help us discern the signs of his coming, I remain,

Your brother in hope of the kingdom of God,

JOHN SWAN.

Cambridge, O.; October 21, 1855.

Shortly after my return home, I mailed a copy of Anatolia to Mr. Weethee, requesting him to peruse it, and to let me know how he was pleased with it. The following is his reply.

J.S.

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#### MR. WEETHEE ON ANATOLIA.

Mr. J. Swan: —Dear Bro, —Some time since I received a letter from you, and with it a copy of Anatolia. I have been examining the work, and was much interested in its perusal. He takes up a chain of prophecy, to me very interesting. His views of the kingdom of “men” and of God are clear, and mostly according to my own published opinions.

He has not the same idea of the “dragon.” In my work called Armageddon I have given the history of the fourth monarchy, through all its changes, to the return of the Saviour. I am sorry that I have not a copy to send you.

I have traced events down, and shown the elements at work to bring about the final struggle. Though you might not agree with my views, still I think that you would be interested in its perusal.

Dr. Thomas has combined much useful information, and thus renders his work interesting. The close of his work, when he speaks of the Gog and Magog, is very entertaining and, I may say, instructive. He has shown the fate of the nations combined against Russia. He makes the king of the north, and also that of the south, the same with myself. Some points are new, however—the “young lions.” I have long since lectured on the 11<sup>th</sup> of Daniel, and have made the same remarks, or similar, in regard to those great powers.

I have applied Ezekiel and Zechariah in the same way. His dates in some periods may not be correct. I have seen so many failures on time that I look on all such calculations with much doubt. They may be correct, and they may not. I was once in time calculations, and was

much disappointed. So may these fail. Dr. Thomas writes like one who has made himself familiar with prophecy. It would be impossible for me, in a short letter, to review his book. It is not necessary, for I think him in most points correct; and he may be in all. His views are calculated to interest persons in prophetic scriptures, and the more that can be brought to study those points, the more interest will be taken in the Bible. My idea is, let all possible light be thrown on the scriptures, that persons may take an interest in the blessed volume of inspiration.

Since I saw you I have been engaged as usual. It is now vacation, and I shall not commence again before the 15<sup>th</sup> of August. I go over to Chauncey and spend my vacation there at my other house. I shall speak there every Sabbath while in that congregation.

I should be pleased to have you write whenever you can find time.

Remember me to your people. Mrs. Weethee and the family send their respects.

Yours in hope,

J. P. WEETHEE.

Amesville, O., June 17, 1855.

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“FORSAKE NOT THE ASSEMBLING OF YOURSELVES TOGETHER.”

The following address to the faithful in Christ Jesus is from the pen of a brother who has not only obeyed the gospel of the kingdom, but proves the sincerity of his hope by a daily crucifixion of “the motions of sins,” within him. He has been faithful to the truth for many years, and in all that time has been doing all he could by precept and example to commend it to the world. The study of the scriptures is his delight; and if any one forsake the assembly of the saints from lukewarmness, petty excuses, or a preference for concourses of the people, where the old wives’ fables of the Apostasy are doled out to them for so much per annum, that wrong-hearted absentee is not the writer of this address.

The exhortation of our brother is very appropriate to the exigency of these Laodicean times—these wordy times, when profession is so generally palmed off for principle. For our own part, we cannot comprehend how one professing to believe the gospel of the kingdom and glory of Christ can enjoy a good conscience in consorting with Antichrist in the synagogues of Satan, or the adversary, while his brethren are elsewhere assembled around the table of the Lord. “HE THAT HEARS NOT US,” says the apostle, “is not of God.” God’s friends are found where the truth is, and where men delight to honour and rejoice in it. Do they hear the apostles who forsake the assembling of themselves together seeing that they imperatively command it? Is the truth found where doors and desks are closed against it? Are they the friends of God who seek association with religionists some of whom are ignorant of the truth, while others of them despise and oppose it, and all of them are disobedient, for worldly advantage? If English and French are found in the ranks of the Russians they are regarded not only as enemies, but also as traitors to their countries and king. Is the Lord more tolerant of traitors than the rulers of the nations? If his brethren, who pretend to be the soldiers of the cross, are found among the aliens from the commonwealth of Israel, will he not punish them as deserters, and justly too? All are deserters, who, having confessed the truth for which Jesus died, are consociates with those who deny it. O what a generation is that which the right

