

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. NEW YORK, AUGUST, 1856—
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NATURE AND MACHINERY OF THE KINGDOM.

(Transcribed and corrected for the Herald.)

The Feast of Tabernacles having been adopted as the means of attraction, and all nations being politically gathered together to Jerusalem as the centre of dominion, the kingdom of the Son of Man, will have been established upon earth, and the prophecy of Isaiah fulfilled—“Behold a king shall reign in righteousness, and princes shall rule in judgment. And a Man shall be as a hiding place from the wind; as a covert from the tempest;” “as rivers of water in a dry place; as the shadow of a great rock in a weary land.”

After the descent of the Lord upon the Mount of Olives, it is evident that the kingdom of Christ will not be immediately set up, for “Judah shall fight at Jerusalem,” and “the sons of Zion shall be raised up against the sons of Greece.”—Zechariah 14: 14 & 9: 13. A period of war shall immediately precede the second appearing. (The present war is the beginning or first stage of that period. —Editor Herald.) In the course of this war-period Messiah will appear, and call into operation the military qualities of his people. The Feast of Trumpets being accomplished, the Lord Jesus will begin to reign as King of Israel, and occupy the hereditary throne of David. The mock inscription affixed to the cross shall then be realised and made good. When Pilate answered the remonstrances of the Chief Priests by saying, “What I have written I have written,” he little imagined that he had spoken a divine truth; that the immutability of the inscription, and that the whole creation in the heavens and the earth, should for ages bow before that title—“THE KING OF THE JEWS!” As king of Israel, He will re-establish Jerusalem, and divide the land among the twelve tribes—Ezekiel. Having completely re-established them, He will then extend their kingdom from the Nile to the Euphrates, fulfilling at last the promise made to Abraham so many years before; and in doing this, he will necessarily subdue all those lawless tribes, the sons of Ishmael, Ammon, and Edom, who now under various names, occupy the Syrian deserts. He will also divide the Mount of Olives by an earthquake, and from the hidden springs within the recesses of the mountain, he will produce a fountain of “living water,” which shall flow east and west across the land of Israel, fertilising the districts through which it flows, and changing the bituminous waves of the Dead Sea to life and freshness. He will also revive and purify the surrounding climates and the barren soil, and thus the promised land will become more fertile and beautiful than any other district of the world; and the promise in Isaiah shall be fulfilled—“The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and

blossom as the rose.” “The glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon.”—Isaiah 35; Ezekiel; Genesis 15.

The land of Israel having been from the earliest ages, the hereditary kingdom of Messiah, will at all times be the principal object of his care. During the reign of the Age to Come, it will become, as it were, the Garden of Eden (that is, PARADISE—Editor) in the midst of the earth—perfect in its soil, its aspect, and its climate, and all but perfect in its occupants. “Thy people shall be all righteous,” is the promise made to Jerusalem, when the prophet Isaiah speaks of the Millennial Reign: “Violence shall no more be heard in thy land; wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise.” That remarkable description of earthly felicity, which is given in the latter part of Isaiah 65, undoubtedly refers to the land, and the people of Israel; and it is highly improbable that it has any reference to the world at large during the Age to Come, as some writers suppose. It seems to be confined to Israel alone, as being the hereditary people of the Messiah; and therefore the objects of his especial care. Thus Jerusalem will become the capital city, and the land of Israel the garden of the world.

But while the Lord reigns over Israel as the son of David, he will also reign over the earth at large as the Son of Man, and as the Redeemer of the whole terrestrial creation. Obedient unto death, he has, with his blood, purchased all things to himself; from man to the meanest insect, and to the herbs of the field. Therefore a day must come, in which He shall assert His sovereign right over all terrestrial creation: not only in his secret providence, but in His visible supremacy. He must at some time exhibit an open authority as the Son of Man, the purchaser. For this purpose He will assume the sovereignty of the whole earth, and everything therein; until the time when he shall “deliver up the kingdom to God, even the Father.” Between the assumption and sacerdotal abdication of this earthly kingdom, there is an interval of a thousand years; which constitutes the reign of the Lord as Son of Man and Son of David, distinct altogether from his reign after the millennial period.

The annual assemblage of all nations at Jerusalem, will form a permanent bond of union between the Lord and His subjects, and the manifestation of His glory in the Temple, will in itself be sufficient to bend mankind to his authority. Yet it appears from Scripture, that he will permit existing kingdoms to continue during the Millennial Reign, with Monarchs, but not mortal ones, to govern the nations in the character of His Lieutenants. An independent sovereignty during the reign of Christ, is not to be imagined; but it is easy to understand that Princes will occupy thrones as Viceroys of Him as their Chief. The Lord Jesus will be the head, and the kings of the nations, His viceregal and fraternal associates. Submission to the Son of Man by gospel obedience before His appearing, being the especial condition upon which monarchical power may be attained in the Age to Come.

It is sometimes imagined that the Millennial Reign will be a time of perfection, both in nature and in man. This opinion, however, is contradicted by many passages of Scripture, which prove that the whole of the personal reign of Christ is a period of judgment. The world has been tried under every form of government, and has failed under each. It was placed at the first under the supremacy of Adam, who was king of all living things, and himself the only man in his universal empire. He fell; and from that day no universal empire has been allowed. Cain and Adam divided the earth between them; not as monarchs, but as patriarchs. Then succeeded the patriarchal government of Noah in a new world, rescued from the flood. Then the kingdoms of Nineveh, of Egypt, of Sicyon, and all the oldest monarchies of the world. Then followed the republican governments of Greece and Rome. Then aristocracies,

oligarchies, and hierarchies. All of them failed. Even the theocracy of Israel, having God himself for king, even this could not stand so long as mortal men were administrators of its law. To the present hour, no form of government can last beyond a limited period. Corruption, the love of money, and the contending interests of an increasing population, deprave the hearts of men, and render them incapable of self-government. We may observe that at present, both in England and elsewhere, every man cries out for a share in the government; while there is not one man in a thousand who would not govern, or rather misgovern the whole nation with no other object than his own narrow interests. Having thus left man to himself for nearly 6000 years, which has proved his utter insufficiency; the probation has extended to the last stage of endurance; the Lord will, therefore, descend in person to revoke all government into His own hands. But this very revocation of government implies a revolution, and a revolution implies a period of judgment. Old systems are to be broken up; old habits conquered; rebellious nations to be coerced; reluctant minds to be controlled. All things are to become new! Accordingly we need not be surprised to learn from Zechariah, that some nations of the earth will refuse to go up to Jerusalem to keep the Feast of Tabernacles. And as that Feast will constitute the pivot of the kingdom of Christ, to refuse to attend it will amount to a declaration of independence. For this reason, the heaviest judgments are threatened against all who refuse their presence at that feast. The principal judgment will consist in withholding rain from the refractory nations; and thus compelling them to choose between famine and obedience—“And if the family of Egypt go not up (which, in the course of nature, does not require rain) there shall be the plague wherewith the Lord shall smite the nations that come not up to keep the Feast of Tabernacles”—Zechariah 14. These words clearly prove that during the Millennial period there will be refractory nations, and national judgments. And Isaiah 65, equally proves that sin and death shall still be found upon earth, even in the most favoured countries—“The child shall die an hundred years old; but the sinner being an hundred years old, shall be accursed.” The reign of Christ is in fact, a period of transition: it is a transition from the government of animal men to the government of God. The Old Man has governed the world for nearly 6000 years, and everything has become worse and worse unto this day. After the Millennial Reign, a new system will arise, in which God shall be all and in all; and then everything will be perfect, as well as everlasting. But in the interval between the two, the reign of Christ comes in, which is a period of transition, and therefore combines some of the imperfections of the former state with the perfections of the latter state; and partakes partly of the nature of things purely human, and partly of that of the kingdom of God: the imperfections, we need scarcely say, being in the persons governed, not in the Governor himself. For this reason the Millennial Reign is not assigned to the supremacy of mere man, nor administered by God only, but as a transition state, it is bestowed on one who is the divine fulness bodily manifested—the Man Jesus the anointed. The twofold nature of the Sovereign corresponding to the twofold character of the period itself.

The fitness or propriety of this divine conception is easily discovered. Were the world to pass abruptly from the government of the Old Adam, to the immediate government of God, the change would be too great to be sustained. Men would be overwhelmed and stunned by the awful presence of the Divine Majesty revealed without one interposing cloud. The terrors of the godhead would overpower the exercise of free will, and there could be no moral principle displayed where fear alone would predominate above every other passion. But the Son of Man unites the form and the feeling of man with the omnipotence of God. “As God of the whole earth,” he can do what he will; but his relationship to man lays a restraint upon His power. It is a principle of law, that every man must be tried by his peers. Were a man to be tried by one infinitely different from himself, this maxim would be violated. But when he is placed under the government, and when he is brought before the judgment seat of Christ, the

principles of equity are maintained. "All things happen alike to all." The wicked are the most prosperous; and what is still more trying to human reason, we observe that the people of God (as they are supposed to be) who act with inconsistency themselves not only prosper in their worldly schemes, but are the very first to censure others who have acted with greater honesty than they; and the most worldly minded "Christian" is always the first to preach to others less worldly than himself! Of all the iniquities of the present state, this appears the most flagrant—for the unbeliever can only prosper for a few years; his time will come. But a true believer will prosper through eternity. But if he have sacrificed his christian principles for the sake of worldly advancement, is there to be no requital for this? Assuredly there will be; for God is just! The kingdom of the Son of Man provides a compensation for all inequalities, and a retribution for the ill doing of the members of the body. Our Lord himself has promised that those who lose for His sake, and the Gospel's, shall receive an hundred fold. And this recompense will undoubtedly be made in the distribution of the honours and decorations of the kingdom of Christ. Those who lose anything in this world for the truth, shall gain a hundredfold in the Age to Come; not in the imaginary glories of an unknown heaven, but in the real authority of the Millennial Kingdom. While those believers of the one-talent class will be bound hand and foot, and driven out from the presence of the King into outer darkness among the enemy. On the one hand some will be made rulers over "ten cities," others over "five;" while those who have held the gospel of the kingdom as subordinate to their worldly advancement, will be excluded from the glory, honour, and dominion of the kingdom. The imaginary heaven, which is the common hope of professors affords no standard of reward; it offers no tangible object by which we can estimate the distinction between the diligent improver of talents, and he who carefully hides his trust. We cannot form a conception of the place itself; and therefore we can form no conception of its rewards. And it is for this very reason that we find the so-called "Christian Church," sunk so low that it is impossible to distinguish the believer and the unbeliever. But the kingdom of the Son of Man is a tangible object; it is perfectly holy, for it is the kingdom of the Holy One of Israel. It is heavenly, for its constitution is heavenly. It is spiritual, for it is indestructible, and regulated by the laws, and by the love of Christ. And yet it is a visible reality, which all may comprehend with their mind, and estimate with their senses. For it is an authority exercised by saints over mortal men upon the earth. And thus with a scale of retribution which all may understand; and according to which obedient believers will attain to proportionate exaltation and distinction; and the disobedient and indolent meet also with their deserts.

The dominion will have been taken from the hands of men, and revoked into the hands of the Son of God. In that new kingdom, the art, the policy, the violence, the fraud, of mere worldly government will be for ever thrown aside. The Lion of the Tribe of Judah is too mighty to require the aid of artifice. He rules by sublime wisdom and by invincible power, and into His government no meaner qualities shall enter. He is also infinitely just, and rewards "every man according to his works." Disobedient unbelievers of the world, and believers who make friends with the world, which is the enemy of God, are cast into outer darkness, and there all their thoughts perish! The true believer has a throne in the heavens which have become Jehovah's and His anointed's—and no ideal throne either. The dominion of the saints will be as political and real as the throne of Britain; but those who have renounced the world, and have been content to renounce it, will be promoted to the exclusion of those who preach against the world to others, and yet seek after it with all diligence for themselves!

