

HERALD  
OF THE  
KINGDOM AND AGE TO COME.

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

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Of the Prophetic Language.

BY SIR ISAAC NEWTON

FOR understanding the prophecies we are in the first place, to acquaint ourselves with the figurative language of the prophets. This language is taken from the analogy between the world natural and an empire or kingdom considered as a world politic.

Accordingly the whole world natural consisting of heavens and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in the prophecy: and the things in that world signify the analogous things in this. For the heavens and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, with the things thereon the inferior people; and the lowest parts of the earth called hades or hell, the lowest or most miserable part of them. Whence ascending towards heaven, and descending to the earth, are put for rising and falling in power and honor; rising out of the earth, or waters, and falling into them, for the rising up of any dignity or dominion, out of the interior state of the people, or falling down from the same into that inferior state; descending into the lower parts of the earth, for descending to a very low and unhappy estate: speaking with a faint voice out of the dust, for being in a weak and low condition: moving from one place to another, for translation from one office, dignity, or dominion, to another; great earthquakes, and the shaking of heaven and earth, for the shaking of kingdoms, so as to distract or overthrow them: the creating a new heaven and earth, and the passing away of an old one, or the beginning and end of the world, for the rise and the ruin of the body politic signified thereby.

In the heavens, the Sun and Moon are, by interpreters of dreams, put for the persons of kings and queens; but in sacred prophecy, which regards not single persons, the Sun is put for the whole species and race of kings in the kingdom or kingdoms of the world politic, shining with regal power and glory; the Moon, for the body of the common people, considered as the King's Wife: \* the stars for subordinate princes and great men, or for bishops and rulers of the people of God, when the Sun is Christ: light for the glory, truth, and knowledge, wherewith great and good men shine and illuminate others: darkness for obscurity of condition, and for error, blindness and ignorance: darkening, smiting, or setting of the Sun, Moon, and Stars, for the ceasing of a kingdom, or for the desolation thereof, proportioned to the darkness: darkening the Sun, turning the Moon into blood, and falling of the stars, for the same; New

Moons for the return of a dispersed people (or a hierarchy—Edit.) into a body politic or ecclesiastic.

\* Sir Isaac Newton is not here in harmony with himself. In the second paragraph, he hath already told us, that "the things in the heavens signify thrones and dignities, and those who enjoy them. Now the Moon is one of the things in the heavens, and must therefore represent a dignity; which cannot be affirmed of, "the common people," who constitute "the earth." It may be admitted that the Moon represents the King's Wife; but that wife is the body ecclesiastical of his kingdom: the stars are his sons or nobles in their several constellations or ranks and orders: the people, those only upon whom they shine. —EDITOR HERALD.

Fire and meteors refer to both heaven and earth, and signify as follows: —burning any thing with fire, is put for the consuming thereof by war; a conflagration of the earth, or turning a country into a lake of fire, for the consumption of a kingdom by war: the being in a furnace, for the being in slavery under another nation: the ascending up of the smoke of any burning thing for ever and ever, for the continuation of a conquered people under the misery of perpetual subjection and slavery: the scorching heat of the sun, for vexatious wars, persecutions, and troubles inflicted by the King: riding on the clouds, for reigning over much people: covering the sun with a cloud, or with smoke, for oppression of the king by the armies of an enemy: tempestuous winds, or the motions of clouds, for wars; thunder, or the voice of a cloud, for the voice of a multitude, a storm of thunder, lightning, hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic, on the heads of their enemies: rain, if not immoderate, and dew, and living water, for the graces and doctrines of the Spirit.

In the earth, the dry land and congregated waters, as a sea, a river, a flood, are put for the people of several regions, nations, and dominions: embittering of waters, for great afflictions of the people by war and persecution: turning things into blood, for the mystical death of bodies politic, that is, for their dissolution: the overflowing of a sea or river, for the invasion of the earth politic, by the people of the waters: drying up of waters, for the conquest of their regions by the earth: # fountains of waters for cities, the permanent heads of rivers politic: mountains and islands, for the cities of the earth and sea politic, with the territories and dominions belonging to those cities: dens and rocks of mountains, for the temples of cities: the hiding of men in those dens and rocks, for the shutting up of idols in their temples: houses and ships for families, assemblies, and towns, in the earth and sea politic: and a navy of ships of war, for an army of that kingdom that is signified by the sea.

# That depends upon whether the drying up results from infiltration, evaporation, or diversion into another channel. The waters of ancient Babylon, were dried up by diversion into new geographical and political channels. This was effected by Cyrus and his successors; not by "the earth" or common people. —EDITOR OF THE HERALD.

Animals also and vegetables, are put for the people of several regions and conditions: and particularly, trees, herbs, and land animals, for the people of the earth politic: flags, reeds, fishes, for those of the waters politic: birds and insects, for those of the political heaven and earth; a forest for a kingdom: and a wilderness for a desolate and thin people.

If the world politic, considered in prophecy, consists of many kingdoms, they are represented by as many parts of the world natural: as the noblest by the celestial frame, and then the Moon and clouds are put for the common people: + the less noble by the earth, sea,

and rivers: and by the animals or vegetables, or buildings therein: and then the greater or more powerful animals and taller trees, are put for kings, princes, and nobles. And because the whole kingdom is the Body Politic of the king, therefore the Sun, or a tree, or a beast, or a bird, or a man whereby the king is represented, is put in a large signification for the whole kingdom: and several animals, as a lion, a bear, a leopard, a goat, according to their qualities, are put for several kingdoms and bodies politic: and sacrificing of beasts, for slaughtering and conquering of kingdoms: and friendship between beasts, for peace between kingdoms. Yet sometimes vegetables and animals are by certain epithets or circumstances, extended to other significations; as a tree, when called the Tree of Life or of Knowledge; and a beast, when called the Old Serpent, or worshipped.

+ We do not find that Moon and clouds represent the common people in any prophecy in which the terms are used. They pertain to the heavens politic not to the earth. —EDITOR HERALD.

When a beast or man is put for a kingdom, his parts and qualities are put for the analogous parts and qualities of the kingdom as the head of a beast for the great men who precede and govern; the tail for inferior people, who follow and are governed: the heads, if more than one, for the number of capital parts or dynasties or dominions, in the kingdom, whether collateral or successive, with respect to the civil government: the horns on any head for the number of kingdoms in that head, with respect to military power: seeing for understanding, and the eyes for men of understanding and policy; in matters of religion for bishops; speaking, for making laws: the mouth for a lawgiver, whether civil or sacred: the loudness of the voice, for might and power: the faintness thereof, for weakness: eating and drinking, for acquiring what is signified by the things eaten or drank: the hairs of a beast or man, and the feathers of a bird, for people: the wings for the number of kingdoms represented by the beast: the arm of a man for his power, or for any people wherein his strength and power consists: his feet, for the lowest of the people, or for the latter end of the kingdom: the feet, nails, and teeth of beasts of prey, for armies, and squadrons of armies: the bones, for strength, and for fortified places: the flesh for riches and possessions: and the days of their acting, for years: and when a tree is put for a kingdom, its branches, leaves and fruit, signify as do the wings, feathers, and food of a bird or beast.

When a man is taken in a mystical sense, his qualities are often signified by his actions, and by the circumstances of things about him. So the ruler is signified by his riding on a beast; a warrior and conqueror, by his having a sword and bow: a potent man by his gigantic stature: a judge, by weights and measures: a sentence of absolution or condemnation, by a white or a black stone: a new dignity by a new name: moral or civil qualifications, by garments: honor and glory, by splendid apparel: royal dignity, by purple or scarlet, or by a crown: righteousness, by white and clean robes: wickedness, by spotted and filthy garments: affliction mourning, and humiliation, by clothing in sack-cloth: dishonor, shame, and want of good works, by nakedness: error and misery, by drinking a cup of his or her wine that causeth it: propagating any religion for gain, by exercising traffic or merchandize with that people whose religion it is: worshipping or serving the false gods of any nation, by committing adultery with their princes, or by worshipping them: a council of a kingdom, by its image: idolatry by blasphemy: overthrow in war, by a wound of man or beast a durable plague of war, by a sore or pain the affliction or persecution which a people suffers in laboring to bring forth a new kingdom, by the pain of a woman in labor to bring forth a man-child: the dissolution of a body politic or ecclesiastic, by the death of a man or beast: and the revival of a dissolved dominion, by the resurrection of the dead.

### Daniel the Prophet.

By revealing to Nebuchadnezzar his forgotten dream, Daniel became famous for wisdom and understanding; insomuch that Ezekiel, his contemporary, in the 19th year of his reign, spake thus of him to the king of Tyre: "Behold," saith he, "thou art wiser than Daniel, there is no secret that they can hide from thee—xxviii. 3. And the same Ezekiel in another place, joins Daniel with Noah and Job, as most high in the favor of God—xiv, 14,16,18,20. And in the last year of Belshazzar the queen-mother said of him to the king—"Behold there is a man in thy kingdom, in whom is the spirit of the holy Gods: and in the days of thy father, light and understanding, and wisdom, like the wisdom of the Gods, was found in him; whom the king, Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar."—Dan. v. 11,12.

Daniel was in the greatest credit amongst the Jews, till the reign of the Roman emperor Adrian: and "to reject his prophecies," remarks Sir Isaac Newton truly, "is to reject the Christian religion; for this religion is founded upon his prophecy concerning the Messiah."

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### Mosaic and Nazarene Teaching concerning God.

BY THE EDITOR.

IN our January number, we introduced this subject to our readers, showing the importance of understanding it. In this number of the HERALD we propose to set forth some of the things extant pertaining to the subject itself.

But in turning to the Bible, which we regard as the only reliable source of information concerning God, we are met by the inquiry of Zothar, the Naamathite, saying, "Wilt thou find out ELOAHH by searching? Or to perfection, wilt thou find out SHADDAI? The height of the heavens, what wilt thou do? Deeper than the grave, what wilt thou know? The lengthening out is more than earth's measure, and broader than the sea," Job xi, 7-9. The subject is indeed great, for God is great; and when we come to contemplate it aright, we are led with the apostle to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable his judgments, and his ways past finding out! For who knows the mind of the Lord? Or who becomes his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For out of him, (ἐξ αὐτου) and through him, and for him are all things. To him be glory for the Aions. Amen," Rom. xi. 33-36.

To Zothar we reply, that "by searching" through the height of the heavens, or the depth of the unfathomed abyss, we cannot find out Eloahh-Shaddai. "That known of God is made manifest among men; for God makes manifest to them (for his invisible things from the creation of the world being understood by the works are discerned, both his ever-existing (αἰδιος) power and deity, that they may be inexcusable, Rom. i, 19. But to discern this by a contemplation of the heavens, earth and sea, is not to "find him out to perfection." They proclaim an EVER-EXISTING POWFR, and that this power is superior to "corruptible man;" and, therefore, "incorruptible, ὁ θεός, incorruptible power; or, as we say, GOD." But while they proclaim this, they do not reveal the mode of his existence, the place of his throne, his mode of thinking, his character, purpose, and so forth. The wisest of men, who have

speculated upon these apart from a written revelation, have only become vain in their imaginations; and, though professing to be wise, became fools. They have thought to define God; and in so doing, have imagined that he was such an one as themselves. But all their speculations have been stamped with the seal of his reprobation; for both Old and New Testaments testify that "the world by wisdom knew him not, Ps. xiv, 1, 2; Rom. iii, 11.