affirms, and still the wrong pursues! How it deceives itself, giving to the Lord the breath of its lips, and its time, substance, and countenance to the world and its diabolisms! If any such read these words, let them know that their profession of even the true gospel is vain, and only heightens their condemnation, if in their works they deny it: as all assuredly do who give their influence to systems which make it of none effect. Be one thing or the other; but whatever you do, do not be hypocrites. If you cannot afford to let this world go, then honestly renounce the world to come; for you cannot have them both. “Ye cannot serve God and money.” Be honest with yourself, and cease to flatter your soul. Open your eyes to the reality of your case, and read your destiny in these words—if ye suffer not with the truth neither shall we reign with it. This is eternal justice, and irreversible. May all who have confessed it escape so terrible a fate!

EDITOR.

“To the brethren in the faith and hope of the kingdom of God, a disciple wishes health and peace.

“Dearly Beloved, —Having believed and obeyed the gospel, we have obtained a like precious faith with the apostles and first Christians. Now, grace and peace are to be multiplied to us, through the knowledge of God and of Jesus our Lord. By consideration of the exceedingly great and precious promises, let us, giving all diligence, add to our faith, virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and love. Let these be in us and abound, and they will make us, that we shall not be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. He that lacketh these things is blind, and he cannot see afar off. Let us give all diligence, and we shall make our calling and election sure, and we shall never fall, but shall obtain an entrance abundantly administered into the everlasting kingdom of our Lord and Saviour Jesus Christ. In view of the promises, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Without holiness, no one shall see the Lord. Let us be followers of God, as dear children, and walk in love, even as Christ also hath loved us, and hath given himself for us. Let us not forsake the assembling of ourselves together as the manner of some is. We should not make it a matter of mere convenience to come together on the first of the week. We should not suffer a little rain, or cold, or indisposition, to keep us at home. We should ardently love the Lord and manifest it, in obedience. We should ardently love one another, and manifest it in coming together and in all other ways, as divinely appointed.

“We should keep the end in view, and strive to attain to it. We should deny self, and take up our daily cross, looking to Jesus. In a word, we should be doers of the divine will, and sufferers, whenever it requires. When we shall have made a full attainment through the grace of God, we will then occupy a position, from which we shall be able joyfully to contemplate the exceedingly great and precious promises as our own. The apostle is an exemplification of this. In his last letter (2<sup>nd</sup> Timothy,) he was able to write: ‘I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished (my) course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day, and not to me only, but unto all them also that love his appearing.’ This same happy position was attained, as Paul tells us in his letter to the Hebrews. Speaking of some ancient worthies, he says: ‘These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of (them), and embraced (them,) and confessed that they were strangers and pilgrims on the earth.’ Read the third of Philippians, and see how Paul kept the prize in view. From the full attainment place we can rejoice in prospect of the world to come, of the kingdom, of Abraham and Isaac, and

many others in the kingdom as society prepared of God. From this point also we contemplate the Lord himself as our coming Redeemer, and as the Great King, the image of the invisible God the brightness of (his) glory. When the kingdom shall have come, and shall have been fully established, with its dominion, then the will of God is done on earth as in heaven. Then Zion will be the dwelling of the Great King, manifested in riches and beauty, and transcendent splendour. Then shall the righteous shine like the sun in the kingdom of their Father.

“It is evident that God is preparing society for himself; therefore, he requires his people to be like himself; holy, because he is holy, perfect, because he is perfect. In a word, he requires them to be followers of himself, Ephesians 5: 1. This is an important consideration. Why shall the righteous inherit, and the unrighteous not inherit, the kingdom of God? Evidently because the former are like God, and the latter are unlike him. It is reasonable, then, that we should be transformed by the renewal of the mind in order that we may prove what is that good, and acceptable, and perfect will of God. It would be unreasonable for God to become imperfect, in order to be like us. We must be beneficent, generous, merciful, &c., because God is all these. Beloved, let us not grow weary in well-doing; we shall reap in due time, if we faint not. Let us strive to meet in the kingdom; there is to be a great and joyful and glorious meeting there, with the King of kings in the midst. The Father of tender mercies undertakes for us all!”