Again, in that great day some forgotten saint will arise alone in the deserted cemetery amidst ruined walls and lonely woods. His companions and friends still sleep around him, and

he is only counted worthy of the resurrection of the just. The fields in which he toiled are possessed by strangers; the home where he lived and died, with all its touching recollections is trodden into dust. As the hills and vales, and rivers of his birthplace present their well-known forms, the shadows of departed ages steal across his breast. The sports of childhood, the passions of youth, the cares of manhood, the tranquillity of age, are all associated with the scene before him. With no unholy thought, he turns backward to the scenes of the past; and still feels a natural interest in all natural things. His resurrection, though it has equalled him with angels, has left him still—a man. The brightness of the present does not quite efface the long-loved melancholy of the past. How appropriate would it be were he now glorified to be appointed ruler over the very spot where he once dwelt—were he to govern where he once served; to be honoured where once he was despised. Were the incorruptible to show forth his power where the corruptible was struck down. Were the immortal to live where once the mortal died!

That the saints shall rule over and upon the earth is so plainly asserted in Scripture, that it is only by the usual artifices of spiritualisers, that this divine conception has been obscured. A spiritualiser will sooner annihilate the Word of God than give up his favourite prejudices. “The kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High Ones.” Such are the words of Daniel. And surely “under the heaven” cannot mean above it. If the saints were only to reign in heaven, or, were there no earth for them to govern, it would in that case be said that the dominion should be given to them in the heavens, or above the heaven; but not under the heaven. Nor, again can this be applied to the spiritual reign of Christ, for it happens to be found in Daniel 7, which expressly describes the coming of the Lord to judgment. And what is still more remarkable, the same passage which describes the judgment informs us that the first three empires of Daniel are to continue even after the coming of the Lord. It is, therefore, self-evident that this prophecy cannot relate to the end of the world; since the first three empires are still to exist even after the judgment. Nor can it refer to a supposed “heavenly” jurisdiction of the saints since it expressly foretells that dominion shall be given them “under the whole heavens” of the Four Beasts, to say nothing of what is beyond.

The physical perfection of the kingdom of Christ is described everywhere as equal to the moral, and the moral perfection is consistent with the physical. The physical perfection is described in Psalm 72, and evidently extends far beyond the limits of the land of Israel to the ends of the earth. The moral perfection is described in Psalm 101, in which the Lord, as Son of Man, unfolds the grand principles of his government, and publishes his manifesto, which the mightiest sovereigns must obey, or perish from the way.

Although the Millennial period will be far better than the present, it will not be a time of a actual perfection. Perfection belongs only to “the New Heavens and Earth” after the millennial shall have passed away. The nations of the earth having been first subdued will afterwards be enlightened; for the knowledge of the Lord will spread everywhere. But it appears that the enlightenment will not be universally perfect in its results, since some nations will refuse to come up to the Feast of Tabernacles; and yet it must be general. The appointment of the saints as priestly governors of the world is also an evidence of imperfection; for in a state of perfection no sacerdotal machinery of government would be required. It is also threatened in Isaiah 60, that “the kingdom and nation that will not serve Israel shall perish”—which is another proof of resistance and of compulsion during the Millennial Reign.

The government exercised by the saints during the Millennial period, or Age to Come, is, however, a subject too remarkable to be passed over slightly: —nothing is more galling to the mind of a mere worldly man. At present all the powers of government are committed to the ungodly. The idea of ruling the world according to the will of God is too hateful to be endured. Every ignorant upstart; every adventurer; every infidel, is listened to in preference to the Oracles of God. And above all, it is now the universal feeling that the time has nearly arrived when “the people” are to govern themselves; and every man is to be a king, though without a kingdom. What would be the surprise and indignation of “the Sovereign People,” were they told all their schemes are in vain. That in a few years more, the government shall be taken forever from the multitude, who are incapable of conducting it, and given over to the very persons to whom no one now would vouchsafe to entrust it—to the Saints of the most High. The government which the multitude has tried in vain to conduct shall be entrusted to those who shall then be fitted to conduct it. The statesmen, warriors, philosophers, and orators who alone are now depended on, shall then be laid aside, and the saint who had been made wise unto salvation, shall sway the authority of which the man of the world was not worthy. “All power is given unto me in heaven and earth,” was the declaration of the Lord Jesus after his resurrection. This authority he will fully assume in the Age to Come; and from Him as the centre of authority, the Saints shall derive their commissions as his lieutenants in governing the world; and shall be endued with force which no man will be able successfully resist. The saints shall judge the earth during the whole Millennial period; during a thousand years, and their powers will no doubt be in proportion to their empire.

This entrusting of government to the saints, though looked upon as incredible even by the “religious world,” as it is called, is so far from being imaginary, that it is the only means we have for explaining the precepts of the gospel. We find there, that many virtues are carefully impressed upon the minds of true believers, which, at first sight, seem to have no connection with their eternal state. For example, temperance, patience, self-command. But, in a perfected state, there will be but little use for such virtues; since they necessarily belong to a condition of imperfection, or to an imperfect world. Why are they so often inculcated as duties belonging to the saints? Because the saints are to govern upon earth; and therefore they will require the exercise of all these virtues, not among their companions of the heavenly community, but in carrying on the government of the men of the earth. A saint in heavenly society does not require the exercise of temperance, patience, or self-command, because he has no temptation to the contrary; but a saint governing earthly nations will evidently require the exercise of all these graces, and of many more, which have scarce any field of exercise in their own heavenly association. The attributes even of God are often enumerated in scripture as bearing upon his office as Governor of the world. And for the same reason, the saints acting as his vicegerents are required to possess a similar character. It is not merely for parade that christian graces are required, but for practical employment; and self-government is called for in the present life in order to fit men for the government of others in the age to come. We may observe how much the precepts of the gospel are enhanced in value when we regard them in this light; and what additional force is given to the exhortation of scripture, when they are viewed, not as abstract speculations, but as a system of morals, to be called into their fullest exercise during the long period of the Millennial reign.

We must now, at least for the present, take our leave of this subject, which, however, is far from being exhausted. And we conclude, by pointing out the necessity of reviving the hope of the second appearing of Christ, if we desire to revive Christianity itself. Look at the fallen condition, not only of “Christendom” at large, but of the so called “Evangelicals” themselves. Professing to be altogether spiritual, they have become so intensely worldly as to

excite the wonder and the censure even of the ungodly and the profane. To depart from evil is now to make yourself a prey, not to the carnal, but to the “spiritual.” If you have sacrificed your worldly interests for conscience sake, or from a principle of truth, you must expect to be attacked by all; but especially by the Evangelicals. They at once misrepresent your actions, and misinterpret your motives. They accuse you of seeking after those things which you have most notoriously relinquished; and which if you had sought for them no man could ever have taken from you! So long as you meet the advances of the world you escape all censure, even from the Evangelicals; but if you shun the advances of the world, you must expect to be run down with unmitigated resentment. This is not a casual observation. It is founded on repeated experience which admits of no mistake! When the church is so fallen that it cannot believe even the existence of self-denial, it is evident that spiritualising interpretation is too feeble a counterpoise; and that it requires some more solid hope to outweigh the world. Torquay, England, December, 1851.

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No. 5.

CONVERSATION WITH DR. AYACCIO.

(Concluded from our last.)

THE HOPE OF ITALY; THE PURPOSE OF GOD; JERUSALEM'S DESTINY; THE NEW JERUSALEM; THE GOSPEL; THE INVISIBLE CHURCH; THE CHURCH'S RELATION TO JERUSALEM; CARNALISING THE SCRIPTURES; THE JUDGMENT OF EUROPE PRECEDING ITS RENOVATION; DESTRUCTION OF THE ITALIAN HARLOT BY JEHOVAH'S INVINCIBLES; THE TERRIBLE FUTURE OF ITALY; THE SACK OF ROME BY THE PAPAL POWERS; EXALTATION OF GOG OVER THE ROMAN WEST.

Editor. It is evident, Doctor Ayaccio, that the hope of Italy, and the hope set before Italians in the Gospel, are very different and opposite hopes. The hope of Italy is the expulsion of the Austrians, the suppression of Popery, and the establishment of popular sovereignty, with a catholic church based on love and charity without regard to faith. The continuance of this indefinitely would be Italy's Millennium, beyond which Italians see no destiny. It is the gospel according to Mazzini. But, while I admit that it is an improvement on the destiny proposed for Italy by Austria and the Pope, I am bound to say that it falls far short of what is desirable, and according to the truth. We have in the United States all Mazzini would give the Italians; and yet we are not satisfied. Nothing is more talked of here than “love and charity” among religionists; but it is practised no further than is found compatible with the interests of sect. It would be so in Italy after the Austro-Papal pressure should have been removed.

The real truth of the matter, Doctor Ayaccio, is this—the Christianity of the Bible is not understood. Its nature and design is not even suspected by those who profess to teach it; how, then, can the people be expected to know? Christianity never was designed for a system of national ecclesiastical organization. It affords no scope for national policy, national ambitions, patriotism, and an energetic devotion to worldly pursuits; neither does it provide a system of worship for nations, by which nationals, as patriots and Christians, can offer through clergymen and priests acceptable worship to God.

Bible-Christian doctrine reveals the purpose of God in regard to the earth, and the world of nations, tribes, tongues, and peoples that inhabit it. It informs us what He created them for; and the relation that you and I, and others of this, and past, and future generations may sustain to the world if we will, when he shall have practically developed his purpose respecting it.

Doctor A. What do you consider that purpose is?

Editor. Paul, who preached the Gospel to the Italians—a gospel which they have long since forgotten like the rest of the world—says, that “God has made known unto us the secret of his will which he hath purposed in himself.” Whose fault, then, is it, if we be ignorant of the Divine purpose? Manifestly our own, not his. “He hath declared it to his servants.” But what is it? The same apostle tells us what it is. He says, that God’s purpose is to “gather together in one—*ανακεφαλαιωσθαι*—all things under the Christ, both the things in the heavens, and the things upon the earth, under him in the administration of the fulness of the times appointed.”—Ephesians 1: 9-10. The things in the heavens he defines as “thrones, dominions, principalities, and powers”—Colossians 1: 16, which leads us to understand, that “the things upon the earth” are the “people, nations, and languages” over which they rule. This interpretation is sustained by Daniel; who tells us in the seventh chapter, that he saw in vision one like the Son of Man, to whom there were given three things by the Ancient of Days; first, dominion; secondly, glory; and thirdly, a kingdom; and that these heavenly things were given to him “in order that all people, nations, and languages should serve him.” But this is not all; for he says that “all dominions shall serve and obey him.”

Here, then, you perceive, Doctor Ayaccio, that God’s purpose is to “set up a kingdom,” which shall “rule over all.” Now, he has said of the dominion that it is everlasting; and of the kingdom, that it shall never be destroyed—an everlasting and indestructible universal imperiality is the economy or administration under which he purposes to bring all mankind and their governments; so that the time will come when it shall be said, “The kingdoms of this world are become the kingdoms of Jehovah and of his Anointed.”—Revelation 11: 15.

I would here invite your attention to one particular of great importance. It is declared that this administration “shall not be left to other people.”—Daniel 2: 44. All other thrones, dominions, principalities, and powers, are left to other people. Gregory left the papacy to Pius the Ninth; and the whole generation of kings leave their thrones to other people, their successors. Here then, is an everlasting administration of human affairs to be put into the hands of people who are to have no successors. Must not such people be immortal?

Doctor A. There can be no doubt of it; I pray you proceed.

Editor. The revealed purpose of God, then, is to “rule the world in righteousness,” by immortals at the head of whom he places Jesus Christ. —Acts 17: 31; Revelation 5: 10; 2: 26-27; 20: 4, 6. Daniel tells us this in the plainest language—“The kingdom and the dominion,” says he, “and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High”—the very people conquered by the Beast of the Sea.

Doctor A. And when this administration might be established, where do you consider it would be seated?

Editor. In the present Jerusalem redeemed from the power of the enemy; for it is written, “At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to the Name of Jehovah, to Jerusalem; neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance to your fathers”—Jeremiah 3: 17-18. There can be no doubt of this referring to the future. Take Italy, for instance, as an illustration: —the Italians are now walking after popery, the imagination of their evil hearts; and the Jews are scattered among all nations, exiles from their native land. This will not be when the throne is placed in Zion.