God delights in stimulating the intellect of his creatures. In revealing himself therefore to them, he manifests himself mysteriously. "It is the glory of Elohim" says Solomon, "to conceal a word; but it is the glory of kings to search out the word." A word is concealed when it is enigmatically expressed; and it is the glory of those whom God has chosen for his kings in the future government of the world, to search out the wisdom he hath hidden from the wise in their own conceit. "The world by wisdom," saith Paul, "knew not God: \* \* \* but we speak the wisdom of God in a mystery, THE HIDDEN, which none of the chiefs of this Aion knew; for had they known, they would not have crucified the Lord of glory," 1 Cor. i, 21; ii, 7, 8. Paul was sent to turn the Gentiles to the knowledge of the true and living God, and in so doing taught them the mystery which it was the glory of the apostolic proclamation to explain or reveal. Hence their preaching came to be styled, "the Revelation of the Mystery," and is thus alluded to by Paul, who taught "the Gospel which God had promised through his prophets in the holy scriptures," in Rom. xvi, 25—"To him that is of power," says he, "to establish you according to my Gospel and the preaching of Jesus anointed; according to the revelation of a mystery concealed during Aionian times, (χρονοις αιωνιοις) but now made manifest, also through the prophetic writings according to the commandment of the God of the Aion, (του αιωνιου Θεου) for obedience of faith made known for all the nations: to God only wise, through Jesus anointed, to him be the glory for the Aions. Amen."

This mystery, which, as we see, was the burden of the apostolic preaching, was a great enigma—an enigma, dramatically, as well as doctrinally, explained. "Without controversy," says Paul, "great is the mystery of godliness—GOD MANIFESTED IN FLESH, God justified in Spirit, made visible to messengers, preached among nations, believed on in the world, received again to glory, 1 Tim. iii, 16.

It would be premature to go into the consideration of these six points of godliness. It is sufficient just now to bear in mind that they exist; and constitute integral parts of GOD-MANIFESTATION as far as at present developed.

We proceed to remark that Paul, as well as Moses, declares, that "there is no other God but one;" and having so said, proceeds to remark, "For though there be that are called θεοί, gods, whether in the heaven, or upon the earth (as there are gods many and lords many,) but to us there is one God, the Father, out of whom—εξ ου—all things, and we for him; and one Lord, Jesus Anointed, through whom — όί ου—all things, and we through him. Howbeit the knowledge is not in all, 1 Cor. viii, 4-7.

Here, then, we have good authority for saying, that in the universe there are many Gods and many Lords; but that over and above them all is ONE SUPREME, who is styled "the Blessed and Only Sovereign, ( ονός δυνάστης,) the King of kings, and the Lord of lords; the only one having deathlessness, inhabiting light unapproachable, whom no one of men hath seen, nor is able to behold, 1 Tim. vi, 15. He is God of gods, whose existence he himself admits in saying to Israel, "I am Jehovah, thy Elohim \* \* \*." There shall not be to thee other Elohim above me"—

Thus far Moses and Paul are in agreement. They both teach One Supreme God, and the existence of others beside; but that these others were not to be made objects of worship by dwellers upon the earth.

Now Jesus of Nazareth is perfectly Mosaic in his teaching upon this subject. When a certain scribe asked him, "Which is the chief commandment of all?" he answered in the words of Moses, so often referred to by the Jews of our day, when disputing the claims of Jesus, and by Dr. de Lara among the number; "the first of all the commandments," said he, is, "Hear, O Israel; JEHOVAH our ELOHIM, is ONE Jehovah. And thou shalt love JEHOVAH, thine Elohim, with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like; as, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." "Well, Teacher," said the scribe, "thou hast said the truth; for GOD IS ONE—εἰς ἐστὶ θεός—and there is no other but of him—οὐκ. Ἐστὶν ἄλλοζ πλὴν αὐτον Mark xii, 29-34.

But at this stage of our inquiry it behoves us to pause, and to look into the signification of certain words brought before us in these and other passages of the sacred writings. This is the more necessary, because the names of God which occur in the Bible are not arbitrary sounds; and one of the chief imperfections of the English authorized translation, or rather version, is the slovenly manner in which all the names by which God has been pleased to make himself known to his people, have been rendered, after the fashion of the Septuagint, by the two words, "Lord" and "God."

These words do not convey the ideas of the Spirit in its use of terms. Lord is of Saxon origin, and signifies monarch, ruler, governor, something supreme or distinguished. The word to which it answers in the Septuagint and New Testament is κύριος, kyrios. Under this word Parkhurst says, "Plutarch informs us, that κύρος the name of Cyrus, who in Isa. xlv, 28; xlv, 1, is called koresh, did in Persic signify the Sun. "This name," then, continues Parkhurst, "seems an evident corruption of the Hebrew שֶׁן the sun; and as the sun is manifestly the great ruler in material nature, and the idolators of several nations accordingly worshipped him under the title of melec, the King, and Baal, the Ruler, Lord, so from the same word שֶׁן may, I think, be deduced the Greek κύρος, kuros, authority, and, κύριος, kurios, lord; and even the word κυρῶ, kuro, to exist; for it was a heathen tenet, that the sun was self-existent. Thus, for instance, the Orphic Hymn 1. 3, calls him Αὐτοφυής, selfborn."

But, if this be the radical idea of κύριος it fails to represent the meaning of Ail, Eloahh, Elohim, Shaddai, Yehowah; for all of which it is often, or rather, most frequently, and almost generally, used. The word Adon, is properly enough rendered by Lord, or κυριος, in the singular; but not the other words, for which it should never be used. Elohim, Shaddai, and Adonai, are plural names of God, and require terms of the same number to express them.

The common use of God in the English language is as little justifiable as that of the word Lord. "God" in Saxon, signifies good; a meaning which cannot possibly be extracted from any of the names recited above. God is indeed good, exclusively so, as we are taught by Jesus himself while in the mortal state. In this sense, he refused to appropriate the word good, saying to one who styled himself so. "Why callest thou me good? No one is good except one, that is God," Mat xix. 17. Jesus was free from personal transgression, and therefore in character good; as he did not refer to character, he could only have had reference to nature, or to God as substance. He is good in the sense of being deathless or incorruptibility itself; which, when Jesus refused the term, did not define the nature, of the Spirit tabernacling

therein, was encumbered with. "In me, that is, in my flesh," says Paul, "dwells no good thing." God, then, whether in the sense of moral, or of material goodness, while it is a term expressive of the truth, is not a translation of any of the words before us; and when used in their stead, leaves the mind in the dark concerning the things they were intended to convey.

To Melchizedec and Abram the alone Good One was known as Ad Elyon, MOST HIGH AIL, which teaches by implication that there were Ailim of inferior rank, station, and power. Melchizedec, King of Jerusalem, was the priest of the Highest Ail, whom he understood and proclaimed to be konai, POSSESSOR OF THE HEAVENS AND EARTH. In Gen. xiv, 22, Abram is made, by transcribers, to call the MOST HIGH AIL by the name Yehovah; though we are expressly told in Exod. vi, 3, that Abraham did not know him by that name. He knew AIL, and he knew Shaddai; but with any superior or divine being of the name JEHOVAH he had no acquaintance. The name has no doubt been substituted for Adon, Lord or Ruler, which the Most High is by virtue of his being the owner, or sole proprietor, of the Heavens and the Earth. The use of the word Jehovah is evidence that Genesis was compiled at least 430 years after the events of ch. xv.

Abram the Hebrew spoke the language of Moses. This is evident from the narrative, and the name applied to altars and to God by his immediate family. Abraham, Isaac, and Jacob all called upon the Possessor of the Heavens and Earth by the word Ail-Shaddai, which, in Gen. xviii, 1, he bestowed upon himself, saying, ani-ail-Shaddai—"walk before Me, and be thou perfect;" and in verse 3, it says, "and Elohim talked with him:" and AIL told him through Elohim, that he would be to him lai-lohim, "for Elohim, and to his seed after him," verse 8.

As often as this word ail passed before his mind, the idea of POWER, might, strength, would stand out in bold relief. "It always," says Gesenius, "presented to the Hebrews the idea of strength and power." Nebuchadnezzar is styled in Ez. xxxi, 11, ail goyim, the Mighty One of nations; and in Isa. ix, 5, Messiah is termed Ail givbor, the Mighty Warrior.

Shaddai is plural, and comes from the root shaddah, to be strong or powerful. Shaddai signifies mighty or powerful ones. Several appeared to Abraham, and three of them at one time condescended to partake of his hospitality. Their power is tremendous when they choose to exert it upon the wicked, as in the instance of Sodom and Gomorrah, Admah, and Zeboim, cities of the Plain; but towards "the Heirs of Salvation" they are ministering spirits, beneficent and good, Heb. i, 14; xiii, 1.

But, by what were these Shaddai so powerful that they could stand by cities and send them at a word into the abyss profound? Was it by their own power, or by the power of another? By the power of another certainly; even by His power who is higher than they; and who being Possessor of the Earth hath alone the right to lay its cities in heaps, and sweep it with terror and distress. And because this is the fact, therefore, the Possessor of the Heavens and the Earth announced himself to Abraham, Isaac, and Jacob, as Ail-Shaddai, or THE STRENGTH OF THE POWERFUL ONES, whose might he had witnessed in the destruction of the Plain.

In this sense, that namely of POWER INCREATE, being the strength of creatures formed by it, we find Ad associated with other words than shaddai. In Gen. xxxiii, 20, it is testified, that Jacob erected an altar, and called it Ail Elohai Israel, rendered in the margin of the English Bible, God, God of Israel An altar, mizbaach, is a thing to sacrifice or present offerings upon, from zahvach, to kill, &c. It was regarded as "Most Holy," so that whatever

touched the altar was sanctified, or made holy, Exod. xxix, 37. The blind fools, as Jesus styled the Rabbis of his day, had reversed this, and by making the altar of no account (Mat. xxiii. 18) destroyed its typical and sanctifying character. In the days of the patriarchs and prophets, the typical altar was temporarily sanctified; but in the days of the apostles, and consequently now also, Jesus is the sanctifier, as Paul teaches in Heb. ii, 11, saying, that "Both he that sanctifieth, and they being sanctified are all out of one (Father), ἐξ ἐνός; and in ch. xiii, 10-13, he plainly identifies Jesus as the sanctifying altar of which none have any right to eat who hold on to the types rejecting the things they shadow forth.

Now Jesus was one and the Father was another. "I can of mine own self" said he, "do nothing:" "My doctrine is not mine, but His that sent me:" and it is written in the Law of Moses, that the testimony of two men is credible. "I am one that bear witness of myself; and the Father who sent me, (the other witness) he beareth witness of me," John v, 30; vii, 16; viii, 17,18. Here, then, are two personages. The Father by himself, being Ail, or POWER; but when associated with the Son of Man, who, when so associated, was powerful—"anointed with the Holy Spirit and with power—He was Ail Eloahh, the Power mediately manifested; the power being one, and the medium of manifestation, another Eloahh. "It is in the ail yahdie power of my hand," said Laban to Jacob, "to harm you; but the Elohim of your father forbade it."

Now, the altar erected by Jacob was typical of those referred to in the title he bestowed upon it. When the Spirit descended upon the Apostles, and shone through them, holding forth the word of life confirmed by power, there were many other Elohim in Israel. They were full of power, and therefore full of AIL, as Jesus promised they should be, saying, "Ye shall receive power of the Holy Spirit coming upon you," Acts i, 8; and when Jacob poured oil upon the pillar-stone of Baith-ail, he represented this anointing of the Elohim of Israel with Ail. The marginal reading of the title of Jacob's Altar expresses nothing of this. "God, God of Israel" is an unmeaning phrase: rendered after the Saxon version of "God," it is "Good, Good of Israel!" But with the promises before us, we interpret the Altar as typical of the Power of the Powerful Ones of Israel in sacrificial manifestation.

Another word applied to POWER INCREASE, and improperly rendered Lord, is Eloahh. It occurs fifty-six times in the Old Testament, of which forty-one occur in the book of Job. It is used four times in the Psalms; only twice by Moses; once by Isaiah and Solomon; three times in Daniel; and twice in Habakkuk. It is not in all these places applied to the Most High. In Daniel it is applied to that power in the Little Horn's estate, or dominion, which enforces the adoration of "Guardian Saints;" and in Heb. i, 11, zu lokoho lailoho—informs us, that the Chaldean shall offend in taking his power for his Eloahh. And Job, in speaking of him that provokes Ail, says, in ch. xii, 6, "Who carries Eloahh in his hand," that is, he calls the sword in the hand of the violent his eloahh, in the sense of its being his power.