ALBERT ANDERSON.

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#### “IS PRAYER TO CHRIST SCRIPTURAL?”

In our number for October a worthy correspondent in Halifax inquires, “Is Prayer to Christ Scriptural?” To answer this question aright, we must understand what is meant by prayer, and the circumstances under which it is offered.

The word prayer is defined petition to heaven, entreaty, submissive importunity. In the sense of entreaty, &c., we find in scripture many prayers to Jesus, whom we receive as “Christ.” Thus, when Peter feared he would be drowned, he exclaimed to Jesus, “Lord, save me!” But we suppose that the question does not have regard to the scripturality of petitions to Jesus for temporal favours in the days of his sin-flesh, but rather to the propriety of offering petitions to him now that he is the Lord at the right hand of power.

After Jesus had himself been praying to the Father, one of his disciples said, “Lord, teach us to pray, as John taught his disciples.” From this it would appear, that under the new circumstances created by his presence in Israel, his followers did not know how to pray acceptably—they did not know what to pray for, nor how to address the Invisible One. Though perfectly true, he did not say, “I am God manifest in the flesh; therefore pray to me, and say, Our God who art on earth, hallowed be thy name.” The time is coming when the saying of the prophet shall be fulfilled, “The God of the whole earth shall he be called;” still, though Jesus knew that he was the heir of this title, he did not teach his disciples to pray to him as such. He taught them to pray to the same invisible personage that he himself prayed to. If prayer were to be offered to him, he would have taught his disciples so to do. This, however, he did not; but said, “When ye pray, say, Our Father who art in heaven, hallowed be thy name.” He was accustomed to address “HIM dwelling in the light, whom no man hath seen, nor can see,” as his Father; so that by telling his disciples to do likewise, he

taught them that he himself and they were all sons of God—children of one common Father. Is it scriptural to pray to the Elder Brother for the gifts the Father has in store? But as the First-born is well-beloved, is there not a fitness in securing his favour, that he may present and commend the petitions of his brethren to the gracious consideration of the Divine Majesty?

When Jesus first taught his disciples to pray, he instructed them to pray, he instructed them to pray for the hallowing of the Father's Name; but did not teach them to pray for things in that name. He is himself the Name of the Father. Now, five days before the Passover of crucifixion, he said, "Father, glorify thy name!" This was answered by a voice from heaven, saying, "I have glorified it, and will glorify it again;" that is, it had been glorified in the past, and was about shortly to be again. Alluding to the time when it should be made glorious, he said, "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, HE will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive." Here, then, is a precept to ask the Father in the name of Jesus, which is the reverse of praying to Christ in the name of the Father. Praying to the Father in the name of Jesus, however, is equivalent in its results to praying directly to Jesus. This is apparent from the words of Jesus himself, who said to the disciples, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."

The favours of the Father are granted through the Son; so that what comes from the Father comes also from the Son. Hence their intimate association in the epistles in the formula: "Grace and peace to you from God our Father, and the Lord Jesus Christ." These are distinct persons; for "there is one Lord, and one God and Father of all, who is above all;" yet, in relation to things terrestrial, one in manifestation. In this text, Paul teaches that the one God and Father is above the one Lord; for He is "above all." We should pray to him in the name of the Lord; and in so doing we "honour the Son even as we honour the Father." This is the scriptural procedure.

The Mosaic Law is "the patterns of things in the heavens"—"the form of the knowledge and the truth." Hence the Aaronic high priesthood and its ordinances were typical, or representative, of the Melchizedec. Would it have been in conformity with scriptural propriety for Israel to have offered prayer to Aaron? No; the people in the courts without prayed to Him who dwelleth between the Cherubim, while the high priest entered within the veil with blood and incense, and stood before the Ark of the Covenant in presence of the Shekinah. He returned with blessing, but it was blessing from the glory of Jehovah. Now the Lord Jesus is high priest over the house of God, which is composed of those who embrace and hold fast to the confidence and the rejoicing of the hope to the end. These are his priestly household, all of whom "call upon his name" on becoming members of it. Thus they are "in his name," and being in his name, when they pray they pray in his name, and when they praise they praise in his name, and whatsoever they do religiously they do in his name to the glory of God the Father. When they pray they do not pray to their high priest, but they pray with him as their "advocate with the Father." When they call upon his name, as Paul did in obedience to the exhortation of Ananias, who said to him, "Be baptised, and wash away thy sins, calling on the name of the Lord," the attention of the High Priest is fixed upon them. A union is then established between him and them, and he undertakes for them with the Father. His ears are open to their prayers, and he bears their names and petitions before his Father's throne. This is according to the Mosaic representation. Thus the faithful go to the Father by him; for he is "the way, the truth, and the life: and no man cometh to the Father but by him."