Doctor A. But Jerusalem is sometimes used figuratively in the scriptures; thus we read of the “New Jerusalem coming down from God out of heaven.”

Editor. That is true, Doctor; and New York is sometimes used in a figurative sense; still we have no idea that Philadelphia is meant or some community having no connexion with the literal city. “New York,” in its primary sense, stands for the material city; in its secondary, for the municipality, &c. If one should say that “he saw New York descend from heaven,” we should have no difficulty in understanding that he meant, not the material city, but its body-corporate, or citizen-municipality. In such a saying the term “New York,” would be used figuratively; nevertheless, the figurative use would be representative of a literal thing localised by the material city.

Doctor A. True: “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptised of John, confessing their sins”—Matthew 3: 5; —this is a case in point. But then, the city comes down from heaven, what community is that?

Editor. The Saints in their glorified state. These are styled by Paul, “A glorious congregation, not having spot, or wrinkle, or any such thing; but holy and without blemish”—Ephesians 5: 27. He also informs us how they come to be in the heaven from which they descend—they are first raised from the dead at the coming of Jesus; and with their living brethren, who to that time may not have tasted death, and are transformed by the Spirit in the twinkling of an eye forming two classes merged into one—they are all caught up to meet the Lord in the air—1 Thessalonians 5: 13-17. This is how they get to the heaven from which they descend “coming down from God.” John saw them there in vision, as “the Bride, the Woman of the Lamb,”—Revelation 21: 9, upon every individual constituent of which it is written, “the name of the city of Jesus’ God, which is New Jerusalem, that cometh down out of the heaven from his God”—Revelation 3: 12. When he saw this community in vision, he foresaw that its manifestation would be at a time of great rejoicing to all the members of the corporation; and at the time when the kingdom should begin. This is evident from the fact that he puts into the acclamations of the exulting multitude the reason of their joyous ascription of praise to Jehovah—“Alleluia!” they exclaim “FOR the Almighty God reigns Lord: Let us be glad and rejoice, and give the glory to him; FOR the marriage of the Lamb comes, and his Woman hath prepared herself.” It then goes on to say, “And to her was granted that she should be arrayed in fine linen, clean and white: FOR the fine linen is the righteousness of the Saints”—Revelation 19: 6-7. Now this testimony proves five things;

1. That the Almighty One begins his reign as Lord, at the time of the rejoicing, which is manifestly future;

2. That the beginning of the reign and the Lamb's marriage, are events of the same epoch; for the rejoicing refers to both;
3. That a period of preparation on the part of the Woman, which is consummated by the state of being ready, precedes the marriage, and the commencement of the reign, or Kingdom;
4. That this preparation consists in the Woman arraying herself in righteousness—"the righteousness of God;" and,
5. That the Saints are the Woman; because "the fine linen, clean and white," is the apparel common to them both.

The Woman thus apparelled becomes thereby as prepared for a Bride. Her adorning is subsequent to, and consequent upon, her scriptural preparation previous to her ascent, "to meet the Lord in the air." When he saw her in vision there, John styles her, "The Holy City, New Jerusalem, coming down from God out of the heavens, prepared as a Bride set in order—κεκοσ η εννη kekosnemenen—for her husband"—Revelation 21: 2. In another place, he styles her, "That Great City," whose freemen are "they who are written in the Lamb's book of life;" who inherit the glory and honour of the nations; over whom they reign during the ages of the ages—Revelation 21: 10, 26-27; 22: 5.

John saw her in the air, before he saw her descending. He saw her constituents standing upon a transparent sea mingled with fire, having the harps of God—Revelation 15: 2. From this position he saw her in the act of coming down; and when descended, he saw the Lamb, the light and glory of their community, standing upon Mount Zion, in the midst of them—Revelation 14: 1. This Mount Zion is here below; for the Lamb afterwards in concert with them, engages in war with the kings of the Gentiles, whom he destroys with the Papacy—Verses 8-11; 17: 14; 19: 11-21.

Doctor A. But the New Jerusalem is represented as composed of gold, and pearls, and precious stones; how then can it be constituted of the Saints.

Editor. Truly so. The scriptures style Messiah "a precious stone," and "a living stone;" and his brethren, "living stones built up a spiritual house, a holy priesthood, a chosen generation, a royal priesthood, a holy nation, a purchased people"—1 Peter 2: 4-9. The precious stone to which the Living One is likened by the Spirit, is "a jasper clear as crystal," the "most precious stone," of the city—Revelation 21: 11. What the Elder Brother is all his brethren are. You see that Peter styles them "living stones;" and you well remember that Paul compares the same class of persons to "gold, and silver, and precious stones," in 1 Corinthians 3: 12. He is there writing to persons to whom he says, "Ye are the temple of God." He says also, that "as a wise masterbuilder he laid the foundation," in Corinth upon which they were built; and that no other foundation corner-stone will do for such a temple than that laid, which was, that Jesus is the Christ. He then cautions all teachers to beware what they build on that basis; and compares their work to "gold, silver, precious stones, wood, hay, stubble." Here is a diversity of materials to which he likens those who profess to be built on the foundation of the "spiritual house" or temple. You will observe, Doctor Ayaccio, that they are combustible and incombustible; now what constitutes the difference? I reply that the difference is a matter of faith and perseverance. Paul says, that "the fire shall try every man (or teacher's) work of what sort it is"—professors were to be subjected to a fiery trial of their faith: and Peter addressing some of them under trial, says, "Now for a season, ye are in heaviness through manifold afflictions; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and

honour and glory at the appearing of Jesus Christ”—1 Peter 1: 6-7. Now, the rule which Paul lays down in such cases is, that if a teacher’s work abide the fire, that teacher shall receive a reward; but if his work be burned, “he shall suffer loss; yet he himself shall be saved; but so as by fire;” that is, provided his own faith do not fail in the day of persecution and trial. The work that abides is composed of the fire-proof materials he terms, “gold, silver, and precious stones” Jehovah’s jewels—Malachi 3: 7; the work burned, of “wood, hay, stubble”—combustible materials that find no place in the New Jerusalem.

The saints, then, are the gold and precious stones of the New and Holy Jerusalem; and, as such, are the pillars and foundations, the battlements, gates, and walls of the State, or Commonwealth of Israel, when the kingdom is restored again to that people. Therefore the Spirit, in addressing Jerusalem, trodden under foot of the Ottoman, says to her in Isaiah, “O thou afflicted, tossed with tempest, and not comforted, behold, with eye-colour will I lay thy stones, and thy foundations with sapphires; and I will make of rubies thy battlements; and thy gates of carbuncles; and the whole circuit of thy walls shall be of precious stones. And all thy children shall be taught of Jehovah. And great shall be the prosperity of thy children. In righteousness shalt thou be established; thou shalt be far from oppression; yea, thou shalt not fear it; and from terror, for it shall not come near thee”—Isaiah 54: 11-14. * Such is the purpose of God revealed in the Christianity of the Bible—the restoration of the kingdom again to the twelve tribes of Israel, which shall inhabit the Holy Land under “THE KING OF THE JEWS” and his brethren, the glorified Saints; to which kingdom shall be attached dominion over all nations upon earth—a kingdom and dominion founded by the sword in the hand of the Jews, marshalled by Messiah and the Saints.

*Tobit, who lived at the destruction of Samaria and Nineveh, in speaking of the final restoration of Israel, describes the foundation of the Commonwealth in righteousness, when the king shall reign in righteousness, and his princes in equity, saying; “For Jerusalem shall be built of sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold. And the streets of Jerusalem shall be paved with beryl and carbuncle, and stones of Ophir. And all her streets shall say Alleluia; and they shall praise him, saying, Blessed be God, who hath extolled it for ever.”—Chapter 13: 16.

Now, here is a great work to be performed; a work which will ultimate in the regeneration of Israel; the overthrow of the Gentile governments and their armies; and the emancipation, enlightenment, and blessedness of the nations. Will not such a work, Doctor, require a great company of people to execute it?

Doctor A. It cannot be denied. So great an enterprise would require a multitude.

Editor. Well, Sir, the Gospel is an invitation to you, to me, and to all to whom it may come, to become one of that great company, who, under the direction of Christ, is to have the honour and glory of executing the purpose of Jehovah in the time appointed. It invites us to this high destiny, on condition of our believing what he has promised, and the things concerning the name of Jesus; being baptised into the Divine Name; and of being rooted and grounded in the faith, and not moved away from the hope of the Gospel—Mark 16: 15-16; Acts 8: 12; Colossians 1: 22-23. This invitation was given to the Jews first, and afterward to the Gentiles. Peter carried it first to the Gentiles of the circumcision; and Paul to those who worshipped idols. The invitation of Gentiles to the kingdom of God began at the house of Cornelius; and has been sounding through the habitable globe ever since. The proclamation of Bible-Christian doctrine for the past 1800 years has been for this purpose; nothing else—“To

take out of the Gentiles a people for God's name"—Acts 15: 14. The conversion of whole nations during this period was not contemplated, nor provided for. The time has not yet come for this; nor will it, until Christ Jesus returns: for, says he, by the prophet Amos, and the Apostle James, "After this I will return"—After what? After the work of taking out of the Gentiles a people for God's name, shall have been finished, I, the Lord Jesus, will return. What will he return to do? Hear him; "I will build again the dwelling-place of David (Zion) which has fallen down; and I will build again the ruins thereof, and I will set it up, as in the days of old." This is declaring plainly, that he will set up David's throne and kingdom, and redeem Jerusalem and Israel from their present down-trodden condition. And for what purpose will he set up the kingdom? That they who inherit the kingdom may possess the residue of Edom, and of all the nations to whom my name is proclaimed, saith Jehovah that doeth this—Amos 9: 11-15; Acts 15: 16-17. This is the time for the conversion of nationalities, and the organization of them theocratically. It is impossible to turn them from their evil imaginations to the truth, until the kingdom which the God of heaven shall set up shall break in pieces and consume the existing governments of the world. You yourself, Dr. A, see clearly that there can be no regeneration of Italy—no abolition of popery—until the dominion of Austria over that country is broken to shivers as a potter's vessel. Hence, the first article of the Mazzinian creed is, "Away with the Austrians!" as a preparation for the second, "Down with the Pope!" And so it is on a grander scale. If the nations are to be blessed in Abraham and his seed, we must "away with their governments and armies;" and then we can "down with their superstitions," that they may be turned from Satan unto God.

Doctor A. But have not nations been converted to Christianity?

Editor. Yes, Sir, to Romish and Protestant Christianities; but not to the Christianity of the Bible. Of this, they are ignorant to the present time. The superstitions they profess are merely systems of ecclesiastical police, which contribute to the order of society; and without which the social fabric would fall into ruins. The terrorism of the pulpit is a wholesome restraint upon the ignorant, who, but for their apprehension of torment in hell, would fill the world with violence; and chaos would come again. Darkness will cover the earth until the Sun rises upon Jerusalem, and it shall be proclaimed, "The Lord is there!"

Doctor A. All you say about Jerusalem might be very easy to perceive, if wherever Jerusalem occurs we were to read Church.

Editor. That depends, Doctor Ayaccio, upon the system of opinions which governs the mind of the reader. It would be impossible for me to perceive the truth of what I have been saying, if I were to use the word Jerusalem in the Gentile sense of the word Church. Where is the Church to which what is said of Jerusalem will intelligibly apply?

Doctor A. There is an invisible Church, you know.

Editor. I admit that there exists the Church, or body of Christ, which is invisible to the religious world; but I know of no such invisible Church as is supposed by theologians to exist. That is, an aggregate of true believers (by which I mean obedient believers of the truth) to be found scattered in and among the sects of "Christendom." With the Bible definition, in fact, of a Christian before my mind, I should never think of searching within the pale of State and dissenting organizations for the children of Zion, or Jerusalem. If one should be discovered there, he would be one who had been made a Christian by believing and obeying the truth; but impatient of persecution, unpopularity, or worldly embarrassment incurred by open adhesion

to the truth, had taken refuge in the enemy's camp. Such might be found. But what are they better than the enemy? They are British and Sardinians fighting in the ranks of the Muscovites—deserters from Zion's banner to the ensigns of the aliens. And, as to the Churches of the Gentiles in this matter, they are as powerless for the production of Christians, or members of "the invisible Church," as British institutions are to generate American citizens. They do not know the truth and the obedience it demands, and cannot, therefore, teach and administer it. They are convenient pro tempore police establishments; but as "pillars and supports of the truth," and thereby efficient for the salvation of men in the kingdom of God, they are worse than useless—they are hindrances in the way.