Power, then, is the radical idea of Eloahh as well as of Ail. It is of the singular number, and masculine gender. In Isa. xlv, 8, the Spirit of Eloahh in the prophet inquires, "Exists there an Eloahh without me? Yea, there is no Rock (tzur, metaphor for power,) I know not any." And in Ps. xviii, 31, "Who is an Eloahh without—mivbaladai Jehovah? And who a rock (or strong) except our Elohim?" "The Mighty One (hah-Ail) girdeth me with strength; and hath made my way secure." "Is not Eloahh the Majesty of the Heavens?" Job xxii, 12. "In my flesh shall I see Eloahh?" xix, 26. And "At the presence of Adon, the Lord, be pained, O earth; at the presence of the Eloahh of Jacob, Ps. cxiv, 7.

The plural of this word is Elohim, and occurs in the O. T. about 2,470 times. In the first and second chapters of Genesis, it is rendered in the English Version by the word "God; but in ch. iii, 5, it is translated gods. In xxiii, 6, it is rendered mighty, but very incorrectly. Let the reader turn to this passage, and read it in the English; and then, if he can, look into the original. The children of Heth did not say to Abraham, "thou art a mighty prince among us;" but they said, "Hear us, Adoni, or my lord, a prince of Elohim art thou among us." In ch. xxx, 8, it is rendered great. In xxxi, 30, 32; xxxv, 2, 4; and many other places, idols are termed elohim, not because they were really any thing of power, but were so esteemed by the idolator who styled them so. In Exod. xxi, 6; xxii, 8, 9, it is rendered judges. In 1 Sam. ii, 25, it is judge. In 1 Kings xi, 5, it is translated goddess. In Jonah iii, 3, it is exceeding; and in Mai. ii, 15, it is rendered by godly.

It is certainly somewhat remarkable, that Eloahh the singular noun should be so seldom, and the same word in the plural so often, used concerning God in a book revealing him to the student of the word. Grammarians tell us that there is nothing in it: that it is only a poetical fancy, or a peculiarity of style, that caused the singular to be used at all; and that the plural is used as more becoming, being expressive of the majesty or excellency of God. Referring to this, Gesenius says, "In unison with Aramaean usage, the form of the singular is employed only in the poetic style and later Hebrew: while the pluralis majestaticus velexcellentiae is the common and very frequent form

"Greatness" he remarks, in his grammar, "especially in a metaphorical sense, as associated with power and sovereignty, is plurally expressed. Hence, there are several nouns which are used in the plural as well as the singular to denote Lord or God, (Pluralis majestaticus or excellentiae;) e. g. אלהים God is scarcely found in the singular, except in poetry, in prose commonly Elohim; adon, lord, old form of the plural adonai, the Lord κατ' ἐξοχήν (God), shaddai, the Almighty. Often the idea of greatness is no longer associated with the form, the mind having accustomed itself to contemplate the powerful in general as a plural. Another example of the pluralis majestatis is the use of we by the Deity in speaking of himself, Gen. i, 26; xi, 7; Isa. vi, 8; and by kings. The German language has it not only in this latter case, but in addressing a second person by Ihr and Sie. This plural is also found in modern Arabic and Persian."

"In regard to number, the constructio ad sensum is frequent. The pluralis majestatis is construed with a singular adjective or verb. Conversely, the adjective takes the plural form when it is used with reference to God (pro notione majestatis,) as eloah osai God created me, Job xxxv. 9."

(To be continued.)

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## Theiopolitical.

### India's Double Government.

The London Times put forward recently, with a tone of authority, the announcement, that the "double government" of India was to be abolished. By double government is meant the constitutional system by which the public affairs of that vast dominion are administered, through the East India Company of Merchants, which has formed the empire, and the Board of Control, a committee appointed by the British Legislature as a political check upon the merchants. The Board of Control being a purely political body, represents the lion and unicorn of England, whose influence in the affairs of India is seen by the transportation of

thousands of Queen Victoria's soldiers to that country, to maintain the sovereignty of the merchants of Britain, against whose oppressive and unprincipled covetousness and patronage of idolatry Providence has permitted or caused to be unsheathed the sword of the savages of Hindustan. "The wicked are the sword of Jehovah" upon the wicked. This Board of Control the lion power appoints. Its existing president is Mr. Vernon Smith, who is said to be a very incompetent representative of the old lion. The merchants, however, styled officially the Court of Directors, act as a check upon him, and although they cannot cancel his appointments, he is unable to veto their dismissals.

As modified by the act of Parliament of 1853, this double system of government is one of anomalous and conflicting jurisdictions, and sanctions the constitutional existence in England and India of the Board of Control, the Court of Directors, the Governor General, the Supreme Council, the Presidencies, with their Executive Councils, the British Indian Courts of Law, the Company's Courts, the Native Hindoo Courts, &c., which can scarcely avoid being entangled in their operation. "The system is one of complication, where simplicity is required; of delay, where dispatch is essential; of extravagance, where every interest of the Indian Empire demands economy. It leaves unsettled a hundred embarrassments, deeply affecting the welfare and loyalty of the people—tenure of land, Zemindars, the village system, ryotwarry, the employment of the natives, the administration of the army—indeed almost every question in which the permanent interests of India are involved."

The announcement of The Times, that this double system was to be superseded by a single government—the Government of the Lion and Unicorn without alliance with the merchants—has since been declared to be incorrect. The announcement, and the contradiction thereof, whether correct or otherwise, have created this question, which is not devoid of interest to the observer of the signs of the times, "Is the double government of India to be abolished, or is it not? " Is there anything in Scripture calculated to shed a ray of light upon this question? Will the East India Company of merchants be in existence at the Apocalypse of Christ, as an element of an existing power? or will it have been annihilated by a death-roar of the lion's mouth? Our belief is, that it will not be abolished by act of parliament; that it will continue to exist till the coming of Christ; that then it will receive its political quietus by his decree; and that the revelation of scripture justifies this belief.

Nevertheless, if our belief should turn out not to be in accordance with the events of the future, let no man pounce upon the error, and buzzard-like bear it off to his eyrie, and gloat over it there, as a sweet morsel of nourishment for its unfledged and unsightly eggings. If our belief, that the East India Company will not be abolished by the British Legislature, turn out to be incorrect, it will not, therefore, follow that a water-dipped sectarian, whose pre-immersional faith had attained to the full stature of that of the demons in Judea, has obeyed the gospel of the kingdom; or that a real Christian, subsequently embracing Millerite-Conflagrationism, is not an apostate from the faith. Whether our view of the question be right or wrong, will not at all affect that other question, which proves so inconvenient, where works are not based upon, or do not accord with "the faith once for all delivered to the saints."

If, then, it be inquired, what scriptural reason there is for the belief we have affirmed, we reply, that the thirty-eighth and thirty-ninth chapters of Ezekiel furnish the proof. The things revealed in these chapters, the chapters themselves declare belong to "the latter days" or "the latter years;" a period characterized by this scripture as the epoch of "Mercy upon THE WHOLE HOUSE OF ISRAEL," and, therefore, in the future. "The children of Israel

shall return and seek Jehovah, their Elohim, and David (the second) their king; and shall fear Jehovah and his goodness IN THE LATTER DAYS, Hos. iii, 5.

In these "Latter Days," which are fast approaching—the terminal portion of "the Time of the End," which already exists—the following things are to obtain:

1. A north-western confederacy of nations under One Imperial Chief, whose territory will be very extensive and continental;
2. The military forces of this dominion will encamp in the Holy Land, and war there for the expulsion of an antagonist power from the country;
3. That antagonistic power is also a confederacy of nations from the North and East.
4. While these north-western and north-eastern confederacies are campaigning against one another in Egypt and the Holy Land, Jehovah-Elohim falls upon them both, shatters them to pieces, and expels them from Jerusalem and the land; and
5. The redemption of Israel is inaugurated.

The title bestowed upon the chief of the north-western confederacy plainly indicates that a Russian Autocrat will be THE GOG. Nothing can be more evident; for Gog is styled "Prince of Rosh, Mosc, and Tobl," names which belong exclusively to the Russian Empire.

The north-eastern confederacy of peoples destined to antagonize the GOGIAN, has also received a title by which its constituents and sovereignty are defined. It is styled "Sheba and Dedan, and the MERCHANTS of Tarshish, with all the YOUNG LIONS thereof. Sheba, Dedan, and Tarshish are the countries east and southeast of the Holy Land, which will then all belong to "the Merchants" and "Young Lions" of the insular northwest. Sheba, Dedan, and Tarshish are Bible names for Aden, Muscat, and India. These will be brought under one sovereignty, and that manifestly a "double government." If the government were single, either the Merchants or Young Lions would have been omitted. But they are coupled together by the conjunction "and." "The Merchants and the Young Lions" is the style by which the Holy Spirit designates the double government that rules Aden, Muscat, and India at the time Jehovah-Elohim revisits his land. If the East India Company were abolished by the lion-power in 1858, and therefore ceased to form an element of the sovereignty of India, it would not have been predicted that "the Merchants" in concert with "the Young Lions" would fulminate their indignation against Gog at the crisis of Jehovah-Elohim's Apocalypse. We argue, therefore, that "the Merchants" will not become politically defunct by act of Parliament. The powers of the Court of Directors may be modified; but not, we believe, abolished. The scripture recognizes their existence at the apocalypse. The British lion will still find their cooperation as an element of sovereignty in India convenient. There will be a great deal of talk and speculation in and out of Parliament on the subject. This will serve to occupy the time and to amuse the public. All sorts of theories have been and will yet be broached for the better government and christianization of Hindustan; but it will all result in a double government at last. The suggestions upon the subject are already multitudinous and various. It has been said, "Abolish the East India Company; appoint an Indian Secretary of State; erect, in London, a Legislative Council for India; render the government purely local; place a prince or princess of the royal family upon a Calcutta throne; allow the natives to return representatives to a legislative chamber: these and various other ideas float through the press, and the interior channels of political discussion."—Leader. But the British people mistake their mission, which is not to evangelize India, but to marshal its blood-stained populations into moveable columns, in preparation for the grand rush of nations, when Europe and Asia, as the mountain billows of a raging and roaring sea, shall dash their "many waters" upon

Jehovah's land, Isa. xvii, 12,13. The British lion and his whelps can only roar and ravin on the prey. They will, doubtless, establish the absolute ascendancy of the Anglo-Saxon over the Hindoo. The population of India have to present themselves "in the Valley of Decision;" and a master must be provided, whose policy and interest will be to lead them there. They would not go voluntarily; they must, therefore, be compelled to go; and the Unicorn is the power to coerce them. This is Britain's mission—to present herself with India and her Dependencies before the Judge of all the earth, who, in the day of his vengeance, when he shall sacrifice in Bozrah, and slaughter the enemy in the land of Idumea, will overturn the unicorns, and the oxen with the bulls, and their land shall be soaked with blood, and their dust made fat with fatness, Isa. xxxiv, 6-8; Joel iii, 9-17. This crisis is at hand to come. The merchants and the lion will consolidate, not divide. Their power in the East will become greater than ever; and the mercantile element of the double government that founded and matured the dominion, will continue sovereign until merchant and lion are both abolished by the Lord of hosts. Heaven speed the day that Hindoos, Mohammedans, and British, by Him delivered from the hypocrites and serpent generation that deceive them, may rejoice together in the jubilee of the earth!

Dec. 23, 1857.

EDITOR.

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#### Russia in Togarmah.

