

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., APRIL, 1858
Volume 8—No. 4.

The Destiny of the British Empire.

(Continued from our last.)

AT his return, the Lord Jesus finds a remnant of his countrymen in Jerusalem and Judea, "a third part" only of those in the land before the invasion, so reduced is their number by the war. This third part, however, constitutes the subject nucleus of the kingdom, which afterwards becomes a great mountain, or empire, "and fills the whole earth." It is a third part which will have been "brought through the fire," and referred to by Isaiah as "those that escape of them." (Isaiah lxvi, 19.) Of these, Jehovah says, he will send messengers to Tarshish and the nations, to Greece and the coasts afar off, that have not heard his fame nor seen his glory, "and they shall declare it among the Gentiles." The Tarshish fleet being dispersed and broken by storm, the surviving land forces of the Lion power in Palestine have no alternative but retreat or surrender. All knowledge of events must therefore, be communicated westward by the messengers of the conqueror. When they arrive at "the isles," or coasts, and at Tarshish, the Lion power of Britain will answer them with words of peace. The then recent breaking of their Mediterranean ships by the east wind, in obedience to the will of the Stone of Israel, will certainly convince "the young lions" of the State of the impossibility of a maritime power contending successfully against one whom the wind and sea obey. The very nature of the case is sufficient to prove to the reader that however hostile Britain and other maritime States may be to the King of the Jews, not a single hostile vessel could leave their ports. The wind would be continually "dead ahead," and the raging of the sea too furious even for "vessels of fleetness with whirling things," or ships with revolving wheels, propelled by steam. What, then, must be the necessary position of the maritime powers of the world on hearing of the fame of Jesus and his demands upon them, through his ambassadors? The only answer that can be given is, that they shall obey him. This conclusion to which the nature of the case reduces us, is confirmed by the words of Isaiah lx, 9, where it is written, (ki-li iyyim yaquovvu), i. e., "Surely coasts shall obey him;" and the prophet then goes on to say, "and the ships of Tarshish, among the first." Thus, then, it is that the Lion power, rendered powerless for evil on the coasts of Palestine by the dispersion of its fleet, and confined to its ports by "the winds," which become "His messengers," (Psalm civ, 3-4.) it finds no alternative but to place itself at the disposal of the King of the Jews, and to become his naval arm in the Restoration of Israel, and the prosecution of the war upon "the Beast, False Prophet, and kings of the earth, and their armies," all of which will refuse obedience to his will. (Rev. xix, 19.)

Peace being granted, then, to the Lion-power of Sheba, Dedan and Tarshish, and to certain other maritime States, styled "coasts," they will blockade the hostile countries which refuse to let Israel go, and thus policing the seas against the king's enemies, proceed to convey his subjects from the friendly "coasts afar off" "to the place of the Name of Jehovah of armies, Mount Zion." Thus saith Isaiah, "The ships of Tarshish, among the first, shall obey him, to bring thy sons, O Zion, from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee;" and besides this service, "Kings of Tarshish and of the coasts shall bring presents, Kings of Sheba and Seba shall offer gifts, and the gold of Sheba shall be given to him." Gold is the last thing governments deliver over to one another; all their financial policy is to keep the gold in their respective countries. The fact, therefore, of Tarshish and Sheba, which we have seen are subject to the same Lion-power, giving up their gold to the Son of David as a gift, is proof of his acknowledged ascendancy in the countries pertaining to that dominion. His imperial sovereignty there being admitted, it is manifest that all things pertaining to the government of the British empire will be at the absolute disposal of "Jesus of Nazareth, the King of the Jews."