The "One Body," or Church of Christ, Doctor Ayaccio, is the aggregate of Zion's children—"the sons of God, whom the world doth not know"—John 3: 1-3. I admit that Church and Zion or Jerusalem, in regard to them, are terms of mutual and intimate relationship. Paul, who was one of them, contrasting Jerusalem as she was in his day, with what she will be in the day of Christ, says, "Ἡ ἀνω Ἱερουσαλὴν the exalted Jerusalem is free, which is the mother of us all," both Jews and Gentiles who become sons of God. These are also said to be already "come to Mount Zion, and unto the city of the living God—the heavenly Jerusalem"—Hebrews 12: 22. These are Paul's words, who also says, "We walk by faith, not by sight." Now, if a man in New York would get to this Jerusalem, he must walk there. If he have faith, he may get there; but if this be deficient, all the "love and charity" in the world will not be able to transport him. There is no railroading to this city; a patient, and oftentimes a painful pedestrianism alone can reach it.

Allow me, Doctor Ayaccio, to emphasise this point. "Love and charity" may do for a worldly, ecclesiastical organization; but without faith men have no claim upon the maternity of the Free Jerusalem, when she assumes her exalted position as the Sarah, or Princess of Nations—Genesis 17: 15; Galatians 4: 26. "Without faith it is impossible to please God." Men become Sons of the Free Woman by believing the good news concerning Jerusalem in her exalted and glorious state. They may believe all that is said of Jerusalem while under the Mosaic constitution, and all that was done in her from that day to this. All that is her history; and the belief of it gives the believer no right to citizenship in her when she is hereafter exalted. Her future is matter of prophecy. Who knows it, who cares for it, who believes it? And believing, who obeys "the law of faith," that he may inherit with her? The sons of Rome, of Wittenberg, of Geneva, &c., care nothing for the future of Jerusalem. It would not disturb their faith or hope, if she were to lie prostrate under Ottoman tyranny for eternal ages. Her fortunes are no element of their faith or hope. Rome, Wittenberg, and Geneva are their Jerusalems; and their several sects, their Zions. If they believe in any Jerusalem or Zion beyond these, they point to regions "beyond the skies" for their locality!

But it is not so with the sons of the Free Woman. Their language is, "If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Psalm 137: 5. And to these lovers of Jerusalem, Jehovah saith, "Ye that are Jehovah's remembrancers, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." And that it is the city now in the hand of the Ottoman is manifest from the next verse, which testifies, that "Jehovah hath sworn by his right hand, and by the arm of his strength, saying, surely, I will no more give thy corn to be meat for thine enemies; and the sons of the foreigner shall not drink thy wine, for the which thou hast laboured; but they that have gathered it shall eat it, and praise Jehovah; and they that have brought it together shall drink

it in the courts of my holiness. * * * And thou shalt be called, sought out, a city not forsaken.”—Isaiah 62: 6-12.

The sons of the Free Woman, believing what is said concerning Jerusalem when she becomes free and exalted, come to her now by faith, and are then free themselves. “Mount Zion, the city of the living God, the heavenly Jerusalem”—Revelation 11: 2; but only in the sense of being elected, on a principle of faith in the revealed future of Jerusalem, to be the glorified body corporate of that city in its exaltation, when that body, with Christ as its head, shall rule Israel and the nations with an omnipotent and righteous dominion.

But this, Dr. Ayaccio, you will perceive is a relationship between “church” and Jerusalem, or Zion, which does not obtain between that indefinable thing called church by theologians, and the Jerusalem of Holy Writ. I object, however, in toto to this “spiritualising” of the word, as it is termed. It is the old pharisaic practice of “making the word of God of none effect by traditions.” The scriptures to be understood must be studied after the same manner and spirit as a sincere and earnest inquirer after knowledge would study the principles of human science. Such an one would begin with the humble conviction that he knew nothing—with the simplicity and teachableness of a little child. He would allow the books he used to define their own terms; nor would he coin interpretations after his own suppositions, and call it “spiritualising,” and then seek to make his books speak in the language of his vain hypotheses. Such is the practice of theologians by which they make the scriptures unintelligible to the people, and lead themselves into the most incongruous and contradictory conceits. —Their transmutation of the word should not, however, be styled “spiritualising.” It is anything but converting letter into spirit. It is the very opposite. It is transmuting letter and spirit into flesh, and should therefore be termed carnalising. To spiritualise the scriptures is properly to interpret them by the principle and doctrine of the spirit they exhibit, while to carnalise them is to study Romish or Protestant theologies, which are the mere devices of the carnal mind, and to interpret the divine oracles by the rules they approve. In this way the scriptures are made to testify to anything the theological alchemist may invent; and thus it has passed into a proverb, that “anything may be proved by scripture,” which is a libel upon the wisdom and veracity of God. The carnal mind is “the thinking of the flesh,” or brain, unenlightened by the word, and perverted by tradition. It conceives that such and such things, ought to be; and it assumes that whatever doctrine is contrary to its assumptions, cannot be true. When, therefore, it reads the Bible, and encounters declarations which, if taken in their grammatical and contextual signification, teach contrary to its prejudices, it rejects the teaching; and by changing the meaning of the words to suit its conceits, it tortures the Bible into its own conclusions. In this way it is carnalised by Gentiles and Jews, who, so long as they construe it by the jargon of their schools, will be “ever learning, but never able to come to the knowledge of the Bible.” The Bible, Doctor Ayaccio, must not be carnalised if we would “be taught of God.” Carnalising the scriptures can spiritualise no one. It may mystify, but it cannot spiritualise. If we would be spiritualised, we must “believe what the spirit saith to the congregations.” We must not pervert what he says; but receive his teachings as we find it grammatically and contextually exhibited in the word. When a man thinks, believes, hopes and acts, in harmony with this, he is spiritualised, converted, or “taught of God”—John 6: 44-45; and then, but not till then, in preparation for the kingdom of God, whose inheritors are to possess the nations, and Italy among the rest, with all the glory and honour which to them belong.

Doctor A. I have heard something of this before. You do not believe then in the regeneration of Italy? This is strange!

Editor. Not more strange, Doctor, than scriptural and true. A regeneration of Europe before the apocalypse of Jesus Christ, and the resurrection of his brethren, “the saints,” is utterly impossible. The judgment of Europe must precede its renovation and benediction.

Doctor A. Judgment! For what should Italy be judged?

Editor. For the blood of the righteous it has poured out like water upon the earth. No doubt, Doctor Ayaccio, you are acquainted with Milton’s Sonnet on the massacre of the Waldenses in Piedmont. * It celebrates but an incident of a long series of cruelties inflicted by Italians and their rulers upon those who protested against the abominations of the triple-crowned tyrant of Rome, and the system that sustained him. Italy and all the countries of papal Europe are deeply implicated in the same crime, which is summarily expressed in the words of scripture, “They made war upon the saints, and overcame and killed them.” The scriptures also saith, “Precious in the eyes of Jehovah is the death of his saints.” The murder of God’s saints by the powers and peoples of “Babylon the Great” demands vengeance, and the demand is not made in vain; for while their blood is represented as crying, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?”—the spirit promises them redress, saying, “Rejoice over that great city O heaven, and holy apostles and prophets; for God hath avenged you on her; for by her sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth”—Revelation 6: 10; 18: 20, 23-24.

* As many of our readers may be unacquainted with Milton’s writings, we reproduce the Sonnet here for their perusal: it is entitled,

“ON THE LATE MASSACRE IN PIEDMONT.”

Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Ev’n them who kept thy truth so pure of old,
When all our fathers worshipp’d stocks and stones—
Forget not! In thy book record their groans
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese—that roll’d
Mother with infant down the rocks. # Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr’d blood and ashes sow
O’er all the Italian fields, where still doth sway
The triple tyrant, that from these may grow
A hundred fold, who having learned thy way
Early, may fly the Babylonian woe.

Sir. S. Morland, Cromwell’s agent for the Valleys of Piedmont, relates in his history, that “A mother was hurled down a mighty rock with a little infant in her arms: and three days after was found dead, with the little child alive, but fast clasped between the arms of the dead mother, which were cold and stiff, insomuch that those who found them had much ado to get the young child out.”

Hence, so long as the precious blood of God's slaughtered people remains unavenged, a terrible retribution impends over Italy, and the residue of the Roman Beast. This is the scriptural philosophy of the sufferings of its nationalities. Their fathers slew the "two prophets;" and they would now feign build their sepulchres, but cannot; thereby testifying in their present zeal for liberty, that they are the sons of those who killed them. It is no use, Doctor, trying to make "One Italy" of these. It cannot be done; nor is it desirable that it should be accomplished. Something better is in store for Italy and the nations of the Roman earth when the "indignation shall be overpast."—Isaiah 26: 20. Till then, your friends cannot neither permanently expel the Austrians, nor away with the Pope. Indeed, it is not for them to accomplish either. The power that is appointed to effect it, is to be found neither among the "nationalities," nor "the powers that be." The power has been sown in the dust, and at the right hand of God. From heaven will it descend, and from earth will it spring forth, and confound the wicked; for "Jehovah Elohim will cause righteousness and praise to spring forth before all nations."—Isaiah 61: 11. When the earth has cast out the Lord's dead—Isaiah 26: 19 a power will spring forth fully adequate for the work of punishing the world, and redressing all its ills. Jesus from heaven, the saints from among the dead, the already living faithful, and Israel scattered all over the earth, when combined in their operations by the all-pervading energy of the spirit of God, will constitute a power, as represented in the symbols of Revelation 19: 11-16; 17: 14; the invincibles of the God of heaven, whom no confederacies of nations and kings, however numerous and well appointed in arms, will be able to withstand. They are JEHOVAH'S INVINCIBLES of whom Moses has said, "Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and a hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword."—Leviticus 26: 7-8; Deuteronomy 32: 29-30. Their mission is, not the establishment of a great Catholic church with many doors in it; but the demolition of the Papacy in its church and State organizations, and the restoration of the kingdom again to Israel, that they may possess the remnant of Edom and all the nations to whom Jehovah's name shall be proclaimed. Till this power appears among the powers, Doctor Ayaccio, the Papacy will oppress Europe, and Italy will be unredeemed.

Doctor A. And how long do you think will elapse ere that consummation be attained?

Editor. The best evidence points to 1866, or thereabouts. It is not to be supposed, however, as is sometimes imagined, that there will be no more Pope or Emperor after that year; that Annus Domini only indicates the termination of the Little Horn's prevalence against the saints; in other words, the epoch of the resurrection, and the commencement of "the great day of God Almighty." The present extraordinary situation of Europe and Asia, created by the agency of the French Democratic Imperiality, is preliminary to the inauguration of that terrible day. The hand of God is in it, and leading on the nations to a crisis they begin to find inevitable. Things in Europe, and especially in Italy, will become more and more complicated; but the end will not be there immediately. On the mountains of Israel is the place where the image of Nebuchadnezzar's empire falls in the latter days. "I will break the Assyrian in my land," says Jehovah, "and upon my mountains tread him under foot," and again, "I will gather all nations against Jerusalem to battle; and the city shall be taken"—Zechariah 14: 2. This gathering takes place under the Assyrian, which is, and can be, no other than Russia. Present events are preparing for this crusade. Russia has indeed met with disasters; but they have only been because she was heading in the wrong direction. At the right time, she will break forth with a deluge, and overflow even to the neck; and "the stretching out of the wings of his armies shall fill the breadth of thy land, O God with us!" This is the oracle concerning him, and none can reverse it. When he is broken in Jehovah's

land, the flood will then roll back on Europe; and the work of destroying the Papacy will begin. This will be a terrible day for Italy, whose land—the land of the Beast and the False Prophet—will become “a lake of fire burning with brimstone” in which both dominions will be consumed—Daniel 7: 9-11; Revelation 19: 20; 14: 9-11. Glorious, however, will the day be to the invincibles of Jehovah, who will then and there “tread down the wicked; for they shall be ashes under the soles of their feet.”—Malachi 4: 3. They will joyfully obey the exhortation, “Reward Babylon even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill double unto her. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her”—Revelation 18: 6-8. When this work shall be finished, Austria will be no more; Popery will be defunct; and Italy, the ancient seat of Caesar’s empire, the conquered province of “another king, one Jesus.”—Acts 17: 7.