A scientific expedition on an extensive scale is about to start from St. Petersburg, under the auspices of the Russian Geographical Society, which may be expected to add greatly to our knowledge of the immense tract of country lying between the Caspian and the confines of Afghanistan. It is conducted by M. Hanikoff, formerly consul-general at Tabreez, and generally known to the scientific world by his "Travels in Bokhara," and other works on the geography and ethnology of Central Asia, accompanied by Professor Bunge as naturalist, Dr. Goebet as geologist, and a numerous staff of savans and officers of the Topographical and Mining Departments. The travellers will embark at Bakoo early in the spring for Astrabad, and proceed to Khorassan, Meshed, and Herat; from thence to Lake Hamoon, and up the river Helmead—if possible, as far as Candahar—returning by Kerner and Yezd to Ispahan. Part of that region being infested by roving hordes of Turcomans, they will be attended by a military escort, provided by the Viceroy of the Caucasus permission being asked and obtained of the Shah of Persia for them to pass through his dominions. Although this enterprise is ostensibly of a purely scientific character, it cannot be doubted that there are political objects connected with it; at any rate, every step of the route between the Caspian and the British possessions in the Punjab will be explored, and a line traced for future operations, in which the *connaissance du pays* acquired in this manner will be of the highest importance. I do not know whether the British Government will be particularly delighted to see a Russian expedition approach so near their frontier, even in pacific guise; but as they have themselves pushed forward reconnaissances at various times to Khiva, and other points on the outskirts of the Russian territory, they have no right to complain. —N. Y. Herald

Dec. 27, 1857.

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#### The Anglo-French Alliance.

Notwithstanding the external marks of good will, it is certain that the relations of France and England are much less cordial than at the period which the new bronze medal of Victoria's visit to Paris commemorates. The Danubian Principalities, the meeting at Weimar, the evesdroppings of that interview between the Emperors of France and Russia, and last, not least, the peculiar Russian tone of Count de Morny's address to the legislative body, have all

had a very sinister influence, and nothing is more probable than that England may find to her cost that the Eastern policy, wise as it may have been for Napoleon, was anything but a good one for herself. —Ibid.

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### Sour Grapes.

The other day, on being spoken to by one of his intimates as to when he purposed celebrating his coronation, Louis Napoleon answered: "I asked for ten years trial on the 2d of December, 1851, and I shall not think myself worthy of the sanctity of a coronation till my state of probation has been complete."

Austria and the Pope have to be consulted in this matter. The Emperor of Austria is not yet crowned. Which of the two, Louis Napoleon or Francis Joseph, shall be crowned by the Pope successor of Charlemagne, the founder of the Holy Roman Empire? This is a question that will require a very sharp sword to determine!

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EDITOR.

## Analecta Epistolaria.

### Pious Ignorance Ignored.

DEAR BROTHER—It is with sincere feelings of gratitude and thankfulness to our Heavenly Father and to you, that I can now address you as a brother in Christ; having cast aside the sincere and pious ignorance of two former immersions—one into Baptistism; the other, into Campbellism—and recently submitted to "the Righteousness of God, attested by the Law and the Prophets"—Rom. iii. 21, in being baptized into the One Name of the Father, and of the Son, and of the Holy Spirit. I can now with "full assurance of faith," look forward with grateful joy to the "High Vocation" whereunto I have been called—even to the Kingdom and Eternal Glory of God. —1 Thess. ii. 12; 1 Pet. v. 10. Having a firm and abiding faith in "the covenants of the promise," made of God to Abraham and David. I should be too happy if I lived near an association of believers in the Gospel of the Kingdom promised and confirmed to Abraham and his seed.

It would be a joyful privilege for me to meet with them every Lord's day in remembrance of Jesus; and to worship the Father through him as High Priest over the Household of God. But deprived as I am of all privileges of that kind; and surrounded by sectarianism on every side, you may imagine with what joy I hail the appearance of the Herald. It comes to me fraught with good tidings from afar; and I prize it as the best and most valuable paper of the age.

And now may the blessing of our covenant-keeping God rest upon you and yours. And that your valuable life may be long spared; and you enabled as heretofore, to "contend earnestly for the faith once delivered to the saints," is the sincere prayer of your grateful sister in Israel's Hope.

Port Byron, N. Y.  
Jan. 5, 1858.

A.M.

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"A Hard Fight."

DEAR SIR—I find you are determined on another campaign against ghosts and "sky-kingdoms;" and in support of an earthly, Christo-Judean, one on Mount Zion, to be achieved by fire and sword! Well, you have the locus in quo. There is such a thing as this earth, and Old Jerusalem somewhere on it: but as for "kingdoms beyond the skies," it is all a matter of faith (or priestcraft, you would say.) A faith for which you do not fight; though all sects say it was "once delivered to the saints." However you fight a hard fight; and your blows are severer in your last numbers than ever. You anathematize, \* or unchristianize, every man in the world, but your own party, from "his Holiness of Rome" down to his Unholiness Brigham Young! Surely you are the tightest exclusionist ever known. The very antipodes of the Universalians, who say all will be saved! A very wholesome doctrine and full of comfort"—if true.

To help you keep the field another year, I inclose you two gold dollars; and hope your next tour will be through Tennessee. My wife is of your faith, and both of us would be glad to see you at our home, and hear you hold forth in Columbia. Wishing you health and happiness, I remain yours respectfully,  
Columbia, Tenn. R. MACK.  
Dec. 5, 1857.

\* Not we, but Paul, who says, "Though we, or an angel, or any man preach any other gospel than we have preached, and you have received, Galatians, anathema esto, let him be accursed." They who believe Paul's gospel are of Christ's party and ours, if we also believe with them and act accordingly. —EDITOR.

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The Apocalypse.

DEAR BROTHER—The November Herald has not yet reached us. We are afraid that you are sick; or perhaps, you are finishing your work on the Apocalypse? How is it? Is this book published? Where is it to be had? I must have it if possible.

In our meetings we are going through the Book of Revelation. A very interesting book; and of course, desire to get all the help we can get hold of to enable us to get at the mind of the spirit. We have adopted as a principle of interpretation, that which governed us in our investigation of Isaiah and Ezekiel; namely, when a thing, or event, is not fully accomplished in the history of the past, we look for the full accomplishment in the future. This seems to throw new light upon many parts of that book not noticed by commentators generally.

Hoping you may be long spared in your truly useful career,  
I remain, dear brother,

Yours in the best of bonds,

ROBERT HARPER.

Milwaukie, Wisc.,  
Dec. 7, 1857.

REMARKS.

THE November and December Heralds published under one cover left New York about Christmas. They will no doubt, have been received long ere the writing of this. The

delay was occasioned by our long absence, and the weak-handedness of the printer under the pressure of the times. We oftentimes find it difficult to be punctual in our issue, our journeys being long and frequent; and not always able to keep our friend Typo to the mark. Our aim is to get the Herald into the reader's hands by the first of the month. But we find it rarely possible; and therefore we are obliged to be content with doing the best we can.

As to our work on the Apocalypse, we cannot say much at present. It is constantly before us as something to be done. It is in progress. Just now we are busily employed on the Herald, trying to accumulate manuscript, that we may have a surplus capital to draw upon in the summer, during which we can write but little. Beside this, our aim is to have the manuscript of apocalyptic interpretation finished, or nearly so, by the end of spring. But we cannot speak assuredly, for time flies very fast, we experience many interruptions, and the brain is not always in working order. Weariness will invade us when we can least afford to be at ease. This, however, we can say, that as soon as we are ready to invite our friends to subscribe for its publication, they will assuredly be informed of all particulars without delay.

EDITOR.

Jan. 16, 1858.

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### Candid and Just

DEAR SIR—The perusal of the last numbers of the Herald for '57 reminds me of my obligation to pay up arrearages.

I send you notes on our State Bank, the best we have; the loss you have to sustain by way of discount, I will make good, as I am not willing (if it were honorable) to enjoy your (shall I say "speculations?") no, I will say, "reasonings" upon things past, present, and to come, without paying. I have thought I would discontinue your paper (for want of the means to pay, and time to read and understand it) but the novelty of your views, if not their truth, has heretofore, and still induces me to continue.

Yours,  
Shelbyville, Ten.,  
Dec. 27, 1857.

L. TILMAN.

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### Turkey.

IT is an ungrateful duty to communicate impressions conveying alarm, which the progress of events may soon prove groundless; still it is a duty, and the earlier it is announced that Turkey, cautiously, but unmistakeably, is arming, the better. In spite of the low state of the public treasury and the perfect hopelessness of any attempt to procure a considerable sum of money at a reasonable price, either from Turkish subjects or from foreigners, the Sultan's Government, since Redschid Pasha has returned to power, has openly proceeded to measures of military preparation, involving no small expenditure. Among these are the raising of each battalion of the regular force from 700 or 800 to the full strength of 1000 men; and the mobilisation of the newly formed battalions of rifles which are quietly marching off, one after the other, in the direction of the Danube. It is well known that the favorable opportunity for the purchase of military horses which offered itself to the Turkish Government at the termination of the Crimean campaign was not neglected, and the present state of the Turkish cavalry and artillery bears evidence of it. But the most significant circumstance is yet to be mentioned. The "Hat" permitting the enlistment of Christians in the Turkish army will be recollected. It was foreseen that it would remain a dead letter as far as Christians in European

Turkey are concerned, for they are either extremely unwarlike and unfit, as well as disinclined to become soldiers, or, if warlike, they are sure to be opposed to Mahomedan rule, and will never bind themselves to uphold it. But the position of some of the Christian mountaineers in Syria is totally different; and in that quarter of the empire Christians have actually offered themselves for military service, in lieu of the taxes which the communities, to which they belong refuse to pay. They have, however, in every case, met with a peremptory refusal, although they would make by no means bad soldiers. It is in a war against Christians that they would be of no use, and the refusal to enlist them—while the taxes never will be collected—is hardly to be explained otherwise than by the Turkish Government being apprehensive of such a war. But it is not merely the Government which is arming; the whole Mahomedan population seems to be driven by something like instinct to do the same. This feeling, it must be confessed, is not perfectly unintelligible. It is a feeling of confusion and uneasiness which the last war, with all its strange combinations, has left behind among the great majority of the Turks. They no longer know what may happen, and feel as if they ought to be prepared for the worst. At the same time vague rumors from the interior of Asia, traversing the caravan routes, have reached them, in which the events in China and India are placed in a far different light from that in which they appear in the European press.

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#### A Little Light Desired.

DEAR BROTHER—The new subscriber, I herewith send you, was a Campbellite some years ago; but for a long time he has had no religious teaching, but what he found in the scriptures; so that when he came to hear the truth a few weeks since, his mind was ready to embrace it. From that time he has been reading the Herald of the Kingdom, and seems much pleased with your expositions.

There are two subjects on which he would like a little light at your earliest convenience. One contained in Luke xxiii. 43; the other, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Not that they interfere with him at all; but some members of his household are "Free Will Baptists" and he would be glad to be able to remove their objections, in the hope that they might eventually be led into the belief of the truth.

I will not trouble you with anything further now, but subscribe myself.

Yours in the One Hope,

HENRY FISH.

Kossuth, Boon, Ill.

Jan. 6, 1858.

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#### The Thief in Paradise.

GRIESBACH considers that though the reading of the English version of Luke xxiii. 43, may be defended by arguments more or less specious, they are in his judgment insufficient.

According to certain Greek manuscripts, the thief said to, Jesus, "Remember me Lord, όταν ελθης εν τη ή ερα της ελενβεως σου, when thou shall come in the day of thy coming?" To which Jesus said, "Verily I say to thee, σή ερον this day thou shalt be with me εν τω παραδεισω in the paradise. But the common rendering amounts to the same thing as this varied reading. Jesus comes in his kingdom "in the day of his coming;" and therefore it is, that

Paul associates "the kingdom" and "the appearing" together in 2 Tim. iv. 1, where he says to Timothy, "I earnestly exhort in the presence of God and of the Lord Jesus Christ, who shall judge living and dead (ones) at his appearing and kingdom, preach the word." There is no kingdom till he appears; for he appears, as the God of heaven, to set up the kingdom, and in so doing to break in pieces and consume all the kingdoms of the Gentiles. —Dan, ii. 44.