All prayers, then, ascending from the children of the covenant, ascend to the Father as sweet odours from Christ. He is the golden censer in which the incense is deposited. He the censer; the prayers of his brethren, and only theirs, the incense fuming around the priest after the Order of Melchizedec. The arrangement is very beautiful, both in type and antitype; but so much more so in the antitype, as the reality transcends its shadow. Jesus prayed to the Father, and was heard in the days of his flesh, for his circumspection or obedience, in all things. He needed not to approach the Father in any other name than his own. He prayed to God, and he instructs his people to do the same. They dwell in him, and he dwells in them by faith—Christ in them the hope of glory. As incarnations of Christ, they pray to Him whom Christ prayed to. This is scriptural, in type and substance—in form and precept. So let us be therewith content.

EDITOR.

November 9, 1855.

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### PROPOSALS FOR PUBLISHING

A Literal Translation of the New Testament, &c., on a new and original plan.

1. We propose to compile and print a literal translation of the New Testament, in the form of the annexed specimen, only with smaller type. The left hand column from the common version, for ordinary reading—the narrow column for references—the wide one for Greek and English, a line of each alternating; the English line being a new literal translation, each word of which will be placed under the corresponding Greek word, in the same order as the original text—and at the foot of the page a small space allowed for Notes, &c. The size of the page and type will be about the same as Bagster's Polyglot Bible, [Eng. Ed.] containing about 550 pages.
2. We shall make this translation from a London copy of Griesbach's Greek Testament, supported by the best critical and lexicographical authorities, and aided by the best and latest translations. We shall be largely indebted to the works of Dr. George Campbell, Macknight, Doddridge, Kneeland, Conquest, Donnegan, Schleusner, Laing, Greenfield, Bass, and others; and last, though not least, to the critical productions of one who understands the import of the Divine word, namely, our learned and esteemed brother, JOHN THOMAS. We shall avail ourselves of his published criticisms on the original text, and may, probably, be able to obtain others from his pen. Of our own abilities we shall say little, only that we are able to appreciate a criticism, and having an understanding of the truth (without which the most learned cannot translate correctly), we intend to apply common sense to the matter.
3. We also design to append an Index to the Testament of the following character: —It will include the principal words, from the common version, which have been the cause of controversy on account of their obscurity, giving the Greek words, their obvious meaning from the lexicon, the number of times each word occurs in the Testament, with critical remarks when needed, thus supplying the reader with every facility for investigating the word in an enlightened manner. Some of the principal words in the Index will be numbered, and referred to by corresponding figures in the Greek text, which will be found of immense advantage to the student. For instance, suppose figure

5 be attached to the Greek word Hades in the text, it will refer to figure 5 in the Index, where the word will be defined, &c., as follows:

V. Hades—(from a not, and eidoo to see;) unseen; obscure, hidden, invisible; “the dark and invisible place of the dead, the grave.”—LAING. Occurs 11 times in the Common Version, where it is uniformly rendered hell, except in 1 Corinthians 15: 55, where it is grave.

Dr. Geo. Campbell says: “In my judgment, it (Hades) ought never in scripture to be rendered hell, at least in the sense wherein that word is now universally understood by Christians. In the Old Testament the corresponding word is sheol, which represents the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. . . . This state is always represented under those dark figures which suggests something dreadful, dark, and silent, about which the most prying eye and listening ear can acquire no information. The term Hades is well adapted to express this idea. . . . At first, it denoted only what was silent or concealed.”—See Diss. vi. p. 169, London edition.