Doctor A. But why do you consider present prospects so little favourable to Italy?

Editor. Because, Doctor Ayaccio, Italy is the home of the woman, styled “the Mother of harlots and Abominations of the earth;” and said to be “drunken with the blood of the saints, and with the blood of the witnesses of Jesus”—Revelation 17: 5-6. She rides upon the powers by whom she is courted and maintained; which powers are supported and strengthened by armies raised and paid from the people. Hence, she is said to “sit upon many waters,” or peoples, multitudes, nations and tongues. —Verses 1, 15. She holds a cup in her hand full of lies and abominable superstitions—“the wine of her fornication.”—Verses 2, 4. Of this wine all Italy drinks to the present hour. Her priests and peoples (save a few Waldenses and Jews) whether they have faith in the Pope or not, like the liberal monarch of Sardinia and others of “advanced ideas,” all proclaim themselves “Catholics,” and with a semblance of sanctity worship in the papal temples, where throughout Italy they profess to eat their god created by the priests. In this way, Italians, and all other peoples of the scarlet-coloured beast, drink from the golden cup of Babylon the Great, by which “they have been made drunk,” and continue drunken; and must therefore share with her in the wrath due to her fornication—Revelation 17: 2; 18: 3.

This communion and fellowship with the Babylonian mystery identifies Italy with the disasters of the drunken Harlot. The mark, name, and number of the beast with which she is identified, is upon all its peoples; and this is an unerring indication that the wrath coming upon Rome and her system, is also coming upon them. Hear what the scripture saith upon this point—“If any man do homage to the beast and his image, and receive the mark upon his forehead, and upon his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his wrath, and he shall be tormented with fire and brimstone in the presence of the holy messengers, and in the presence of the Lamb”—Revelation 14: 9-10.

Now, it is testified concerning the drunken Italian Woman, that her lovers “the powers that be,” shall have a terrible quarrel with her. “They shall hate the Harlot, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire”—Revelation 17: 16. The fate of the south part of Sevastopol is an illustration of what is here predicted of the Harlot city. The papal kings shall hate her, and make her desolate, and level her walls, and by their sword devour the flesh within her, and lay her in ruins with their artillery. This shows that Italy will become the seat of war, and that Sardinia, Naples, and other powers represented

by the Ten Horns, will be in alliance against a power in occupation of the States of the Roman church. This war upon the Roman city does not imply that the papal kings hate popery and the Pope; but only that they hate the power in occupation of the city, which it will be the object of the war to expel from Rome and Italy. This hated power may be of those whose creed is, “away with the Austrians; down with the Pope; and one Italy”—strengthened by the British Lion. In that case, the ruin of the Harlot city by the kings, would be subsequent to the fall of the Napoleon dynasty, and the plucking up of the third horn by the roots. One thing that renders this probable is, that the ten powers (of whom the Bourbon dynasty is one) are then confederated with the Eighth Head, which embraces three of the kingdoms in its own imperialism. If this be incorrect, (and the hated power in occupation of the city is revealed no further that that it is not one of the Ten Horns) there would seem to be none other than the Napoleonic French. The evidence, however, appears to me to favour the former view of the matter. British troops have garrisoned Rome in defence of the Pope in former years; and events may place them there again, but this time in defence of revolutionary “love and charity,” against Gog and his new confederates of the west.

The presence of the French, however, in the Harlot city at the present time is necessary to the creation of the situation which approaches. I believe that Providence placed them there in 1849 with reference to the coming crisis in the Italian peninsula. They went under pretence of restoring the Pope, but really to “look after French interests.” These interests are in rivalry with the interests of Austria and the Pope. They restored the latter, but they still hold on to the place of his throne. The rivalry between these powers grows out of their superstition, their ambition, their fears and their commercial interests. If the political system of the Roman West admitted of two Little Horns, and each of them decorated with distinct ecclesiastical appendages, or “eyes like the eyes of a man, and mouth speaking great things,” the spiritual relations between France and Austria might be accommodated. But this is not the case. There is but one Italian Harlot, the monopoly of whose favours is sought by two imperial roués. If she show favour to one, she offends the other, and affords them ground for mortal strife. Which of her imperial suitors will she crown “by the hand of her god, the great and pious emperor of the Romans”—Charlemagne’s successor, which Napoleon the Great proclaimed himself to be? Here is an issue awaiting solution, which the recent concordat between the Emperor of Austria and the Pope indicates will not be rendered voluntarily in favour of the Emperor of the French, the defender of the “Pagan Turk,” and the “eternal ally”(!) of excommunicated Sardinia, and heretical England.

Herein, then, is sorrow for Italy, the prospective battle-field of Austria and her allies of the north, against France, England, Sardinia, &c., for the “balance of power” and European independence of “Gog of the land of Magog, the Prince of Rosh, Meshech and Tobl.” The prophet Ezekiel shows that France and Sardinia occupying the country of “Gomer and his bands,” will be absorbed into his dominion. The “eternal alliance” being dissolved, Britain may appeal to the revolutionists as a last resort. Having access to all parts of the peninsula and coast of Italy by her fleets, the war in its second stage may yet be prolonged in that country, and a formidable defence maintained of the “eternal city.” But, as we have seen, the more obstinate the defence, the more certain and complete the ruin. The city must fall; and with its desolation are laid waste the hopes of the Italian peoples for thirty years at least. The groans of Europe will be stifled; the Pope will be reinstated and strengthened, and the strife transferred to the mountains and vales of Palestine by the evil policy of Gog, who will seek to annex to his widely extended realms the countries of the east still independent of his rule. At this era of the future, the symbol of the civil and ecclesiastical organization of the Roman West, is a blood-red coloured beast with its Eighth Head and Ten Horns; upon which beast a

prostitute sits, drunk with the blood of the saints and witnesses of Jesus. It is this system of powers that is taken away by the spirit of Jehovah's mouth, and destroyed by the manifestation of his presence. —2 Thessalonians 2: 8. Some of these details may not obtain, but, as a general outline of the future, I believe it accurately defines the case.

Doctor A. Well sir, we shall see. Things cannot remain as they are. I am looking for revolution. Light and heat are very good. We can live without light, but we cannot live without heat. Love and charity can alone give union and peace to Italy. But I am much gratified at the pleasure of this interview; and shall be happy to see you at M—. If you can spare a copy of your letter to Alessandro Gavazzi, I shall be glad to take it with me, and to read it. I know him well; and should like to see what you have said in regard to his idea of a return to the faith of eighteen hundred years ago.

* * *

Having complied with the Doctor's request, and added a copy of Anatolia, and some numbers of the Herald for 1855, our interview, which lasted from two to three hours, closed, and Doctor Ayaccio departed to his own.

EDITOR.

January 10, 1856.

* * *

DEPART AND BE WITH CHRIST.

“For I am in a strait betwixt two, having a desire TO DEPART, and to be with Christ; which is far better”—Philippians 1: 23.

This is one of the strongest texts appealed to by those who believe (?) and advocate the “Immortality of Souls,” “Purgatory,” “Intermediate State,” and a variety of other unscriptural nonsense; —opinions held by Catholic and Protestant, subversive of the Word of truth. Had the above passage been a correct rendering of the words of Paul, and not perverted by human wisdom and folly, it would have been clear and free from that obscurity which envelops others of a similar character.

The above is a fair specimen from our authorised version of the Sacred Oracles, calculate to mislead the simple and unwary into the same tenets or principles held by those employed by king James to give to the people a correct translation. No one, however bigoted, but will admit that fallible men are likely to commit errors in such an undertaking.

Our text purports to give the import of the Apostle's idea when writing to the Holy Ones at Philippi. This it fails to do; his words when correctly rendered are in unison with the whole tenor of his teachings.

“But I am perplexed because of the two, having the earnest desire for the RETURNING—to analusai—and for the being with Christ, (which is) very far better.”

The same verb analusai translated “returning” only occurs in one other place in the Greek Testament, namely, Luke 12: 36, where it is properly rendered “return.” (See Herald of the Future Age, Volume 3 p. 181.) Here Jesus was discoursing with his disciples on the Kingdom and his return.

“Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom. * * * And be ye yourselves like unto men that wait for their lord, when he shall RETURN—*anulusai*—on account of the marriage ceremonies—*toon gameon*, gen. plural, — that when he cometh and knocketh, they may open to him immediately”—Luke 12: 32, 36.

This waiting for their lord was the attitude of Christ’s disciples, and also of the apostle Paul. Their minds were not fixed upon their souls leaving their mortal bodies, and “winging their mystic flight to future worlds:” no, but they were waiting for the returning of the lord to celebrate the nuptials with his bride.

“While the bridegroom tarried, they all slumbered and slept. And at midnight, there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. * * * And while they went to buy, the bridegroom came; and they that were ready, went in with him to the nuptials—*tous gamous*; — and the door was shut.”—Matthew 25: 5-6, 10. “For I am jealous over you with godly jealousy; for I have ESPOUSED you to one husband, that I may present you as a chaste virgin to Christ.”—2 Corinthians 11: 2. “So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.”—1 Corinthians 1: 7.

“And to wait for his Son from the heavens.”—1 Thessalonians 1: 10. “For our citizenship—*politeuma*—in the heavens begins; from whence also we WAIT for a Saviour, the Lord Jesus Christ.”—Philippians 3: 20. “Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is COME, and his wife has made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. And he said unto me, write, blessed are they which are called unto the marriage supper of the Lamb.”—Revelation 19: 7-9.

These citations are sufficient to show that the leading idea is the *anulusai* or return of the Lord. He is the bridegroom—his disciples the bride. In Matthew he is represented as the Bridegroom coming, and the virgins in a waiting position—Paul represents himself as preparing chaste virgins or Holy Ones for his bride, and exhorting them to wait for their Lord or Master until his appearing in his Kingdom—and John, in his apocalyptic vision saw the grand consummation, the union or marriage of the Lamb and the Bride.

The return of the Lord was the hope of the primitive disciples, and preeminently so of the apostle Paul. This was founded on the positive declaration of Jesus himself, as the following passage proves: —“I will come again and receive you to myself; that where I am, ye may also be.”—John 14: 3. This affirmation is corroborated by angelic testimony; “And while they looked steadfastly toward heaven as he went up: behold; two men stood by them in white apparel; Which also said; Ye men of Galilee; why stand ye gazing up into heaven? this same Jesus which is taken up from you unto heaven, shall so come in like manner as ye have seen him go into heaven.”—Acts 1: 10-11. And confirmed by Paul in many passages, which might be quoted from his writings, of which the following is to the point: “And the Lord make you to increase and abound in love one toward another, and toward all, even as we toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the COMING of our Lord Jesus Christ with all his Holy Ones.”—1 Thessalonians 3: 12-13. The above criticism, and the whole tenor of the New Testament writing on this subject, show that Paul’s “earnest desire” was not for death, or for the intermediate state of the sects, but for the return of his Lord. But why did the apostle desire “the returning”? Hear his answer, —“and to be with Christ.” This was that for which he ardently laboured, and

suffered the loss of all things. It constituted the acme of his hope—the glorious prize of his high calling. “To be with Christ!” When and where? Of course, at death and in heaven, if the common idea be correct. But what communion or enjoyment could there possibly be between Paul in his unclothed state and Christ in his resurrected state? Then again, Jesus positively told his disciples before he left them, “Whither I go, ye cannot come”—John 13: 33. The apostles tell us that Jesus ascended into the heavens, and is now at “the right hand of the throne of God.” Was Paul more highly favoured than the rest? Could he be with Christ in heaven, and his brethren he excluded? Impossible. Besides it is said, “No man hath ascended up to heaven, but he that came down from heaven”—John 3: 13. As the High Priest under the law entered the Holy Place alone, so Jesus, our Great High Priest, has entered heaven, the Holiest of Holies, for us, and if for us, then no one of Adam’s race can possibly enter with him.