Now, it is not to be supposed that this being the case, the King of Israel will permit the government of that dominion to remain in the hands of the reigning family, and of those hereditary and representative legislators and officials who at present constitute its "young lions." It will certainly be taken from them, and transferred to the personal friends of His Majesty "the Holy One of Israel." At present the British empire has but one chief, that is styled King, or Queen, who is head of both Church and State. From this person all glory, honor and power proceed, in whose name also all civil and ecclesiastical affairs are administered, and the souls of the people professedly cured! The intelligent believer of the Gospel of the Kingdom will at once perceive that there will be no place for such a king or queen in an empire whose peoples have come to the acknowledgement of the imperial suzerainty of Jehovah's King. Hence the Royal Family of England must be dethroned, and all its "lords, spiritual and temporal," be ejected from their present rank, dignity, place and power. Their fate may be more tolerable than that of "the kings of the earth," and their adherents, "who make war upon the Lamb." For these who will not have him to reign will be slain before his face, but the others, who prudently surrender at discretion, shall be conveyed to Jerusalem, and see the glory of him who shall have superseded them in the administration of British affairs. Thus, if the present Queen of England, who is comparatively a young lioness, become contemporary with these stirring events, she will have an opportunity of extending her marine excursions to the Holy Land, and of bowing the knee, as a former Queen of Sheba did to a King of Israel, to the greater than Solomon, whose fame and power shall have penetrated the inmost recesses of Windsor Castle and Buckingham Palace. When she arrives before the Divine Majesty of Israel's King, what a farthing rushlight will her "British Majesty" appear, even in her own eyes and in that of the great company which attends her! Surely there will then remain "no more spirit in her," and she will confess that "it was a true report she had heard in her own land of his acts and of his wisdom. Howbeit that she believed not their words until she came, and her own eyes had seen it, and that the one half of the greatness of his wisdom had not been told her, for that he exceeded the fame that she had heard." She may then truly say, "Happy are thy men and happy are these thy servants which stand continually before thee, and hear thy wisdom. Blessed be Jehovah, thy God, who delighteth in thee to set thee on his throne (the words of the Queen of Sheba to Solomon), to be king for Jehovah thy God; because God loved Israel to establish them for ever, therefore made he thee king over them, to do judgement and justice." Thus may she confess that Jesus is Lord, to the glory of God the Father.

What a joyous sight it will be to the men who encompass the throne of Israel's King, to behold the proud queen, nobles and bishops of England bowing the knee and making humble confession of their own worthlessness, and the blessedness of those in whose august presence they are humbled. Such a sight as this will abundantly repay them for all they may have suffered of neglect, hardship and contempt at their ungodly hands. The ancient Queen of Sheba and her great company's visit to the king on Jehovah's throne in Zion was voluntary, that of Aden's modern ruler and her nobles will be from the necessity of the case. Solomon permitted his visitors to depart in peace, so, it is probable, will his greater and royal son; but shorn, however, of all their glory and honor. From that time there will be no more a hypocritical and Scripturally ignorant bench of lordly bishops, speaking lies and all sorts of foolishness in the name of Jesus, and with the full knowledge of the Deistical and Infidel character of both Lords and Commons, vamping about the unchristianization of the British Legislature by the admission of a Jew to a seat among these same infidels and deists, who, more honest than they, refuses to qualify himself for such a seat by repeating the oath they have basely sworn, "on the faith of a Christian!" Dr. Whately, Archbishop of Dublin, recently astounded his Episcopal associates in the House of Lords, who were speaking against the admission of Jews to Parliament, with the direct and candid statement, "Your House of Commons is not Christian now; one half of them are Deists or Atheists." Honor to the doctor for the confession of this truth, patent to all the world. The Legislature never was Christian since its origin in the Wittenagemot of our Saxon ancestors, but has always been Romish, Protestant, or mixed. If one half be now Deists and Atheists, the other is Romish and Protestant, which are, neither the one nor the other, identical with Christianity. The idea of unchristianizing such a legislature by the admission of a Jew to a seat among its members, can only be gravely enunciated and respectfully received by assemblies profoundly ignorant of "the first principles of the Oracles of God." While we can not but respect Messrs. Rothschild and Solomons for their refusal to perjure themselves for the advantages to be gained by seats in the British Legislature, and as heartily despise those Deistical and Atheistic commoners who forswear their vile selves, "on the true faith of a Christian," we cannot but discommend them as acting unworthy of the high character of right minded sons of Abraham, "the friend of God," in seeking political fellowship with such a set of Gentiles as compose the Legislature of the British empire. It is degradation and disgrace to be found herding with men who say "there is no God of Israel," "there is no true religion," "there is no future reign of the Messiah upon David's throne in Zion," and to swear by the faith of a Christian, while they deny there is any such faith entitled to the respect of any man, be he Gentile or Jew! When Israel's King becomes lord of this empire, will he permit such a body of men to defile his dominion with their accursed presence in the government? The supposition would be preposterous.