Alexander Campbell, in a note on Acts 2: 27, where the word Hades occurs, says, “The term hell by no means conveys its meaning; nay, it is a very erroneous representation of it.” His definition of Hades however, is far more arbitrary than it is either true or critical. He defines it thus, “The state of spirits while separated from their bodies—the separate state of human existence which intervenes between death and the resurrection.”—See App. Art. Hades These ideas belong rather to Grecian philosophy than to Hebrew theology.

VI. Kosmos—Order, arrangement, regulation, institution, constitution; the world, universe, the whole frame of heaven and earth, so called from its admired regularity and beauty; a thing constituted, therefore state or commonwealth; met. mankind.

Note—In the common version kosmos is rendered world, 186 times, and once by the word adorning, in 1 Peter 3: 3. The apostle John frequently uses kosmos in his writings; 79 times in his gospel, 24 times in his epistles, and 3 times in the book of Revelation, thus making a total of 106—leaving only 81 for the other writers.

4. The work will cost from \$2,000 to \$3,000, which sum we are unable to meet alone; therefore we ask our brethren to assist in the work, and share the responsibility with us, if they should deem it desirable. We propose that our brethren take 10 shares of \$100 each, and loan the amount to us, without interest, until sufficient money be realised from the sale of the work, when we will refund the same. This amount will answer our purpose, if paid in instalments, before the beginning of the year 1857.

Brethren, above you have our propositions for the accomplishment of a great and important undertaking. We know you need such a work, for our necessities are in some measure yours, and we have felt the want of a book of this character for years. There is nothing published of this kind that we are aware of. For some time we have contemplated the matter, and have collected together materials for the prosecution of the work. Shall we perform the work alone, and only for our own benefit? or will you lend a helping hand, and share with us? The weight of the burden will rest upon us, not only in pecuniary matters, but also in the incessant mental

labour absolutely necessary for the accomplishment of the design in view. All we ask of you, brethren, is not a tithe of what we impose upon ourselves.

BENJAMIN WILSON,  
JOSEPH COCKROFT.

Geneva, September 18, 1855.

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## JOHN III.

14 ¶ *a* And as Moses lifted up the serpent in the wilderness, even so *b* must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ *d* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish; but have everlasting life.

17 *e* For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

## MARK XVI.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.

## ROMANS VIII.

30 Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

## A. D. 26.

*a* Nu. 21: 9.

*b* chap. 8: 28.

*c* ver. 36.

## JOHN III.

*Kai kathos Mooses hupsooze ton ophin*  
And as Moses set on high the serpent  
*en tee ereemoo, houtoos hupsootheenai dei*  
in the desert, so to be set on high it be-  
*ton whyon tou anthropou, hina pas*  
hoves the Son of the man, that all  
*o pisteuoon eis auton, mee apolcetai*  
the believers on him, not might perish,  
*all' echce zoeen aioonion. Houtoo gar*  
but might obtain life age-lasting. So for

has loved the God the world<sup>6</sup> so that the  
Son of himself the only-begotten he gave,  
that all the believers on him not might per-  
ish, but might obtain life age-lasting. Not  
for sent the God the Son of himself into the  
world.<sup>6</sup> that he might condemn the world.<sup>6</sup>  
but that may be saved the world<sup>6</sup> by means  
of him.

## MARK XVI.

And he said to them, Go ye into the state  
all, proclaim the gospel to every creature; he  
having believed and having been immersed,  
shall be saved; he but having not believed,  
shall be condemned.

## ROMANS VIII.

*Hous de proorisc\**  
Whom, therefore, he has previously mark-  
*toutous kai ekalase; \* kai hous ekalas \**  
ed out, them also he calls; and whom he calls  
*toutous kai edikaionsen; \* hous de edikai-*  
them also he justifies; whom and he justifi-  
*oosen; \* toutous kai edoxase.\**  
fies, them also he will glorify.

\* The learned Terrot, the translator of Ernesti's Institutes, speaking of these words says, "these verbs being in the first aorist, are not necessarily expressive of past time, but are *completely indefinite*, and mark habitual, systematic action." There is a beauty and harmony in the apostle's writings when divested of the human wisdom which has covered portions of them for ages.

“IN A TRENCH.”

“We found that Elder Marsh was principally intrenched behind Acts 8: 37, and the conversion of the Philippian jailor.” —HYPOHELIAANTHROPOS.