The day referred to in the answer of Jesus to the thief was the same as that to which the thief directed his attention—namely, the Day of his Coming; the Day of the Kingdom; or, which is the same thing, the Day of the Paradise of God. —Rev. ii. 7; xxii. 14. This is stated by Paul in 2 Thess. ii. 2. —"The Day of the Anointed One." People who do not understand the Gospel of the Kingdom, imagine that the day referred to by Jesus was the night of the crucifixion! By not knowing what the kingdom is, nor where it will exist when in being; and by not attending to the question asked: but by fixing all their little thought upon their own notion of the English words "To-day" they imagine that, Jesus referred to the time of the thief's "giving up the ghost" as they term it! But this opinion—a dogma of the divinity in which the Old Man of the Flesh, always a Free-Willer, delights — only demonstrates profound ignorance of the first principles of the oracles of God. Hear what Paul saith, "If Christ be not risen, then they having been asleep in Christ are perished."—1 Cor. xv. 17,18. Christ did not rise till the third day. From the hour, then, of his death, to the hour of his waking from death, an interval of thirty-six hours, the thief was in the condition designed by the words "are perished:" and if Jesus had not as yet risen, and were not to rise at all, the thief and all the dead of every class, would be as the beasts. Now thirty-six hours are one Jewish day and two Jewish nights. Jesus lived to the end of "To-day" the day on which he spoke the words; and he slept the ensuing night; and the tomorrow, Sabbath; and the night after the Sabbath, until dawn, in the sepulchre. Now the thief was with him on "To-day;" but not in Paraisaic happiness, nor in the delights of Paradise: though, it must be admitted, that both he and Jesus were in the territory of Paradise; for they were both of them crucified therein. They slept in Paradise together, though in separate apartments, he being in the rich man's mausoleum; but the thief, in the place appointed for the inhumation of criminals. But here the consociation ends. Jesus awoke at the early dawn, as the Spirit of Christ in David had predicted; and he arose, and left the thief sleeping in Paradise; and when he ascended to the Father, he left Paradise behind him, and sat down at the right hand of God.

Now the territory of Paradise is the Holy Land, as Isaiah and Ezekiel have shown. But at present there is no Tree of Life there, no Water of Life there; no Leaves for the healing of the nations. At present, it is a desolate province of the Ottoman empire, in which the living are as desolate as the land Abel, Abram, Isaac, Jacob, Joseph, David, and probably "all the prophets," with the exception of Enoch, Moses, Elijah, Daniel, Ezekiel, Jeremiah, are in Paradise soundly sleeping in their graves; for Paradise is now an aceldama, a field of blood, and a place of graves.

But it was not in Paradise as it was then, and as it is now, that the thief desired to be. He did not wish to be in a Roman Paradise, nor in a Turkish Paradise; but in the Messianic Paradise—"The Paradise of God." "Remember me, Lord, when thou comest into thy Paradise, or kingdom;" for scripturally, the paradise of God, and the kingdom of God are the same.

Having, then, left Paradise behind him when he ascended, Jesus is therefore not there; and consequently, though the thief is in Paradise, he is not with Jesus there. He sleeps in the dust of paradise awaiting "the day of his coming." "I WILL RETURN," said Jesus to his friends, "and receive you to myself, that where I am, ye also may be—ἦτε." When this time

arrives, he will awake the dead in Paradise, and in other parts of the earth, and bid them welcome to the kingdom he comes to establish there. Then will the thief see him for the first time since he saw him conveyed away from the cross. But, whether he will be among the number of those to whom his companion-sufferer shall say, "Come ye blessed of my Father, possess the kingdom prepared for you," or among those who shall see the righteous in the kingdom, but also be commanded of the King to "Depart" accursed from his presence into exile from the land—does not appear from the testimony in hand. It is not all that dwell in the dust of Paradise will be Leaves on the Tree of Life to be planted there by the hand of God. If the King permit the thief to take a position as "the least in the kingdom of God," and therefore in rank higher than "the greatest of all the prophets," he will do so as a purely exceptional act of sovereign grace. We confess, that we do not think it will be so. We see nothing in the text to justify the belief that he will. Many will meet the King in Paradise who will be thence ignominiously expelled. There is much testimony and proof of this. Take one example. Jesus said to Caiaphas the High Priest, who headed the conspiracy against his life, "I say unto you, Hereafter shall ye see the Son of Man sitting at the right hand of POWER, and coming in the clouds of heaven." Caiaphas and his colleagues have not yet seen this, which they called blasphemy. But, when it comes to pass, they will see it; and seeing it will weep and gnash their teeth in Paradise, from which the crucified victim of their malignity will cast them out with reprobation. See Mat. xxvi. 64; Luke xiii. 24-30.

The thief on the cross is a great theme with those sons of darkness, the clergy, in their rhapsodies about souls and death-bed repentance. If they understood the gospel they would be ashamed of their foolishness; but as they do not, they can preach the baldest nonsense, with imperturbable gravity of face. We would take the liberty of telling these professional soul-merchants, that if they have no stronger testimony for immortal-soulism, and salvation by deathbed and gallows-repentance, than is contained in this case, their wares are an imposition; and they themselves the veriest cheats in the whole encyclopaedia of imposture. They ought to know that, Enoch, Moses, Elijah, and perhaps Melchizedec excepted, no man could enter into life before the resurrection of the Mediator of the Abrahamic Covenant; and that even these exceptions could not inherit Paradise Abrahamically until he was raised. They ought to know, that Paradise belongs to Earth, and not to the Sun, Moon, and Stars, or somewhere else beyond. But they know nothing aright; and have need that one teach them the first principles, which, however, it is impossible for them to receive, seeking as they do honor one of another, and the providence of a deluded world, instead of God's.

The spiritual bazaars of Vanity Fair are full of little toys for the amusement of the children of a larger growth, who traverse the Broadway of Babylon, delighting themselves with the gewgaws of the day. Beside their stock of crucified thieves, the spiritual merchants have inexhaustible store of winged-heads, which they style in the technic of the bazaar, "little angels;" and sometimes "blessed little immortal souls;" or "guardian angels." In their advertisements, they exhibit semicircles of winged-heads, or "little cherubs," so called. The spectator is amazed at these winged chubbies peeping out of the clouds; and as he never saw the like himself when taking celestial observations, he very naturally asks the soul merchant what they mean? "Oh," saith the trader in his blandest and softest of tones, "they are the souls of sweet little babies in heaven, precious jewels of the Saviour's crown, shining forth smiles upon their beloved and pious mothers below." Ah, indeed! They are saints in heaven? "Yea, verily; they are the kingdom of heaven itself." I am truly amazed! The kingdom of heaven made up of little babies? I thought the kingdom of heaven was taken possession of by the violent (Mat. xi 12) and was destined to break in pieces all the kingdoms of the world; but I do not think "the powers that be" need be afraid much, if their enemy is only a kingdom of

baby-ghosts! "Sir, I perceive thou art a heretic, and that thou hast a devil! Dost thou not know that Jesus said: —

Suffer Little Children to Come Unto Me and Forbid them Not."

What does that mean?" It means just what the words express in connexion with the times, place, and circumstances under which they were spoken, Jesus was in Judea beyond Jordan surrounded by his disciples, and multitudes of the people. In the crowd were many women, in whom the organ of philoprogenitiveness was as large then as it is now. That is, to say, the flesh had great power over them; so that their children were dearer to them than their own lives. A very wholesome condition when properly regulated; and one to which we are all deeply indebted in the days of our helplessness: but a fatal instinct when abandoned to its native blindness.

Impelled by this feeling, they edged and pushed through the crowd with their children until they reached the inner circle formed by the apostles. These not being clergymen, and having no craft to strengthen by the blandishments of women, "rebuked them;" in other words, told them to, 'stand back, and be peaceable.' This is strange conduct in the estimation of a head crammed with clerical traditions about religion! The ladies had heard that there was great virtue in the touch of Jesus. Indeed, they knew cases in which virtue exhaled from his very garments and healed incurables. They determined therefore, to take their children to him "that he might put his hands on them, and pray" for what they might require. Onward, then they passed through the yielding multitudes until they reached the apostolic circle where as we have said, they were arrested with rebuke. But at this the Great Teacher was displeased; and said to his disciples who were debarring them. "Permit the little children and do not hinder them to come near me: for the kingdom of the heavens is of such like." Having said this, "he laid hands on them and departed." And so the matter ended.

What a desperate fix must the soul-market be in, that its stockjobbers, both bulls and bears, should be compelled to make a rush upon this incident, to save them from bankruptcy and ruin. They have hypothecated it in the People's Bank, from whose vaults they have extracted millions. They have gone to the cashier and told him that they have cargoes of baby-souls for the port of heaven, which they have purchased on very long credits; and that they desire advances from him in cash on security of the souls each of which is of incalculable value! The rogue of a cashier being interested in the speculation to a large amount, is not very scrupulous about guarantees; but hands over to them enormous sums of the people's hard earnings. This hypothecation is still in full operation. Cargoes upon cargoes of "precious immortal souls" are shipped, and will continue to be shipped off to heaven, till the notes of the clerical hypothecates fall due, which is on the day of the Lord's appearing on the mountains of Paradise! And then, O then, what a crash, what a panic, what a run upon the People's Bank of Babylon the Great!!! The firms and houses of the Great City will come down with the noise of thunder! Infant sprinkling, baby-soul salvation, gallows-thief repentance, sky-kingdoms of winged-heads, and all such trumpery will be seized by the maddened mob of demons out of work, and smashed with bitter fury as lying vanities and deceit. And right joyous will be the honest hearted believer of the truth, when he beholds the people casting these their idols to the bats; and confessing that "they have inherited lies and vanities from their fathers" which they will trust no more—Jer. xvi. 19.

But, turning our backs upon the blind guides of the rostrum, we inquire at the word, the oracle of God, In what sense is the kingdom of the heavens τῶν τοιούτων of such like? The answer to this question is supplied in the teaching of Jesus in Mark ix, and Mat. xviii, where

we learn that before the disciples had acquired the mastery over the ambitions of the flesh, they disputed among themselves who should be the greatest in the kingdom of the heavens? They could not settle it, and, therefore, the question was laid before the king. Having heard the inquiry, he called a little child and sat him in the midst of them, and said, "Verily, I say to you, except ye change your mind, and become as little children, ye shall not enter into the kingdom of the heavens. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of the heavens. And whosoever shall receive one such like little child in my name receives me. And whosoever shall offend one of these little ones believing into me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. \* \* \* Take heed that ye despise not one of these little ones: for I say to you that their angels in heavens do always behold the face of my Father who is in heavens."

Now from this it is very plain, that the "such like" are not animal infants; but men and women in Christ, of humble and faithful dispositions and minds: these are the little ones, the little children, of whom is the kingdom of the heavens. Addressing such, John says, "I write unto you, little children, because your sins are forgiven you for Christ's name's sake;" and again, "Little children, keep yourselves from the idols"—1 Jno. ii, 12; v, 21. These are "the heirs of salvation," and of the angels, Paul says, "Are they not all public official spirits sent forth for service on account of those hereafter to inherit salvation?" Heb. i, 14. Of the animal infants of his day, Jesus said to the mothers, "Weep not for me, but weep for yourselves, and for your children." And this he said of those who wept for his misfortunes.

EDITOR.

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### The Mormonites.

The Mormonites conceive themselves to be the true representatives of the ancient patriarchs and Old Testament Saints. Abraham and David had concubines, and they have concubines. There was a temple at Jerusalem, and there is a temple at Nauvoo. The Jews had their sacred writings, and so have they. They do not, however, profess to be successors of the ancient Patriarchs so much as new and improved editions of them. The law came first, then the Gospel, and now the law has come again. The Patriarchs died and were buried, but they reappear again and enjoy a glorious metempsychosis in the persons of Brigham Young and the Elders of Utah. This is a second and more glorious edition of the old law, and, as being a republication, it is ushered in with the evidence of miracles and with a new sacred volume. The Mormonite Bible is a coarse and stupid copy of the English version of the Old Testament, imitating its style down to the minutest turn and phrase. The whole exhibition is a curious instance how things revived out of their times are not only different from the real original which they pretend to copy, but are the very opposite of it. The first and the real old law gave way to the Gospel, but the old law travestied makes the Gospel give way, and raises itself upon the ruins of the latter dispensation, which it treats only as a preparation for the old law again. Mormonism is the old law without its promises, anticipations, signification of better things to come, confession of its own weakness, and acknowledgement of its own simply preparatory character as a dispensation. It is at the best the old dispensation turned final; that is to say, it is exactly the opposite of what the old dispensation really was. So much for the revival of obsolete things. Yet, by some law or other, or by some perversity or other in our nature, obsolete systems appear to turn up again in the world, and to undergo periodical small revivals—an observation which applies not only to systems and schools, but even to particular

facts. If there was anything perfectly obsolete in the world of faith, it was belief in the Neapolitan miracle of the liquefaction of the blood of St. Januarius, yet this has been solemnly and earnestly revived by some of our recent converts to Romanism.