No, the believer of the Gospel of the Kingdom rejoices to know that the British Constitution in "Kings, Lords and Commons," will be suppressed, and that power as emanating from the House of Brunswick, or from the votes of a venal populace, will be for ever abolished. Bribery and corruption, royal extravagance and pauperism, Gentile legislation and injustice, episcopal, priestly and ministerial blasphemy and hypocrisy will then have an end in Britain and its dependencies, and the reason of all this is, because "the kingdoms of this world" will then have become "the kingdoms of Jehovah and of the Christ," who will "reign in righteousness," and appoint "princes, who shall rule in judgement." The "miserable sinners," as they truly confess themselves to be, in the English Church Liturgy, will receive according to their deeds, which are only evil, and that continually. They will be made to disgorge the ill gotten gains they have acquired by corruption and oppression; and the "good time" will have come when the Augean stable must be cleansed. A real reform will become the order of the day, and the doors of St. Stephens, or of the New Houses of Parliament will

be for ever closed against the existing factions of the State. A greater than Oliver Cromwell will turn them out, and purify the building of all their defilements. O how the people will rejoice in their expulsion from place and power. There will be no more Secretaries of State for the Home Department, cooperating with the iron-hearted and brutal oppressors of the people to maintain Satan on his throne. There will be no more Earl Clarendons, to avow implicit faith in the word of honor of the destroyer of Hungary and Poland, or in "the friendly assurances" of the imperial pillars and supports of the Bible proscribing and debasing superstition and despotism in Rome, Italy and France. There will be no more an Episcopal Bench, habited in grotesque wigs, silk aprons and lawn sleeves, sitting in a House of Lords, sanctifying impiety, nonsense and hypocrisy, nor nonconformist "piety," oracularizing from the pulpits of conventicles, theological metaphysics incomprehensible to all that utter and receive them. All these things will be done away, and from the throne to the Bow Street police bench, and from the archiepiscopal palace of Lambeth to the Ranter's rostrum, all will be swept and purified of all the abominations that now pervert truth and justice, equity and judgment, and cause the people to err from the right ways of the Lord.

But, it may be said, these things are very bold and presumptuous declarations for one who lays no claim to inspiration. So, indeed, they would be for one who understood not the gospel of the kingdom; but understanding this, even an uninspired man may confidently affirm that they are true and nothing but the truth. The reader, however, is under no obligation to receive my assertion of their verity unproved. The apostolic injunction is, "prove all things." This is, for me, at least, a necessity, to which I proceed forthwith to submit myself, that the conviction of the reader may rest upon the divine testimony, and not upon my word. First, then,

All things pertaining to the government of the British empire will hereafter be at the absolute disposal of Jesus of Nazareth, the King of the Jews, who will dethrone the reigning family and command allegiance to himself alone.

This is proved by the testimony of Daniel, who says, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there were given him dominion, glory and a kingdom, that all people, nations, and languages should serve him." It is admitted by all professing Gentiles of intelligence, that Jesus of Nazareth is "the Son of Man" so often alluded to in the Bible. This testimony of Daniel, then, is affirmed of Jesus; "All people, and nations, and languages shall serve him." The populations of the British empire must, therefore, be his subjects, being constituents of the "all." "Granted," says an objector, "but not their rulers." Yes, their rulers, also, for the same prophet says, "all rulers (shahta nny yah) shall serve and obey him." And David says, "All kings shall fall down before him; all nations shall serve him." When this is accomplished, how many British, Irish, Hindoos, Sikhs, &c, will remain to yield allegiance and tribute to the House of Brunswick? Not one! Its royalty will have vanished like fog before the sun. Secondly,

The aristocracy of the British empire, with all their officia retainers in Church and State, will be ejected from place and power, and all their glory, and honor, and emoluments be taken from them, and bestowed upon the tried and personal friends of Jesus.

This proposition results from the testimony that "the saints of the Most High One (elyonin) shall take the kingdom and possess the kingdom, and dominion, and the greatness of the kingdom under the whole heaven for ever, even for ever and ever." But the "lords spiritual