Paul looked forward to the resurrection at the coming or returning of his Lord when, as he wrote to the Thessalonians, he and they would be “ever with the Lord.” Let Paul interpret his own words and he will be found consistent with himself. There is another passage in Paul’s second letter to Timothy, wherein he speaks of his departure being at hand; his words are; according to the authorised version, “The time of my departure is at hand, * * henceforth there is laid up for me a crown of righteousness; which the Lord, the righteous Judge, shall give me at that day”—2 Timothy 4: 6. The Greek word here rendered departure is *analsis*, or *analysis*, which signifies, to unloose, to dissolve, to resolve any thing into its constituent parts. Hence when a man dies and is decomposed into “dust and ashes,” he has become the subject of the *analsis*. From this, then, it will be seen that Paul told Timothy that his dissolution was at hand, and not his departure to heaven, as is asserted by some. He looked for his crown at some future time. It is “laid up” or reserved, until that day—the day when Christ “shall judge the living and the dead, at his appearing and his kingdom,”—when his Lord will give it him.

The Scriptures when properly translated and understood, afford no succour to those who believe in disembodied ghosts, “never-dying souls,” and immortal spirits, being borne aloft on angels’ wings to the presence of the Uncreated One. His abode is beyond the ken of mortal eye, or the range of human volition—in the “light which no man can approach unto: whom no man hath seen, nor can see.” Let those who are carried away by such mental illusions and vain philosophy, abandon their speculations, and “receive with meekness the engrafted word, which is able to save their souls.”

OMEGA.

Geneva, Illinois.

* * *

JOSEDEC AND THE PLAIN WORD OF GOD.

Our friend of the Expositor, in speaking of our dialogue between “Elpis and Josedec,” says, “We do not endorse a large portion of what we are represented as saying in this dialogue. Some of our words, it is true, are correctly given, but they are presented in certain instances in a manner calculated to convey a different sentiment from what we hold.”

Now, from this it would appear that only a sprinkling of our friend’s words were to be found in the part of the conversation assigned to Josedec; and that the rest was a misrepresentation of his sentiments, which, however, he admits was undesigned on our part.

In composing the dialogue, we first collected all the numbers of the Expositor containing our friend's articles on "Valid Immersion," and read them in the order of their publication; and as we read each of them underscored the points they seemed to contain. These points we put into the mouth of Josedec with all the force on his side the question they seemed capable of, and identified them as his by quotation marks, and references to the Expositor, that the reader might know them to be our friend's, and not our version of his words. By this course the reader would only hold him verbally responsible for the quotations; and logically responsible for the conclusions, if he thought our reasoning good.

There is nothing unfair in this. If a man makes a statement, that is his affirmation or proposition, to be logically received or rejected according to the evidence and right reason in the case. Affirmation or assertion is no proof. Propositions must therefore be thrown into the crucible of intellect in order to ascertain their worth. They may be all fine gold; but they may also be all dross. Our dialogue is the colloquial crucible into which we cast our friend's propositions, when we subjected them to the white and glowing heat of divine testimony; which we also believe though in this he differs from us, we had "a moral right to do."

Our friend has great dislike to "inferences." He wants "the plain word of God without affirmation, inference, figures, or change in the least respect, just as God has revealed it." This, he adds, "is the only ground of our faith." This reminds us of the dispute between Luther and the Swiss reformers about the "sacrament," as they styled it. Luther affirmed that the bread was the flesh of Jesus in the sense of con-substantiation; while the Swiss denied it, and affirmed that it only symbolised or represented the flesh. Here were two contrary affirmations or propositions, both of which could not be true. Luther, like our friend, said that he took the plain word of God as the only ground of his faith; and that the plain literal word, which was his guide, said, "This is my body." His opponents affirmed, argued, inferred, declaring that the phrase was grammatically representative of the reality; that is, that the bread was representative of the body or flesh of Jesus; and for various reasons inferred that "is" in the text ought to be rendered signifies, as, "this bread signifies my body." No, said Luther, and so also say the Papists, we adhere to the plain literal word of God as the only ground of our faith, with no change in the least respect, and that word says, "this bread is my body." This is Josedec's theoretical position in the work of patching new cloth into old garments; but, strange to say, practically he is with the Swiss, the only ground of whose faith was not the plain, literal word of God!

Inferences are conclusions from previous arguments, and are of two kinds—correct and incorrect. They are the decision to which a man comes from the examination of a subject. If his decision be correct, his inferences will be found in harmony with "the spirit of prophecy which is the testimony for Jesus"—Revelation 19: 10: but if incorrect they will not be in accordance therewith.

Inferences are arrived at by reasoning; and without it "faith" is mere credulity. Luther's faith in consubstantiation was an assumption illogically endorsed by the words of scripture; and therefore mere credulity. He dared not permit himself to reason upon the subject, for he perceived that his assumption, though endorsed by the words of scripture, would be exploded. He would have only the literal without reason, and therefore missed the true faith.

This is characteristic of error—an unreasonable adhesion to the words of scripture. The odious papacy is founded upon this evil principle. “Thou art Stone, and upon this Rock I will build my Church.” This was spoken by Jesus to Peter, whose name signifies Stone. Papists stick, they say, to the plain literal word; and all the testimony and reasoning brought against their assumption that the church of Christ is built upon Peter, is rebutted by a dogged appeal to the plain literal word!

But they who would be candid and devoid of the spirit of the Old Harlot, ought not to work by this rule. They ought to reason as well as read. It is no use reading and hearing unless we reason upon what we see and hear. To read and hear without reasoning is to eat and drink without digesting. The reasoning is the mind or brain’s process of assimilation. When we assimilate or digest what we see and hear, we understand and believe it; and there is no reasoning without analysing, comparing, and inferring. The scriptures invite us to subject them to this process. “Why even of yourselves,” says Jesus, “judge ye not what is right?” and there is no judging without conclusions arrived at by reasoning from certain premises. “Come now, let us reason together, saith Jehovah.” “O, no,” say they in whom the spirit of error finds place, we want no reasonings; the plain words of scripture are enough for us—“This is my body;” “On this rock I will build my church;” “Believe on the Lord Jesus Christ, and thou shalt be saved!” But what is the scriptural or doctrinal import of these sayings? “O, we don’t care about doctrines and imports, we stick to the plain words!” So it is. It is the words, not the theory, of scripture set forth in the word, that such delight in. Their foundation is mere words; the true believer’s is “things hoped for and unseen.”

Men who ignore affirmations, figures, inferences, and such like, will never come to the understanding belief of the truth themselves, nor be able to teach it to others. Scripture must be compared with scripture, seeming contradictions harmonised, and the meaning extracted in keeping with the whole apostolic and prophetic word. The meaning extracted is an inference or conclusion; and when affirmed becomes a proposition, and a divine one too: and he that rejects it, rejects the word in its teaching, though he may cling to words in the word.

Paul proceeded thus. He came to the conclusion from all the premises before his mind, that the Christ revealed in the prophets was to suffer death, and rise again. He therefore went into the synagogues, and presented his conclusions in the form of a proposition or affirmation, saying, “The Christ ought to suffer and to arise from the dead.” The Jews did not say with Josedec, “there is no such saying in the plain literal word. It is only a theory made up of a certain arrangement of different passages of scripture, together with inferences drawn from the same.” They waited for the proof, which they examined, before they pronounced upon Paul’s inference from the prophets. Now in proving it, he did not confine himself to a bare quotation of scripture words, without making points, and establishing them by reasoning; on the contrary, “he reasoned with them from the scriptures, explaining and proving it;” so that when it was perceived that the reasonings and proofs established his proposition as the teaching of the word, some of his hearers believed.

In the Expositor for June, ’56, and page 16, our friend makes the extraordinary declaration that “a controversy in the form of a dialogue, or in any other shape, is totally useless in endeavouring to arrive at a knowledge of the foundation of faith!” This, we say, is a most extraordinary declaration in view of the labours of the apostle Paul, whose official life was one of controversy in laying the foundation. He found it necessary to dispute, and to “speak the Gospel of God with much contention,” before he could get the foundation laid in

Jew or Gentile. But our friend of the Expositor has found a more peaceable way of getting along. "All we find it necessary to do in this case," says he, "is simply to read and believe the word of the Lord, and direct others to do the same."

Simply to read and believe, and to direct! Read and believe, "this is my body." Luther read it and believed it; was his faith an intelligent belief of the true meaning of those words? In regard to him our friend Marsh, we doubt not, will unhesitatingly answer, "No!" But Luther did as you "direct others to do?" If in so doing his faith was not belief of the truth, do you not see that your direction may be wrong, and that read and believe may bring men to the adoption of error as easily as to the confession of truth?

"Read and believe" is an unscriptural prescription for the attainment of the truth. The Ethiopian read, but was puzzled what to believe: he read, but did not understand; and therefore could not believe whether what he read related to the writer or to some other person. "How can I understand," he exclaimed, "except some man should guide me?" But, had friend Marsh been with him he would have said, "simply read and believe!" Such a direction would have prevented him from following Philip's course in pointing out the true meaning; for in so doing he would have been violating his own rule. Philip by reasoning pointed out the person Isaiah referred to, namely, to the Christ; and showed him also that that Christ was Jesus. This was demonstration which is a reasoning process—a guidance to understanding of the word. Read and believe is error's rule; read, think, understand; or mark, learn, and inwardly digest, is the scriptural direction to the attainment of the one faith and hope of the Gospel of God.

No truth, much less the truth in whole or part, has been established in this world without controversy. So long as error exists controversy must continue. It is indispensable not only to the overthrow of error, but to the preservation of the truth. Error must be disputed. This is the duty enjoined upon all true believers by scripture, which says, "Contend earnestly for the faith once for all delivered to the saints." The faith and practice of the 19th century are not the faith and practice delivered to them: but those of the apostasy from it. By controversy the difference between "the faith," and counterfeits is made conspicuous; and understanding is imparted to them that think as well as read. Reading without understanding what is read is loss of time. The untaught read and believe after a fashion; but the wise understand the word of the kingdom, and bring forth fruit to eternal glory and honour, in the same.

But, we intended to adduce evidence in this article to show that the larger portion of the part of the dialogue assigned to Josedec is quotation from printed articles published in the Expositor. Time and space will not at present allow us to do this, we must therefore defer it till a further opportunity, contenting ourselves at this time with requesting the reader to note the quotations; to make all the allowance for colloquial mechanism; and then to judge for himself on the case. "Josedec" is the quotations individualised and speaking for themselves. Elpis represents "the word of their testimony"—Revelation 12: 11.

Whether in our presentation of our friend's words they are made to bear a different sentiment to what they express, the reader must determine for himself; we believe not: that "in certain instances" what we believe they logically express, is different to what he holds, he himself declares: in the main, however, we shall be found to have been both accurate and impartial.

EDITOR.

June 23, 1856.

WHAT THE KINGDOM OF GOD IS.

The kingdom of God is a heavenly institution to be superintended by a king from heaven, Psalm 89: 28, and ushered in with power, when the Lord Jesus shall be revealed from heaven, to take to himself the government of the kingdoms of this world, in the future age. — Luke 4: 19, 43; 20: 35; Hebrews 2: 5. It is called by Paul, “the dispensation of the fulness of times,”—Ephesians 1: 9-10, which he also terms the times of Christ—1 Timothy 4: 15. It is, in fact, the restoration of the kingdom again to Israel, when its metropolis, Jerusalem, shall have ceased to be trodden down of the Gentiles; —Acts 1: 6; Luke 21: 24. It is thus seen to be one of the “all things” restituted at the appearing of Jesus Christ, whom the heaven has received until the times of restitution shall arrive. —Acts 3: 21. Jesus came as the heir of this kingdom, —Luke 20: 14, and he declared he was sent to preach (not to set up) the kingdom of God, and to confirm the promises made to the fathers. —Daniel 9: 27; Romans 15: 8. This is that great salvation which, at the first, began to be spoken by the Lord, and was afterward published throughout the Roman Empire. Compare Matthew 24: 14, with Colossians 1: 23. He that believed this gospel, and was baptised, would be saved, if he did not let slip “the hope,” and held firm unto the end; —Hebrews 10: 23. Faith in this gospel, then, is the means of justification; and the possession of the kingdom, the reward of obedience—2 Thessalonians 2: 22; Colossians 3: 24.