The Mormons are now, among their other Old Testament revivals, reviving the "sword of the Lord and of Gideon," and apparently, at least for the time, to some purpose. The occupation by the army of Utah of a strong pass in the mountains has postponed the meditated invasion, and the Mormons for the present defy, with perfect impunity, the whole military strength of the United States. Captain Van Vliet's report has induced the Federal Government to abandon the expedition for this year. This temporary triumph will suggest, we have no doubt, a vast number of comparisons to the successors of the Patriarchs and Old Testament Saints, The Federal forces will be compared to the army of the four kings whom Abraham overtook, to the army of the five kings whom Joshua overcame, to the army of Moab, to the army of the Philistines, and to the army of the Chaldees. Mr. Buchanan will stand for Chedorlaomer, King of Elam, and Tidal, King of Nations, for Adonizdec, for Balak, for Goliath, or for Nebuchadnezzar, according to the chronological fancy of the bards of Utah, who will exult over the Amorites, the Hittites, the Hivites, the Perizzites, and the Jebusites, and all the enemies of Israel in all ages, as collected by representation in the army of the United States. Washington will be the modern successor of Hebron, Jarmuth, Lachish, and Eglon, or of heathen Nineveh, or of impious Babylon. Our Puritan forefathers — to whom, however, we should apologize for naming them in the same breath with these wretched, besotted, sensual dreamers — were very liberal in their use of such comparisons, and could always find out an Old Testament likeness for an enemy; and the Mormonites have borrowed the Old Testament partialities of the Puritans, together with their dreams of prophecy; and also, we may now add, their pugnacity. They are fighters, at least they appear to be prepared to fight, and make a bold stand. We should not quarrel with them for being able to fight if it was for a good cause, but death in the cause of concubinage is a strange martyrdom. The Puritan was savage and relentless, but his severe morals redeem him. He fought cruelly, but it was for a stern creed and an ascetic standard of life. A sensualised Puritan is an abomination and a monster. Such a monster is Mormonism.

The Mahomedan is perhaps this mixture. He is a pugnacious sensualist; yet even the Mahomedan did not fight for his sensualism, but for his creed. The Mormonite fights for sensualism; he fights for what he calls the patriarchal system—that is to say, for polygamy. He combines all the vigor of Puritanism with all the dregs of Mahomedanism, and calls it the religion of the Old Testament, and fights for that religion. The courage of such men is a brute passion—it is the rage of beasts disturbed near their feed, the darting of the serpent, the despair of the rat, who, from the last corner where all escape is cut off, flies madly at his pursuer. Courage takes its moral color from the general character with which it is accompanied; it is the highest or the lowest impulse, the most generous or the most vile, a demonstration of the extreme spirit of self-sacrifice, or of the extreme of selfish tenacity and obstinacy, according to the motive which has excited it, and the cause in which it is enlisted. The American public should really begin to reflect on the position in which their cheap standard of government puts them. Cheap government is a good thing, but even a cheap government may be dear in comparison with what it does for the money. If a government which represents twenty million of people cannot put down the rebellion of a small State, the whole population of which—men, women, and children—do not amount to much more than a hundred thousand, with tolerable dispatch, it does not fulfil the commonest object of a Government, and it is high time that it should be strengthening its military force. A State ought certainly to have such an army, at any rate, as is wanted to fulfil the ordinary duty of a

police, and the advantage of public economy, which the American grasps so eagerly, is dearly purchased by the national discredit which is incurred by allowing an infamous pest of Mormonites to crow over us for a whole year. — Times.

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### Peter's Confession.

"Jesus saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Matt. xvi. 15, 16.

ALTHOUGH the evangelist represents Peter as making this confession, yet it is evident he spoke for all the disciples, as well as himself. This is implied by the query which Jesus proposed to them—"Whom say ye that I am?" A momentous truth is contained in this confession. Three evangelists—Matthew, Mark, Luke—have each recorded this conversation, thereby showing the high value they attached to both question and answer. Let us endeavor to ascertain which is the important point in the above reply.

There would be no reason to consider such a matter as this at all, were it not that some build an entirely erroneous doctrine on the above words. They attach the highest importance to the latter part of the confession, thinking that the pith of the matter is, that Jesus Christ was the Son of God. Now we as truly and as earnestly believe that Jesus was God's beloved Son, as any of those who may differ from us. We think, however, the confession must be taken as a whole, and as acknowledging one grand important truth, for which Peter was pronounced to be blessed. Jesus said to him on hearing his confession—"Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." After informing Peter, that his church should be build on this foundation-truth, and giving him special power or authority, "he charged his disciples that they should tell no man that he was Jesus the Christ." Does not this caution show what both he and the disciples understood as the important point in the confession?

Peter's reply may be divided into two parts, which for the sake of making the subject clear to the reader, we will call a major and a minor part. The major, of course, may include the minor part: but the minor part cannot include the major. Now the major part, or subject of the confession is, "Thou (Jesus) art the Christ;" the minor part as stated, being that he was "the Son of the living God." That this is so, we instance, Mark and Luke have recorded the confession in the major term, and omitted the minor. In Mark viii. 29, we read that Peter answered. "Thou art the Christ," and in Luke ix. 20, "Thou art the Christ of God;" thus showing what they understood as the principal point in the confession. Had they thought as some moderns do, they would have taken the latter part of the confession, and left out what they have given us. But they knew better. For the disciples to have only confessed him as the Son of God would not necessarily have included the belief that he was God's Anointed, but to acknowledge him as the Messiah, promised to the fathers, and foretold by the prophets, included the important truth that he was also the Son of God. Thus many at the present day confess Jesus to be the Son of God, and some even more than this, who know him not as "the man appointed by God to rule the world in righteousness." While no one who believes Jesus to be this exalted personage, but likewise own him as God's Son. See here, then, the importance and value of the true faith!

In John vi. 69 we read, that Peter made another confession for himself and fellow disciples, as follows: "We believe and are sure that thou art the Christ, the Son of the living God." This is the same as the one given by Matthew, only a little more emphatic. Griesbach

adopts another reading of this passage, which is supported by the oldest Greek copy known; a translation of which reads, "We believe and know that thou art the Holy One of God." It does not make much difference, however, which reading is adopted, for He who has been chosen and set apart by God for his work, may very properly be called, "the Holy One of God." Jesus is styled thus in Mark i. 24; Luke iv. 34; Acts iii. 14; xiii. 35.

The apostle John fully endorses and confirms Peter's confession both in his Gospel and Epistles. At the close of his Gospel, chap. xx. 31, he says, "These are written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." And in his 1st Epistle, chap. ii. 22, he asks, "Who is a liar, but he who denies that Jesus is the Christ?" And again, "every spirit (person) who confesses that Jesus is the Christ come in the flesh, is of God;" and every spirit who confesses not Jesus is not of God," iv. 2, 3; "Whoever believes that Jesus is the Christ is born of God," v. 1. In his 2d Epistle, verse 7, he says, "Many deceivers are entered into the world, who confess not that Jesus is the Christ come in the flesh."

Other testimony confirmatory of the above, can be produced from those who learned of the same Divine teacher. For instance, Martha, the sister of Lazarus, said to Jesus, "I believe that thou art the Christ, the Son of God, which should come into the world," John xi. 27. Paul, who before his conversion, thought that he ought to do many things contrary to the name of Jesus of Nazareth, as soon as he had seen Jesus, and heard his voice, went into the synagogues, and preached the faith he had labored to destroy, proving to the Jews of Damascus, Corinth, Ephesus, and Rome, that Jesus was the Christ. So also Apollos, after he had been taught the way of God more perfectly, "mightily convinced the Jews, publicly, showing by the Scriptures that Jesus was the Christ."

Since then we find the apostles and primitive disciples all believed and confessed that Jesus was the Messiah, we ought to be careful to have the same faith, and to attach the same ideas to the same words. What idea, then, was most prominent in the minds of Peter and his brethren, and those who believed through their word, when they confessed that Jesus was the Christ? Was it that he was the son of God? We think not. Let it never be forgotten, that these individuals were Jews, who were looking for the Shiloh foretold by Jacob—the Deliverer and Prophet like unto Moses—the Righteous Branch which should grow up to David—the Messiah, the Prince, spoken of by Daniel; and that this Glorious One was to be of the tribe of Judah, and family of David, and should sit on David's throne, reigning over the twelve tribes of Israel, Isa. ix. 6, 7; Luke. i. 30, 31. Hence, when Peter asked his Lord what reward they should have for leaving all and following him. Jesus replied, "You who have followed me, in the Regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28. The desponding language of the two disciples journeying to Emmaus,—"We trusted that it had been He who should have redeemed Israel," Luke xxiv. 21; shows what they expected of the Christ. The question which the apostles proposed to Jesus just before his ascension, also proves that it was no ethereal, sublimated, spiritualized kingdom they were looking for, but one like what had once existed among them; "Lord, wilt thou at this time, restore again the kingdom to Israel?" The kingdom of David restored, constituted "the hope of Israel," and "the hope of the promise made of God to the fathers, to which the twelve tribes instantly serving day and night, hope to come." For this hope Paul was bound with a chain, and sent to Rome, but notwithstanding this, he continued for two whole years, while a prisoner (here, to proclaim the same glad tidings about Messiah and his kingdom. Acts xxviii. 30, 31.

But some object and say, that nothing more is required than the confession of the Ethiopian eunuch—"I believe that Jesus Christ is the Son of God." This passage as we have it in the common version, is at variance with the doctrine of the apostles, and stands alone. For the benefit of those who have not the means of informing themselves, we may state that Acts viii. 37, is rejected as a spurious passage by Griesbach, is wanting in the Vatican Manuscript, and is placed within brackets as doubtful, by Prof. Murdock in his translation of the Syriac, with this remark appended, that it is not in any of the earlier editions, and is excluded from the text of the London editions of 1816 and 1826. We would seriously ask if it is safe to build a doctrine on such a text? Why should a confession be required in the paternity of Jesus? To believe that Jesus is the Christ, includes also a belief that he is the Son of God.

"Let every one be fully persuaded in his own mind." Examine the evidence upon which your faith rests. Take care that your faith is built on that foundation which God has laid in Zion, for Paul declares, "other foundation can no man lay than that is laid, which is Jesus Christ."

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### Will Christ Return? If so, for what Purpose?

STRANGE though it be, yet it is nevertheless true, that amongst the so-called Christian sects there is a wide difference of opinion regarding the solution of the above questions. While some claim a literal and visible appearance of Christ, others contend for a merely spiritual return. Some declare that his mission will be to condemn the wicked (amongst which they include all not righteous) to eternal torments, and then return to his Father's right hand, accompanied by myriads of justified ones, whilst this beautiful earth, deprived of its inhabitants, will be left behind—a desolate smoking ruin.

Another class say he will never return, and there will be no resurrection of the dead, or judgment, as every one is judged at death.

With such a Babel of beliefs presented for credence, is it to be wondered at, that thousands of honest, inquiring minds are turned entirely away from the word of life, not having the key to unlock its mysteries, and being too honest to receive doctrines which their reason cannot credit?

Without further preface, however, we will see what reply the Scriptures make to the questions proposed, for our Lord himself said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39.

First, then, will Christ return? If we can credit the testimony of angelic messengers, we answer emphatically in the affirmative, for they were present when he ascended in a cloud, and testified to those who were gazing into heaven, that "this same Jesus which is taken from you into heaven, shall so come in like manner as you have seen him go into heaven." Acts i. 11.

This ought to satisfy every one, without further proof; but to place the matter beyond dispute, we will quote our Lord's own words to his disciples.