In our November number a letter appears under the above caption suggested by the annexed quotation from Hypoheliantropus’ epistle. In remarking upon its contents, our worthy friend the editor of the Expositor says: “The correspondent of the Herald of the Kingdom for the present month under this head, misrepresents our conversation at Geneva, Ill. We not only disapproved ‘J.B. Cook’s course towards’ the editor of the Herald, but we also disapproved his course towards J.B. Cook. We do not think we said that ‘articles from J. B. Cook have often been refused admittance because of personalities against’ the editor of the Herald; but that we have ‘often’ objected to personalities in his communications, &c. The latter is true, but the former is not. We did not ‘inform Dr. Field that articles of such a character would not be admitted again,’ but that the one which we subsequently published was severe, and in our reference to the matter at Geneva, we said we would not publish any further communications of a personal character from either of the parties, or from any one else, in the columns of the Expositor—or words to this effect. Hypoheliantropos is therefore mistaken in his report, and we trust the editor of the Herald will correct in his paper.”

Our friend disapproves our course towards J. B. Cook! Does he disapprove our fourteen months’ forbearance with regard to the much he has written in his paper, and talked about our “taking up God’s own landmarks,” our “monstrous misconceptions,” our “additions to the word from mere fancy,” our “monstrous fabrications,” &c, &c, &c? Has he not himself urged us once and again to reply to friend Cook on the ground of our silence being injuriously construed? Has anything ever appeared yet from our pen in the Expositor touching J. B. Cook and Dr. Field? Have not hard sayings, termed by Elder M. “severe,” appeared against us in his columns? Have we complained of them? Do we harp upon their “personal severities?” Do we regard, or care anything about them? By no means. We do not regard Dr. Field’s attack as “severe.” The severity of an attack consists in its justice and truth; not in its assertion. Our friends Cook and Field have a carte blanche from us to say what they please against our course and doctrine: but then those who live in glass houses must take care how they cast stones. Nothing should deter us from defending what we believe to be the truth: and from attacking everything opposed to it, and subversive of it, that stands in the way of its establishment. This is the Herald’s mission—to “cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the OBEDIENCE of Christ.” If the “salt” with which our speech is seasoned act like pickle upon a sore place, we cannot help it. Millerism, Campbellism, and divers other isms, are “imaginations and high things exalting themselves against the knowledge of God:” and “thoughts” independent of the obedience Christ commands. They must therefore be cast down. If in prostrating them, Messrs. Cook, Campbell, and Field feel aggrieved, we cannot help it. We wish the company well: but if they join their fortunes with the “imaginations,” “high things,” and “thoughts,” and consider attacks upon these onslaughts upon themselves, we cannot help it. They may avenge themselves as they think expedient—we are amused: but the war proceeds. Friend truth before all other friends: when that is victor, peace will reign. “First pure, then peaceable:” till then peace is a calamity to be eschewed.

EDITOR.

November 22, 1855.

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1866.

In 1837, Mr. Campbell wrote, “The Man of Sin is now entering upon his twelve hundred and thirty-first year of his usurpation, according to our keeping of the prophetic records: and although his constitution is much impaired, yet, in moments of high excitement, after a sumptuous repast upon other times, he talks of undertakings and efforts unequal to his years, as though he were unconscious that his days were almost numbered, and that era of retribution is at hand.”—Pref. M. Harb. N.S. vol. i.p. 5.

According to this, as Mr. C’s supposition was that the Man of Sin’s usurpation is to continue 1260 years, there remain only eleven years to the end of his reign, which may therefore be looked for in 1866. This was Mr. Campbell’s opinion eighteen years ago: but as his opinions are by no means stable, we wonder if the records he keeps have not been altered to suit the times! He errs, however, in supposing that the Man of Sin, which in his debate with Purcell he declared to be the Church of Rome (“She is the Man of Sin”) arrives at the end of his usurpation then. The year 1866 does not indicate that end, but the termination of the Little Horn’s prevalence against the Saints: not of his prevailing over the papal nations of the West, which are two very different endings. If a man continued to believe in the fall of Antichrist and the appearing of the Lord in 1866, would he have devoted his best energies for years to the raising of large sums of money for the endowment of a college, secular and theological, to the end of time? What does Mr. Campbell now believe? Has not his public a right to know?

EDITOR.

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