and temporal," with their associates, now possess "the greatness" of that portion of the subjacent whole comprehended in the British dominion, to the utter and entire exclusion of the saints of the Most High Ones. It is, therefore, manifest that as present facts and prophecy are not in harmony, in order that it may be fulfilled, a great and astounding revolution awaits this mighty empire, which will result in the supersedence of those who now possess "the greatness" of the State, and the substitution of the saints in place of them. The peoples will not elect the saints to place and power, nor will they attain them by a compromise with existing incumbents. They are to "take the kingdom and dominion" by force, and to leave none of the greatness for any but themselves. "Judgment was given to the saints of the Most High." In the execution of this judgment they possess themselves of the dominion under the whole heaven. Hear what David says concerning them, "Let a two edged sword be in their hand, to execute vengeance upon the nations (goyim) and punishments upon the peoples, to bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgment written; this honor is for all His saints." This is the kind of judgment they are to execute in concert with their king. When they have made captives of the royal family of Britain and their nobles and dependants, they will ask no favors of them, but take all they possess as the spoil of the victors. It will become theirs by the sanction of the God of the whole earth. "Do ye not know," says Paul to the saints in Corinth, "that the saints shall judge the world." And again he says to them, "All things are yours; the world, things present, and things to come, all are yours:" and says Solomon, "The wealth of the sinner is laid up for the just." Now Jerusalem, in her future exaltation, is the mother of all the saints, of whose worldwide dominion she is the throne. Hear, then, the words of the prophet in relation to her, "The nation and kingdom that will not serve thee, shall perish; yea, those nations shall be utterly wasted." But the British, after the disaster of their fleet, will become an obedient nation, serving the sons of Zion and their king. "They shall come to Zion's light, and kings to the brightness of her rising, and shall build up her walls and minister unto her. They shall come bending unto her, and all that despised her shall bow themselves down at the soles of her feet; and her priests shall eat the riches of the Gentiles and in their glory shall they boast themselves." This is affirmed of those Gentiles whose prudence is the better part of their valor. Finding resistance vain, they surrender to Christ and his associates, the king and nobles of Israel, all of them "kings and priests to God," prepared of him to "reign on earth." Now, concerning them, the prince of these kings of the earth has said, "I will give them power over the nations, and they shall rule them with a rod of iron; as the vessels of a potter shall they (the powers) be broken to shivers." These testimonies show plainly that all existing governments are doomed to wreck and ruin; their thrones are to be "cast down," and Britain's among the rest. "O let the nations be glad and sing for joy, for thou, O Messiah, shalt judge the people righteously and govern the nations upon earth!" Seeing, then, that this is inevitable, "Be wise now, O ye kings; be instructed ye judges of the earth; serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little." Such will be the exhortation to them before the judgment falls upon their devoted heads. The kings of the great nations will despise it. Some, however, will hear, and surrender their greatness to the saints as the only escape from the sharpness of their two edged sword.

The destiny of nations and peoples is not to be confounded with that of their kings and rulers. The gospel preached to Abraham promises blessedness through him and his seed, the Christ, to all the nations of the earth, not to the rulers and nobles thereof. These constitute "the Powers that be," which, great and small, in the aggregate form Satan, or the Adversary of the Woman and her Seed, whose fate is to bow down under the soles of their feet. The Gospel of the Kingdom announces no blessedness to the rich and powerful of the nations; it is glad tidings only to the poor and needy, who seek their consolation in the Aion to Come. "The

poor have the Gospel preached to them," and, as an apostle saith, "God hath chosen the poor of this world, rich in faith, to be the heirs of that kingdom which he hath promised to them that love him," a love which is expressed in the words, "Keeping the commandments of God, and having the testimony of Jesus Christ."

There is, then, no alternative before the ROYAL FAMILY, bishops, nobles, legislators, administrators of the law, official subordinates, ecclesiastics of all the sects and soldiery of the British empire, but unconditional surrender of place, power, property and allegiance, or imprisonment and death. They are the existing obstacles to the blessedness of Abraham and his seed coming upon the populations of the British dominions, and must, therefore, be removed out of the way. So long as Church and State exist in their present constitution, the British peoples cannot be enlightened by "Jehovah's Servant" and his associates. Oxford, Cambridge and Mayrooth, those monkish and Jesuitical nurseries of antiquated absurdity and superstition, must be superseded, and their "reverend" and "right reverend" darkeners of God's counsel deposed from their seats and punished according to their hypocrisy and sin. The foolish ignorance of the bishops and clergy, priests and ministers must be silenced, that the people may be no more perverted by it. All mouths must be stopped that "speak lies in the name of the Lord," and every thing is a lie in his name which is preached for gospel not being "the Gospel of the Kingdom," preached by Jesus and his apostles, both before and after his crucifixion. Whosoever preaches any other gospel than I have preached to the Galatians, says Paul, "let him be accursed, even though he be a messenger from heaven." No one, I presume, that "understands the word of the kingdom" will pretend to say that the bishops and their clergy, or the Nonconformist "divines" of the British dominions preach the Gospel Paul proclaimed. If they did we should see like fruits resulting from their ministrations; for, "a tree is known by its fruit," and if they were not so successful as Paul, they would, at least, have some fellowship in his sufferings and reproach, and, like him, be uncondemned for pleasing men, being in friendship with the world and walking according to the flesh in the lusts thereof. Britain's "spiritual men," whether lords or plebeians, when weighed in the balances of God's truth, are found grievously wanting. Judgment is, therefore, recorded against them as the world's fat ones and misleaders of the people. They are, says Paul, "accursed," because they "preach another gospel," "another Jesus," and "another Spirit," than the Jesus, gospel and Spirit announced by me. It is clear, then, that if the populations of the British empire be permitted to remain in their keeping they can never be enlightened, nor the intelligence and glory of the millennium be ever diffused among them. "The leaders of the people cause them to err;" they must, therefore, be removed, that the Saints, who are the Leaves of the Wood of Life, may heal the nations.