Their minds were distressed, because he had announced the fact that he was going to leave them, but he bids them to not let their hearts be troubled, for, says he, "Although I go

and prepare a place for you. I will come again, and receive you to myself, that where I am, ye also may be." John xiv. 3.

After these positive statements from our Lord and the heavenly messengers, what honest mind can for a moment doubt that the same Jesus who was received in a cloud from the gaze of the attending witnesses, will personally return to our earth.

Having produced undoubted proof of this Scripture truth, we will examine the testimony concerning his mission. On this point there is such an abundance of evidence that we are compelled to make a brief selection, and urge the inquirer to examine for himself, Moses and the Prophets, in connection with the New Testament record.

The apostle Paul in writing to the Galatians (ch. iii. 16) recognizes Christ as the one seed promised to Abraham, and as such he will bless all nations, yea, all families of the earth." Gen. xii. 2; xxviii. 14.

God has promised that he will give him the heathen for his inheritance and the uttermost parts of the earth for a possession, and that he shall break his enemies in pieces, as an earthen vessel. Psalm ii.

David predicts the dominion of the Messiah to the ends of the earth, the submission of all kings to him, and that all nations should serve him. He announces that the Messiah shall break in pieces the oppressor, and shall judge with righteousness the poor and the needy. That he shall redeem their souls from deceit and violence, and that their blood (lives) should be precious in his sight. "His name shall endure for ever; his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed." Psa. lxxii.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever." Isa. ix. 7.

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke i. 32, 33.

He is also constituted a priest forever, after the order of Melchizedek. Ps. cx.

The prophet Jeremiah, referring to Christ, says, "a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." ch. xxiii. 5.

Daniel also predicts that the God of Heaven shall establish a government in the earth (that of the Messiah) "which shall never be destroyed, but shall break in pieces, and consume all contemporary kingdoms, and it shall stand forever." chap. ii. 44.

The apostle Paul declares, (1 Thess. iv. 16,17,) that the Lord shall descend, and the dead in Christ shall rise, "then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air."

From the small amount of testimony produced, no mind, unspoiled by vain philosophy, can fail to see the fallacy of the doctrine of Christ's return to burn up our world. So far from this being the truth, it is plainly declared that he will make it his future dwelling place, and reign personally over the whole earth, subduing the sin power, and causing righteousness and peace to prevail. Correct judgment will be administered to all, and the poor and despised of earth will exult to see their cruel tyrant vanquished by this mighty hero.

Judah and Israel shall no more be wanderers in a strange land; but under his kind protection they will dwell safely forever more.

There will be such a joyful season of peace and plenty—and the government will be so perfect and righteous, that all will love their great king; and "all nations of the earth will call him blessed."

At his advent in the clouds of heaven, all those who have died in him, will spring from their tombs crowned with immortal youth, and his living followers will be instantly transformed, that both may share with him the matchless glories of his reign.

What a joyous reality, and happy belief that this wicked world, now filled with every manner of deceit and corruption, is to be renewed by that man Christ Jesus, and that there is to be a passing away of the state that now obtains, and a new and heavenly one to succeed.

The coming of our Lord, then, is a matter of no small importance. It is a time, for which the poor and those in distress may long; but tyrants and wicked men may dread its approach.

The prophet Malachi seemed to foresee the latter, when he asks, "Who may abide the day of his coming, and who shall stand when he appeareth, for he is like a refiner's fire and like the fuller's soap."

Let those who scoff at these Scripture truths, and turn a deaf ear to the warning voice therein given, beware lest that day find them in their sins, and they become subjects of that judgment of "wrath and fiery indignation which awaits the adversaries."—Gospel Banner.

(From the Gospel Advocate.)

### The Philosophical Essentiality of the Word of God.

WHEN will the controversy in reference to the Spirit of the Word come to a satisfactory close? Is it impossible to settle it by rational investigation? Let us make one more effort to get to the bottom of this long vexed question. To do this we must first understand the nature of the word. What is the word? Not paper and ink. Not articulate sounds. Not Hebrew, Greek or English letters. The word existed anterior to its embodiment in oral and record history. The true spiritual and living word of God is,

The divine spiritual Christian Idea.

When we, therefore, speak and write of the word, we do not mean abstract letters, sounds or facts, but we mean the Christian idea as connected with the Father, Son and Spirit, angels, prophets and apostles; the Bible, with its Christian prophecies, types and facts, and the

church with its living oracles, living ordinances and living members. The true word, then, is identical with the Christian idea, and anything below or short of this is too literal, vulgar or sensualistic. With the true idea of the true word of God before us we now proceed to demonstrate its philosophical essentiality.

1. The word is philosophically essential to any thought, feeling or action of the divine Father in reference to Christianity.

Did God foreknow, predestinate and elect all nations in Christ without the Christian idea? Did he so love the world as to give his Son to save the world without the Christian idea? Did he come from heaven and speak the great Christian proposition, at the Jordan, and on the mount of transfiguration without the Christian idea? And did he deliver up Christ to die as a sacrifice for the sins of the world, raise him from the dead for our justification, exalt him far above all heavens and constitute him Lord of all, without the Christian idea? Can God forgive our sins for Christ's sake, bless us with spiritual blessings in Christ, judge the world in righteousness by Christ, and finally grant us eternal life in Christ, without the Christian idea?

2. The word is philosophically essential to the views, feelings, and actions of the Son of God in reference to Christianity.

Did the Son of God love us, become one of us, live with and for us, teach us, descend with us into the lower parts of the earth, rise from the dead for us, and become our Prophet, Priest and King—our all in all—all this and more, without the Christian idea?

3. The word is philosophically essential to all the physical, intellectual, moral and miraculous agency or influence of the Spirit in reference to Christianity.

Did the Spirit of God "know the things of God" in reference to Christ, inspire the patriarchs and prophets to utter promises and prophecies in reference to Christ, produce the incarnation of Christ, descend from heaven upon Christ at his baptism and fill him without measure, produce the preaching and miracles of Jesus to prove that he was the Christ, enable Christ to offer himself without spot to God, raise the body of Christ from the dead, inspire the commission of Christ delivered to the apostles, descend from heaven as the divine missionary of Christ to the church, inspire the apostles and evangelists to preach Christ and work miracles to prove that Jesus was the Christ, and inspire the church of Christ with all spiritual gifts, to sing, pray and prophesy for the edification of the members of the body of Christ. I say, did the Spirit do all or any of this by abstract influence, destitute of the Christian idea?

Did the Spirit bring to the revelation of the apostles all the teaching of Christ, "and guide them into all the truth" of Christ without the Christian idea? Was the baptism of the Spirit at Jerusalem and Caesarea void of the Christian idea? Was "the gift of the Spirit" at Jerusalem, Samaria and Ephesus, "in the name of Christ," destitute of the Christian idea? Did the Spirit convince the world of sin, righteousness and judgment, because they believed not on Christ, because he ascended to the Father, and because he judged the prince of this world, without the Christian idea? Were the Jews, Samaritans and Gentiles "born of the Spirit" by abstract influence separate from the Christian idea? Were all the primitive Christians the chosen of God "by sanctification of the Spirit and belief of the truth" without the Christian idea? Were they "renewed" by the Spirit and "filled" with the Spirit of Christ without the Christian idea? Was the love of God shed abroad in their hearts while they were ignorant and faithless in regard to the Christian idea? The Spirit inspire love without an idea? Does the

Spirit of God bear witness with our spirits that we are Christians without the Christ idea? Finally, does the Spirit of Christ change our spirits into the moral likeness of Christ, from glory to glory, while we live, and will he change our bodies into his immortal likeness in the resurrection, and, in all this glorious Christ transformation, the Spirit and we equally destitute of the Christian idea?

4. The word is philosophically essential to angelic agency in Christianity.

Did the angels of God deliver the charter promise of blessing all nations in Christ, announce the incarnation and birth of Christ, strengthen Christ in his temptation and agony, preach the resurrection and coming of Christ, become the loyal subjects of Christ, when the Father said, "Let all the angels of God worship him," superintend the apostles and evangelists of Christ in preaching Christ to the world, rejoice in heaven over every sinner that turns to Christ, and become ministering spirits to all the disciples of Christ—and will they come with Christ the second time, to witness and participate in the glorious consummation of the new creation? I say, did, and will, the angels of God perform all this glorious Christ work without the Christian idea?

5. The word was philosophically essential to the agency of the apostolic mission.

Did the apostles teach all nations, preach the gospel to every creature, preach repentance and remission of sins in the name of Christ among all nations, baptize the believers into the name of the Father, Son and Spirit, and teach them to observe all the commandments of Christ, by abstract spiritual influence, while they and their converts were destitute of the Christian idea? Did they convert three thousand Jews on Pentecost by preaching and praying for spiritual influence without the Christian idea? Did Philip convert the Samaritans and the Eunuch by spiritual influence without preaching the things concerning the kingdom of God and the name of Jesus Christ? Did Peter convert the Gentiles by the baptism of the Spirit without preaching Christ as Lord of all? Did Paul convert Lydia and the Jailor by earthquakes and mystical influences, without preaching the word of the Lord to them?

6. The word is philosophically essential to the conversion of sinners.

Were the Pentecostians pricked in their hearts by the Spirit, without the Christian idea contained in Peter's discourse? Did they believe and receive the word gladly, without the Christian idea? Did they obey the command to "repent and be baptised in the name of Jesus Christ for the remission of sins," without the Christian idea?

Did the Samaritans believe, and were they baptized, both men and women, without the Christian idea?

Did the Eunuch believe and confess that Jesus Christ was the Son of God, submit to baptism, and go on his way rejoicing, with a mind and heart destitute of the Christian idea?

Did Saul believe, repent, pray and wash away his sins in Christian baptism, by the great spiritual light that shown around him, without the Christian idea?

Did the Gentiles believe, repent and submit to baptism in the name of the Lord, by the baptism of the Spirit, without the Christian idea?

Were the Corinthians "begotten in Christ" by Paul, without the gospel?

Were the Christians to whom James wrote, "begotten of the will of God," without the word of truth?

Were the saints to whom Peter wrote, "born again," without the incorruptible seed, the word of God which liveth and abideth forever?

Were the Romans saved without the gospel, which is the power of God unto salvation?

7. The word is philosophically essential to Christians in order to the enjoyment of spiritual blessings in Christ.

The first blessing in Christ is remission of sins. Who can enjoy remission in Christ, through his blood and in his name, without the Christian idea?

The second blessing in Christ is the Spirit of Christ, the spirit of adoption, the fruit of which is love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness. Is there any love, peace, joy, etc., in the family, State or church without an idea? Christian love without the Christian idea? Christian joy and peace without the Christian idea?

The third blessing in Christ is the Christian hope. Can we derive and expect immortality without the idea embodied in the Christian promise?

8. The word will be philosophically essential to the enjoyment of eternal life.

Will the saints be raised by Christ, judged by Christ, reign with Christ, and live forever with Christ, in his own immortal likeness, and yet be destitute of the Christian idea? Will we then no longer see through a glass darkly, but see him face to face, and know him as we are known, without the Christian idea? The fulness of the divine Christian idea will then and there overflow our immortal minds and hearts, and constitute the eternal fountain from which shall flow the grateful and triumphant song of the redeemer—glory to God and the Lamb forever and ever! Amen!

Our eight propositions may now be engrossed into one, as the conclusion of the whole matter.

The word God, containing the Christian idea, is philosophically essential to divine, angelic and human agency, in the provision, enjoyment and eternal consummation of the Christian salvation.

Now, if the infinite wisdom, power and love of God, cannot enable him to think, feel and act in reference to Christianity abstract from the Christian idea, how foolish, unphilosophical and absurd for finite man to preach, write and pray about some imaginary something, (rather nothing,) which never has been, is not, and never can be! And if all the divine nature, all the angelic nature and all the human nature in the universe, united, cannot have one thought, one feeling, or perform one act in reference to Christianity, without the Christian idea, is it not time for preachers to erase talking about the word being the ordinary means of salvation? What are extraordinary means? Spiritual influence without a spiritual

idea? An impossibility the means of salvation! Gentlemen, come out, and say a new revelation of the Christian idea. The people would then understand you.