The Jews were blinded that they should not see, on account of their hardness of heart; “but as many as received him (Jesus), to them gave he power to become the sons of God, even to them that believe on HIS NAME.”—John 1: 12; Romans 13: 17. Now there was a mystery or secret connected with this glad tidings, which was not and could not be made known till the day of Pentecost. There was also the fellowship of this secret, which was not made known till some years after Pentecost. It must also be understood that the apostles were the stewards of these mysteries, which pertain to the kingdom of God. —Matthew 13: 11; 1 Corinthians 4: 1. After Simon Peter had made the good confession of the Name, Jesus promised to give unto him the keys of the kingdom of heaven, which, it is clear, had relation to the loosing of sins; —Matthew 16: 19; 1 Peter 1: 12. Now when the day of Pentecost was come, we find Peter (who held the keys) preaching repentance and remission of sins in the name of Jesus. This was the revelation of the mystery which had been hidden from the beginning of the ages, but then made known to the Jew first, and afterward to all nations for the obedience of faith—Acts 10: 42; Romans 16: 25. Making it known to the Gentiles is styled, by Paul, the fellowship of the mystery, —Ephesians 3: 9, —the Gentiles were, by that name, made fellow-heirs, with the Jews, of God’s kingdom and glory, —Ephesians 2: 13. Here then is “the gospel,”—“the things concerning the kingdom of God, and the name of Jesus Christ.”—Acts 8: 12. From this, and much more that might be said, it will be clear, that the work of the apostles was not that of teaching the things concerning a kingdom, said to be set up on Pentecost by many at the present day; but the work of taking out, from Jew and Gentile, a people for the name of the Lord, who should attain to glory and honour, in the kingdom and age to come. —Acts 15: 13-18.

The prediction of Jesus, —Mark 9: 1, could not have been fulfilled on the day of Pentecost, because no one then saw Jesus coming in his kingdom. —Matthew 16: 28. But some standing there with Jesus (*viz.* Peter, James, and John) did see a representation of that event: this is clear from the words of Peter, —“For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, . . . when we were with him in the holy mount.” There is

but one kingdom spoken of in the gospel, and that is the kingdom of Israel, which is to be established under a new covenant, when the kingdom, and the dominion under the whole heaven, shall be given to the people of the saints of the Most High. —Ezekiel 21: 27; 1 Corinthians 15: 50; Daniel 7: 26. —Gospel Banner.

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ANALECTA EPISTOLARIA.

SKY-KINGDOMISM DEFENDED.

Dear Sir—I am an occasional reader of your periodical, the “Herald,” and I understand from that, as well as other sources, (my reading is acknowledged to be desultory,) that you ridicule the idea of a “Sky-Kingdom;” but under what limitations with respect to either subjects or extent, you confine your views of the Messiah’s future reign, I do not pretend to understand. But, belonging to that class who wish to be enlightened, you will permit me to notice, very respectfully, some objections to your theory, as I understand it, and which, I think, furnish grounds for strong argument, to the advocates of a “Sky-Kingdom.”

The first I shall notice, is, popular opinion; which, in the case before us, (perhaps, in all cases,) is entitled to profound respect, in as much as it originated from a profoundly respectable, if it did not, as I incline to think it did, from a divine source. Well, now for the proofs, in the estimation of us who can draw from a depth no greater than that contained in the English translation. Jesus Christ descended to earth, from heaven—a place, according to the unlearned or vulgar notion, of undefined, ethereal or sky nature; and the heavenly messenger, sent on errands, under a former dispensation, it strikes us, came from the same place, and when they returned, ascended, as did the angel who had been sent to announce the birth of Samson; and when Elijah was taken to heaven, we read, “he went up by a whirlwind into heaven.” This very forcibly impresses our minds with the idea of sky-regions.

But Jesus taught his disciples, that his kingdom was not of this world; and when about to leave it, he comforted them, by the assurance, that in his Father’s House, were many mansions—that he was going away to prepare a place for them, and that he would come again and receive them to himself, that where he was, they might be also. Now, where was this place Jesus was going to prepare for the reception of his disciples, if it was not the heaven to which he ascended, after his resurrection? It surely was not that diminutive portion of this earth, which he was about to leave. But, in my view, a still stronger point, in favour of a “sky-kingdom,” is presented by the great apostle of the Gentiles, when, in writing to the Thessalonians, he comforts them by the prospective and sublime, and perhaps, inconceivable spectacle, of a commingling of the living with the newly-risen saints—to be caught up together, to meet the Lord in the air, and to be ever with him. But it may be asked, where? Well, since I do not perceive, in the whole context, any intimation of a return to the earth, I conclude the locality to be somewhere in the upper regions, which, at least as far exceeds the earth in glory, as the second temple, did the first.

I have made a selection, thus far, from a mass of material, which, I think, in skilful hands, might be employed with effect, on the question under consideration; but your very superior knowledge of the Scriptures, may lead you to regard all that I have adduced, as irrelevant matter. I will, however, with all due respect, and still in the character of an inquirer,

notice one more objection to your theory, on this subject, as I have understood it. If the theory contemplates that all the saints, or redeemed, from Adam down to the last purchase of the great Atonement, shall be gathered together in the “Holy Land,” or land of Palestine, how is this to be reconciled, or made to harmonise with that great number in the apocalyptic vision—so great as to exceed the calculating powers of man? Could that comparatively small tract of country contain so vast a multitude? Or is the passage a hyperbole? How is it to be disposed of to the satisfaction of the “common people?” I know that fanciful writers—Addison among others, have expressed the belief, that this earth may be subjected to such a purgation and transformation, by a fiery deluge, as to render it a fit residence for the saints, in their glorified state; but their idea seems to be, that it will only enlarge the vast space necessary to contain so great a multitude as christian charity leads us to hope, will be recipients of the inconceivable fruition of the “redeemed of the Lord.” I seek information, and this is my apology for taxing, to so great an extent, your time and forbearance.

Yours very respectfully,

J. C. H.

Cuckooville, Louisa, Va.; February 7, 1856.

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REPLY IN BRIEF.

Jesus Christ descended to earth from heaven—and ascended there again. —That with which he was sealed descended at his baptism, and ascended with Jesus at his assumption. This is true. But then Jesus said to the disciples, “As I said to the Jews, whither I go ye cannot come; so now I say to you”—John 13: 33. And as to any one else ascending to where he is, he said to Nicodemus, “No one hath ascended into the heaven, except he having descended out of the heaven, the Son of Man being in the heaven”—John 3: 13. This is conclusive. Wherever Enoch, Moses, and Elijah may be they are not in the heaven where Jesus is; nor is the heaven where they are, the heaven to which the gospel invites believers. The heaven where Jesus is, and the heaven they are, are heavens for bodies, and not “sky-regions” for ghosts. The angels have their own heaven to which the sons of Adam have no right or title. “The meek shall inherit the earth,” says Jesus, and that will be heaven enough for them, when God shall have rooted the wicked out of it, and have finished it at the end of “the administration of the fulness of the times.”

Jesus taught that his kingdom was not of this world. —True; but he did not teach that it was not of the earth. The earth and world are not the same. The world is the social organization upon the earth. His kingdom did not belong to that civil and ecclesiastical constitution of Judah and Rome then existing—a world that does not now exist. The kingdom belongs to “the fulness of the times” now closing.

In his Father’s house are many mansions. —The Father’s house referred to is his kingdom in which are many places for the faithful. He has been engaged in the work of preparation for eighteen centuries past. He will remain there until he has reconciled all to the Father “who are of the truth,” and for whom he prepares the kingdom. This work accomplished, the Russo-Assyrian Confederacy matured, and its armies encamped in Palestine. He comes again, and “receives” his brethren to himself from among the dead; that where he is then, they may be also: that is, in the kingdom restored again to Israel.

Where? — “Thus shall we be always with the Lord.” Where he is—“that where I am, ye may be also.” This question is answered in the last verse of Ezekiel; Jeremiah 3: 17; Joel 3: 21; Zechariah 2: 10; 8: 3; Psalm 132: 13-14—and in numberless other places.

All the redeemed gathered together in the Holy Land. —It is not so stated in the Word. They are not all to dwell there at once. The redeemed have all a common right to that land which gives them a right in common to the kingdom to exist there, and to the dominion of that kingdom over all nations. The redeemed will dwell in all parts of the earth where there are men to be governed and enlightened. They are the leaves of the Tree of Life—for the healing of the nations.

Their number so great as to exceed the calculating powers of man. —Not so. “A great multitude which no man could number,” declares simply that no man knew the number; and not that the number was great beyond the power of human calculation. The number will be relatively small, though absolutely great—small compared with all Adam’s posterity; great if no more than a million; for a million is a number absolutely great. “Many are called, but there are few chosen;” yet that few will be adequate to all the demands of the kingdom and empire of the Age to Come.

EDITOR.

June 23, 1856.

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ELPIS AND JOSEDEC.

Dear Bro. Thomas—I have just read your article in this month’s Herald, on what is necessary to be believed before immersion to constitute it “the obedience of faith,” which I think is unanswerable. If that does not convince Mr. Marsh, and those of his opinion, I am afraid nothing will. Your remarks, especially in regard to the Ethiopian previous to his immersion by Philip, should for ever “put to silence the ignorance of foolish men,” who have the hardihood to say that he only believed in the Messenger simply, as I conceive, to justify themselves. We will await with patience the result.

Yours in the one hope,

WILLIAM OLIVER.

A regular reader of the Expositor.

New York, May 6, 1856.

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GRATIFYING.

Dear Brother, —It is not three months since I commenced to study in reference to the true Gospel; yet having begun with the invaluable aid of Elpis Israel, I was not many weeks in gaining a pretty clear understanding of what the truth is. With gratitude to God I shall ever remember the author of Elpis Israel.

I suppose you receive an occasional communication from Brother H. M. Chase, of Lawrence, Mass. but do not know his excellence from personal acquaintance. He is the only one obedient to the faith with whom I am acquainted. It was from him that I received

instruction, and the means of investigating the truth; and have been immersed by him. May we each instruct faithful ones, “who shall be able to instruct others also.”

Yours in the faith,

CLARA B. B.

Morrill, Me, June 9, 1856.

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CHRIST A DOCTRINE.

Dear Bro. Thomas—CHRIST first is the order of the Gospel—1 Corinthians 15.

Yours as ever,

JOSEPH MARSH.

Rochester, New York, May 27, 1856.

REPLY.

True; but not Jesus: for he says, “Seek first THE KINGDOM OF GOD, &c.” “Christ” and the kingdom of God are an inseparable doctrine of the prophetic Word—one and indivisible. Jesus was “the flesh of sin” through which the Christ or “Anointing” manifested himself.

EDITOR.

June 23, 1856.

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A HAPPY DESIDERATUM.

Dear Sir, —I should indeed be happy if you could reach Elder Marsh, of the Expositor, on the question of baptism. The most of us in Southern Michigan and Northern Indiana, who had received Protestant immersion at the hands of Baptists, Methodists, Campbellites, New Lights, Millerites, and what not, have years ago been reimmersed by believers of the Gospel of the kingdom. Yet some few hold back, and Elder Marsh has quite an influence with them.

Yours in the Hope,

E. MILLER, Jun.

Mendon, St. Joseph’s Mich. May 18, 1856.

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BE STRONG AND OF GOOD COURAGE.

Dear Sir and Brother, —I am using my efforts to extend the circulation of the Herald as much as possible; even paying the price of subscription myself when there is some certainty that the person will read it with honesty of purpose. I regard it as a very efficient means of dispelling darkness: that darkness which shrouds the tomb with such a gloomy pall, shutting out the immortalising light of the Sun of Righteousness, blinding men’s eyes, and causing them to fall into that deep, wide ditch, dug by theological hands.