Prove to us that a perpetual revelation of the Christian idea is the order of Heaven, and the controversy would be at an end. But if you are afraid to attempt this Herculean task, and are conscious of your inability to accomplish it, you should, at least, cease to present your ridiculous counterfeit to the people as genuine apostolic coin.

With these premises before us, how strange is the effort of some of our Baptist, and even some of our Christian \* preachers and writers? They are very zealous for a corrected version of the Bible, and yet seem to contend for a spiritual influence equivalent to a new revelation? Why do they seek to convict us of error, and to correct us, because we teach the essential union of the Bible word and Spirit, in conversion and sanctification, if they do not believe in divine revelation?

Now I hope these dreamers of "the things of the Spirit" will condescend to explain to "our friends in Tennessee" the nature of that divine influence which is not connected with the Christian idea, old or new. I am certain it is not Christian, for that necessarily implies the Christ idea. Till better instructed, I must believe there is but one word in our language that defines it—imaginary.

Yours in the true Christian idea,

J. J. TROTT.

Salem, Tenn., September 5, 1857.

\* Not of the sect styled "Christian," pronounced Christ-yan, to distinguish it from what all sects claim to be; nor "Christian" in the sense of Acts xi, 26; but Christian in the sense of "Campbellite Christian" to which sect the writer belongs. —Editor Herald.

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### The Right Spirit

BY THOMAS PYNE, M.D.

IT is announced in prophecy, not only that the earth shall be full of the knowledge of the glory of Jehovah, but also, we-thirbah haddaath,) that knowledge—science in general—shall be increased or multiplied. Will such a prediction before him, the believer in the Scriptures cannot but expect a great augmentation in mental activity and in discoveries; being sure that a matter which has been deemed worthy of prophetic care must be in itself remarkable.

Without, then, wishing to concentrate too much the rays of prophetic light on our day, it is yet reasonable for us to observe the openings of Providence, as connected with the divine word. By this means, our faith will be confirmed, and instead of opposing science, or endeavoring to mould it to our own preconceptions, we shall receive its revelations with the meekness of wisdom, with gratitude, admiration, and a desire to use each fresh degree of information for the divine glory and the good of man. Thus, in the best enjoyment of the present, we shall learn to revere the past, but to live for the future.

Yet, by the nature of the case, if knowledge is to be increased, the discoveries must come upon us as novelties; for what is already ascertained cannot be the subject of invention. This simple thought should prepare us for unexpected stores; while some points may be only the expansion of our present ideas, others will, of necessity, be of a character wholly unlooked for.

We all can bring to mind instances of this kind of inexperienced truth. In one sense, indeed, they are necessitated from the state of infancy in which we grow; but here prescription and example teach us and lead us on so gradually, that we do not perceive how much we are called to learn. But in another, the world at large is to be a learner, and in this character it is inapt in understanding and slow of heart. It forgets that it too has its childhood, where, there being no visible parental guidance, and no teaching but from itself, it demurs at most things, is indisposed for progress, and doubts, if it oppose not, every truth, not because it is unreasonable, but because it is new.

It may be, too, that interests generally attach themselves to things as they are. Let but a fragment of cliff fall into the channel, and soon it will be incrustated with sea weed, and the tempest will find on it a home. Even thus, whatever portion of knowledge or of error has descended to our times, becomes the basis for spontaneous growths of advantages and plans.

Besides this, there is in novelty something startling to the human mind. It offends the pride by which we deem ourselves already wise. It must break up some previous theory, and put us in the place of learners. Then men seek about for reasons against intrusion. Ignorance wields such weapons as it can. Ridicule may serve where argument could not; and persecution is a readier instrument than reason. Man has forgotten his sphere of honor as the minister and interpreter of Nature, that is, God's order, and fails, through the excess of vanity, by making himself her arbiter. Great names are appealed to rather than just sentiments; and words are often used to mystify things.

It is, however, by no means intended by these observations to make light of the cautiousness due in the investigation of every novel truth. There is a spirit of scrutiny which is highly needful in all our reasonings, but which is especially proper in unexpected paths, and this in the degree in which they are unusual. To weigh, to pause, to collect facts, to go only so far as and no farther than the premises admit, this is the highest exercise of reason. We should scrutinize phenomena as we would strangers coming to our door; but then we should not rudely refuse hospitality, knowing that some have thereby entertained angels unawares. To theorize is a secondary consideration, too promptly indeed undertaken in the curious workings of our minds, yet after all neither essential nor ultimately definite, and offering only the formulae of phenomena, not the primary causes of things. But this kind of patient inquiry must be carefully distinguished from the prejudices of ignorance. It is not the side on which error is usually found. It is rather an instructive speculation to observe how generally mankind have sought to smother and destroy the infancy of truth. Perhaps this hatred has been designed by a kind Providence to keep humble the men of radiant minds who have discovered it, and who are naturally enamored of that which their genius has brought before them; and at all events, we may learn from it the caution due from ourselves in reference to every unexampled statement, and to pray, "Keep back thy servant from presumptuous sins." Nor is it only respecting truths actually new that we do well to exercise a cautious judgement. Things may be new to us which are well known to the world; and at least, truth which to the mass may remain entirely obscured, may have revealed itself in beauty from an early age to the few holy and humble men of heart who have adorned our nature in succession.

Happy, then, is he who is contented to be a learner; who will receive every ray which scripture, science, and history give him with thankfulness, yet feels the scantiness of his knowledge, and waits and asks for more; who bows to the great truth that for every fact, as for every faculty, there must always be a reason and an end proportionate; and who uses, therefore, his mental opportunities, in obedience to the will of God, for the chastening and improvement of his moral faculties, for the glory of the Divine Being, and the happiness of man. Such cannot fail of a reward, because their state of heart insures one; they are recovering the image of the Most High within, and they enjoy his favor; here they experience the greater blessedness of giving than of receiving; hereafter, where ignorance and error are not, they shall receive abundantly grace for grace.

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### Our Duty in Reference to Knowledge

OUR duty in reference to knowledge in general is to observe facts, rather than to form hypotheses; to go on, as Bacon teaches, in the modest accumulation of positive data, aware that there are eternal truths, whatever may come of your opinions. Yet to the diligent inquirer into nature, some law or ultimate rule will usually make itself apparent, and then mystery, which was truth seen in fragments, is perceived to cohere and to be as beautiful as it is simple. The comet at first not only astonished but affrighted mankind, and still remained inexplicable till the law of a body moving in an hyperbola was ascertained. How wise and needful also the long induction, until at length the truth on which the universe depends, of the attraction of bodies varying inversely as the square of their distance, poured like a flood of light upon the reflecting mind of Newton. Mariners have used the compass for ages, and yet the proper theory of mineral magnetism remains to be solved, and even the place of the central abode of the force is but just ascertained. And thus in all subjects, facts are to be considered, compared, received. We must not expect an over-near approach to the causes of things connected with our primary being, yet something may be said; and if in modesty and caution, the thoughts may offer at least a step in the right direction; and, at all events, may suffice to prevent à priori objections to the whole subject, whatever it may be. —Selected.

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### “Departed from the Faith.”

IN The Gospel Advocate published at Nashville, Ten., a "faithful evangelist," named James Holmes, announces to its readers, that Dr. Robert Richardson, Professor at the Bethany Institution for the indoctrination of young men into the mysteries of Natural Religion, of which President A. Campbell is Theologian-in-Chief: that said R. Richardson, who is coadjutor with the professor of that flesh-and-blood religion of the celebrated Millennial Harbinger "HAS," in the judgment of "all the brethren" in the section of Trenton, Ten., "CERTAINLY DEPARTED FROM THE FAITH." If this be true, it would have been better for Dr. Richardson not to have been born; or being born, straightway to have been sent to "kingdoms beyond the skies" by having a mill-stone tied about his neck, and cast into water capable of drowning him at the place of his nativity. It would have been quite a merciful and beatific infanticide!

But, we do not believe the truth of the report. We affirm with the antecedents of Dr. Robert Richardson before our eyes, that it is impossible for him to depart from the faith. Can a man depart from a faith to which he had never attained? Think of that Mr. Evangelist Holmes whoever you may be, for we know not! The doctor is Episcopalianism Campbellized—a faith never endorsed by Paul as the "One Faith" and the "One Hope of the Calling." " J. R. H." on p. 349 of the G. A. vol. iii. 11, tells us "that the confession of the

great truth, that Jesus is the Christ, the Son of God, was all the public confession, or profession ever required by the apostles as qualification (for baptism) and we have no right to demand any other." This is a dogma characteristic of the system Dr. Richardson was immersed into; one, however, which cannot be maintained in the view of Paul's words in 1 Tim. vi. 12,13. But we are not now discussing this point. If that confession and immersion made Dr. Richardson a Christian as Campbellism teaches, how can an evangelist of the Campbellite order affirm that Dr. R. "has departed from the faith," seeing that he still believes the same "great truth?" But we deny the dogma. The doctor is as innocent of the faith and hope of the gospel at this day as he was on the day of his birth into the professor-of-natural-religion's "kingdom of grace." He has yet to learn "the truth as it is in Jesus," that he may believe and become obedient.

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EDITOR.

### The Sacred Banner of Islamism.

DR. SCHAUFFLER, for the last twenty-five years missionary at Constantinople, in the course of an address delivered at Mr. Hogarth's church in Brooklyn, N. Y., illustrating the general belief which prevails among the Turks that their religion has closed its mission, stated the fact that the green coat of Mohammed, which is the sacred banner of Mohammedanism, had disappeared from Constantinople. This article is believed by every true Mohammedan to have been woven in heaven and brought to Mohammed by the angel Gabriel; and it is also an article of belief that when the cause of Islamism is to terminate, the angel will again descend, and retake it to heaven. It has ever been regarded as the great sacred emblem, around which cluster all the prayers of the faithful, and without which all prayers would be unavailing. For centuries it has been guarded with the greatest care in a particular mosque in Constantinople. When it was first reported last spring, that it had suddenly disappeared, the missionaries did not give the story much credit; but all doubt has since been dispelled. The hypothesis of the missionaries is that the relic has been taken away by some of the more bigoted ecclesiastics, who are convinced that Constantinople is about to lose its character as a sacred city, and become Christianized; and that they will probably, in due time, again bring the relic to light in some Mohammedan locality less exposed to Christian influence. Yet the general belief of the Mohammedans of Turkey is that the disappearance is supernatural, and that is another proof that their religion will come to an end. Their interpretation of their sacred books, it is well known, has long pointed to the present period as that which is to witness that extraordinary event. One thing is certain, that the sentiments of the great bulk of the Turkish Mohammedans toward European Christianity, as well as of the Turkish government itself, have undergone a most marvellous change within the last few years. —Life Illustrated.

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### Dr. Duff on the Indian Mutiny.

THIS rev. gentleman has published his eighth letter in the Witness on the Indian mutiny. He states that the "destruction of mission property in the north-west has been immense. At upwards of twenty stations there has been much devastation, and at some of them total ruin. The mission bungalow residences, the schools, the churches or chapels, the libraries and stores of books have been completely destroyed. The extensive printing-presses of the American mission at Allahabad, and of the Church of England Missionary Society at Agra, with the founts of types, and Bible, and tract, and school-book depositories—the accumulated results of the knowledge, experience, and toil of many a devoted spirit for many years—have all disappeared. In pecuniary value alone, the aggregate of mission property thus wantonly and wickedly demolished and swept away cannot, at the lowest estimate, be reckoned under £70,000."—Glasgow Paper.

Is not this sweeping destruction upon Missionaryism a moral phenomenon after the type of Sodom and Gomorrha? What was the use of Bibles in depositories at Agra with British and American "Spirits" there devotedly engaged in making its precepts and institutions of none effect by their episcopalian and presbyterian traditions? —Editor.

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“The wicked shall not inhabit the earth.” —Prov. x. 30.

“Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner.”— Prov. xi. 31.

“In the way of righteousness is life; and in the pathway thereof there is no death. — Prov. xii. 23.”

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