I feel it to be a duty as well as a privilege to second you in your efforts to extend the knowledge of the kingdom of our exalted Redeemer and King: but my efforts are weak, and my field of action limited. Hoping, however, that the truth will act as leaven, even though deposited by weak hands, I am encouraged to go on in the good cause, even though I should have to contend with “principalities and powers, and spiritual wickedness in high places;” believing that there is a crown of righteousness laid up in heaven for me if I “endure hardness as a good soldier,” holding out faithfully to the end. And not only for me, but for all who love and serve God acceptably.

In conclusion, accept the christian affection of an humble disciple of Christ, and believe me very truly yours, in the one hope of the Gospel.

JOHN W. PEARCE.

Cheneyville, La., June 9th, 1856.

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SCRIPTURE ILLUSTRATION.

“Israel slideth as a backsliding heifer.”—Hosea 4: 19.

In India the ox is generally used for labour. Heifers are sometimes used in the plough and in the cart, but they are never preferred to the ox, as they are much weaker and harder to manage. They are more apt to be refractory, or to be frightened, and thus backslide, when they should pull steadily forward.

The Asiatic ox differs from ours in form, and in consequence of that he is worked in a different manner. With us the ox yoke is a heavy piece of wood, which is laid upon the necks of the oxen. A bow of tough wood, like the letter U, passes round the neck of each ox; the ends of these bows pass through the beam which crosses their necks, and is keyed fast so that they cannot, by any means, throw it off. They pull by means of these bows, which pass around their necks, and which press against their shoulders. It is not so in India; the oxen there have each a large hump upon the top of the shoulders, from six to eight inches high. The yoke, together with the tongue of the cart, resembles our letter T very much. The cross piece of the wood is the yoke. It lies on the necks of the oxen, just in front of the large hump on the shoulder. Sometimes the yoke is tied on the neck of the oxen by means of a string, but generally speaking, it is not tied; it lies off the neck, and is prevented from slipping off the ox sideways, by means of a small peg which extends some six or eight inches downward, like the pendant portion of the letter T. The ox pulls, not by his shoulders, as our oxen and horses do, but by the hump on his shoulders. A hole is bored through the gristle of the nose, or through one of the horns, through which a cord is passed, and by which he is guided. He is urged forward by a goad. The goad is simply a stick with a nail at the end of it; the driver beats him with one end and pricks him forward with the other. Now, all that is needful for the ox to free himself from the yoke is to stop and drop his head, and down must come the end of his yoke to the ground.

I one day saw a little incident, which beautifully illustrated this passage in Hosea.

It was this: —As I was crossing over the esplanade, which lies between the fort of Bombay and the native town, I saw a Hindoo driving a garde, (a Hindoo cart,) which was

driven by two oxen, one of which was rather obstinate. At one time he would goad the ox: that would make him kick and frisk about; then he would twist his tail, so as to compel him to go on. But all was useless. At length the ox stopped short—dropped his head low down—slid back, and down came the yoke. The poor fellow was quite enraged, while I was so delighted with having this circumstance to illustrate a portion of the Bible, that I could not refrain from laughing. The driver had to get out of his cart and yoke in his ox again, for there was no getting forward with one ox in and one out. So it was with Israel in the days of Hosea. —Ch. Repository.

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OBSTACLES TO THE TRUTH.

Among the obstacles to the prevalence of truth we may enumerate the following:

1. Prejudice. —The judgment is often formed without light: —without evidence. And should the truth be presented to a mind thus preoccupied before it can obtain a lodgement there, it has an obstacle to encounter and remove of a very formidable magnitude. The strength of prejudice is amazing. Though assailed by reason, and argument, and revelation, it often remains as deeply rooted and vigorous as ever. Nay, it is frequently nourished by the very efforts which are made for its destruction.
2. Pride of opinion. —When a man has formed an opinion and committed himself to its support, his mind is fortified against the reception of evidence showing that his opinion is false. Though he may feel himself unable to answer the objections which are urged against his views, he still clings to them with the most obstinate tenacity. His pride of opinion revolts at the thought of a change. It would be to him a weakness—a degradation to which he cannot submit.
3. Authority. —There are but few minds which think for themselves, and form their judgment independent of others. Whether they will acknowledge it or not, almost every man has his Magnus Apollo, to whom he listens as to an oracle. And whatever changes the responses of his oracle may undergo, he changes with it, and echoes its latest dicta.
4. Education. —When the mind is in its forming state, it takes readily the impressions which are made upon it, and retains them through after-life in all their distinctness and vigour. Hence erroneous impressions early made are apt to be enduring. And it is here that truth meets the firmest resistance.
5. Interest. —What multitudes are governed by calculations of profit or loss, in forming their opinions! And by habitually acting upon these sordid principles, are given over to believe a lie!
6. Personal Attachments. —Man is a social being and has favourites, who insensibly exercise a control in the formation of his opinions.
7. Personal Aversions. —When truth comes from the lips of those we hate, the resistance to it is far greater than if it proceeded from a different source. Can any good thing come out of Nazareth?

8. Consciousness of Error. —This often prevents men from coming to the light lest their deeds should be reprov'd. They love darkness rather than light, because their deeds are evil. And though conscious of their error, they are not willing to confess and forsake it.
9. The Dread of Ridicule. —How many are prevented from entertaining the truth because it will expose them to the ridicule of their companions! They had rather endure the pangs of a wounded conscience than the scoffs of the wicked.
10. Example. —Have any of the Pharisees believed on him? The force of example is great. And truth has often to make its way in the face of the opposing multitude. From these obstacles to its prevalence—and many, very many more could be given, is it marvellous that so few embrace it? The wonder is, rather, that it should make any progress amid such opposition. —Charleston Observer.

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CHRISTIANITY AND MAN.

One very sure test of the truthfulness of the Divine teaching, is to be found in its perfect adaptation to the nature of man, according to the very latest experience of his true character and constitution. Systems of philosophy and schemes of ethics have often been devised, but always predicated upon imperfect knowledge of the characteristics of humanity; and now only indicate the strange whims and absurd follies of their projectors. The more careful analysis of modern times is giving more accurate form to the ever accumulating elements of the human knowledge, thus rising toward heaven, only affords us a higher point of view, above which towers that higher Alp, which the God of heaven has built; its gigantic proportions opening into greater distinctness as we ascend. The teaching of God overtops all knowledge. Every faculty which phrenology (the science of yesterday) points out as belonging to man, finds its appropriate nourishment and proportionate exercise in connection with the religion of Jesus Christ (taught to man two thousand years ago). Thus: —the social propensities are hallowed by the illumination of divine teaching; the otherwise dangerous powers of fight and destruction are chastened, by enlistment into the service of higher principles; the observing faculties are educated by the survey of the works and wonders of God. Reason finds its proper exercise in proving all things, firmness in holding fast that which is good. While the religious sentiments gather up the service of all—language, events, ideas, wonder, music, hope—in one grand hymn to the Author of being, “Bless the Lord, O my soul; and all that is within me, bless his holy name.”—Gospel Banner.

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From the Ladies' Christian Annual.

THE POPULAR IDEA OF HEAVEN REPUDIATED.

BY JAMES CHALLEN,

Pastor of the Campbellite Church, Philadelphia.

Jerusalem is called by various subordinate names, as The Holy City, That Great City, City of the Great King, The Joyous City, The Lord is there, The Beloved City, The Holy Jerusalem, the New Jerusalem. The earthly city, which has furnished us the name of the heavenly, was situated in Judea, in the Holy Land. It was singularly famous for its beauty and strength. It was the joy of the whole earth; and especially was it famous as the residence of the Great King, and for the sublime worship which was offered him there by the tribes of the Lord, in the Mount Zion and the Temple which he loved. It was the seat of his worship. The symbols of his presence were there. There were the set thrones of judgment, the thrones of the house of David. And there was not only the house of prayer for Israel, but for all nations. It was called Jerusalem from Jeru—they shall see—and Salem—peace. They shall see peace. This, then, is also one of its appellations, as it is one of its attributes. “They shall see peace,”—peace within its walls—prosperity within its palaces. Like all cities, the, it has a name; and surely no city ever had one so appropriate and beautiful.

Some are ready to cavil and object to the literality of the views we present on this subject. We do but follow in the footsteps of the inspired writers, who have given not only the name or names of this city, but have entered into a minute and elaborate description of it; as much so as could have been given of any material city on earth. We cannot, therefore, err in adhering to the language of Scripture in reference to the subject before us.

And what do we want more than to see God in his own city, to dwell forever in his presence, to mingle with the society of the blessed? And, if our first parents were placed in a literal Eden on this material earth, and would have found it an everlasting home of bliss and happiness—what more may we need than to be admitted as citizens of the Holy Jerusalem, in the Paradise of God, to go no more out for ever and ever?

Our bodies will need a local habitation, for though they shall be spiritualised at the resurrection, they will still be material bodies. Sin does not naturally attach itself to matter. This is an old Pagan idea, which has mixed itself up with all our conceptions of spiritual bliss and enjoyment. God, at the creation, pronounced all things good. He looked down on the works of his hands, and saw nothing that offended him. Matter and spirit alike were untouched by sin and undefiled by the breath of human transgression. All was good—very good.

The popular idea we have of heaven, is that of some aerial region, on the other side of Jordan, in which the spiritual beings which inhabit that etherealised world are mysteriously wafted on unseen wings, or suspended upon invisible clouds, where every vestige of materialism has passed away, and all familiar scenes and objects, persons and things, shall come into remembrance no more again for ever. This, we conceive, is a metaphysical dream. It may be the heaven of the poets, but not of the prophets; the air-built castles of the enthusiast, but not the warm and sensible abodes of the just made perfect.

If, when God laid the foundations of the earth and the heavens, “the sons of God shouted for joy, and the morning stars sang together;” and “when he prepared the heavens,” said Wisdom—the word that was with God—“I was there; when he sat a compass upon the face of the deep; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth. Then I was with him, as one brought up with him; and I was daily his delight, rejoicing always before him. Rejoicing in the habitable parts of the earth; and my delights were the sons of men.”—Proverbs 8: 27-31.

If, amidst the wonders of creation and the garniture of the heavens and of the earth, the brooding spirit also watched and hovered over, and employed his moulding hands to bring them into the inimitable forms of loveliness and beauty, which everywhere appear; think not, that anything that God has made is necessarily defiled; or that a heaven and an earth as solid and as material as our own, and a city as absolute and real as any one which our eyes have seen, would not be a fitting abode for the redeemed of the Lord, if he should choose it as our future and eternal habitation. The only thing that God hates is sin; and wherever this is found, he will pursue and punish it, under the heavens of the Lord. The object of Christ's mission was to extirpate this—not to annihilate the sun, moon, and stars, and blot out from existence the handiworks of God. It was not to wage a war of extermination against matter or against spirit, but to extirpate moral, and thereby remove all physical evil from his creature man. "For this purpose was the Son of God manifested, that he might destroy the works of the devil," not the works of God!

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PERSECUTION IN SARDINIA.

An ominous reaction is visible in Sardinia, where an active persecution is going on, not only against the liberal journals, but against the freedom of religious thought. The member of a Catholic congregation has just been condemned to six months imprisonment for doubting the Immaculate Conception. He affirmed what is unquestionably true, that the mother of Jesus had other children after him.

"While he yet talked to the people, behold, his mother and his brothers stood without, desiring to speak with him." And again: "Is not this the carpenter's son? And his brothers, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?"—Matthew 12: 46; 13: 55. Hence Matthew's testimony is, that Jesus was not the only son of his mother. It is easy to perceive, then, where Matthew would be if he lived and wrote under Victor Emanuel.

The dogma of the Immaculate Conception proves that the Roman Virgin Mary, like the Roman Jesus, her reputed son, are not the Mary and Jesus of the New Testament. The Roman Goddess is declared by her worshippers to have had only one son, and he of an immaculate flesh like her's; the Bible contradicts this of the true Mary and Jesus; and teaches that she had many sons and daughters; and that consequently the flesh common to her and her son Jesus was identical with that of all the descendants of Abraham. The Roman goddess is a demon of priestcraft, having no real existence, past or present, in the universe of God.

EDITOR.

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