In the New Order of Things—"The Economy of the Fullness of the Appointed Times"—about to arise out of the world wide revolution now thundering at the door, all clergyism and priesthood, with royalty, their patron and support, will be made to give place to THE ROYAL PRIESTHOOD OF THE KINGDOM OF GOD, which is to "grind to powder and bring to an end" all the kingdoms and empires of the world. "Thou hast slain and hast purchased us by thy blood for God—*ἡγοροσας τω θεω ἡ ας εν τω αι ατι σουν* out of every kindred, tongue, people and nation, and made us, for our God, kings and priests and WE SHALL REIGN UPON THE EARTH." These, with the Lord Jesus for their chief, are with him the "kings and priests" God is providing for the exigencies of his kingdom, that, when the time comes to set it up, the executors and administrators of its power, in Church and State, may already be prepared for manifestation as his sons and possessors of its glory, honor and dominion over the world. Jehovah will then intrust mankind and their affairs to them, and accept the then enlightened adoration of the nations through them alone. This testimony being

admitted, I see not how any one can imagine that the parsonocracy of the Gentiles will retain even the shadow of an existence; they would be only "cumberers of the ground." They are useful at present as the spiritual element of the police establishment of the nations. The kings and nobles would not be able to keep the world in awe without them; that is, to prevent all things falling into anarchy, which would be worse than even autocracy and popery, which are as detestable as anything a lover of truth, righteousness and liberty would care to be cotemporary with upon earth. The unbridled licentiousness of the swinish multitude, whose only law is "the law of sin and death" within them, would be worse than Satan's government as it now exists in its worst form, for, assuredly, a few tyrants are more tolerable than a multitude. The spiritual element greatly restrains the out-breaking of the law of sin and death in all classes by the inculcation of the terrors to be inflicted on the refractory by the devil in the bottomless pit of fire and brimstone below, and by the emulation that exists in society to be well accounted of for piety and respectability by the religious guides of the people, whose praise and commendation is infinitely more esteemed than that of God. But what these influences cannot do, the police staff and sword are able to accomplish. Order based upon the fear of man and the devil is thus maintained among the nations. This is the "order" so much talked of in Europe, and which pervades the British empire. It is the order of Sin's Kingdom, and must be maintained by Sin's officials in Church and State, until Sin's enemies and destroyers, energized of God, shall overturn him and his co-workers, and establish Heaven's Law of righteousness, equity and truth, justly administered, instead thereof. I would not, therefore, abolish "the Church" and the "names and denominations yet. I would protest against their false doctrine and exhibit the truth in as striking contrast as possible, not, however, in the hope or expectation of leaving them without adherents; this can only be accomplished by divine manifestation and power; but for the sake of those among them, if any, who, if the truth were brought to bear upon their minds, well sustained by testimony and reason, would forsake their tottering institutions, and become heirs of the Kingdom of God.

Power and authority being taken out of the hands of the existing incumbents of Church and State, I affirm, thirdly,

That Britain's rulers will be conveyed to Jerusalem, to have judgment pronounced upon them by the King of Israel in person.

We have seen from the hundred and forty-ninth Psalm that the Saints are to bind the kings and nobles of the Gentiles, or nations, with fetters; they will, therefore, be prisoners in the hands of the Saints. This being proved, it very naturally occurs to the mind, What will be done with the prisoners? There can be no doubt, considering the persons who have them in custody, they will be righteously recompensed according to the evil of their doings. There seems to be very plain testimony, bearing on this point, in the twenty-fourth of Isaiah. It is there written, "Jehovah shall punish the host of the high ones and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered into a dungeon, and they shall be closely shut up in the prison, and after many days they shall be visited," or punished. And the moon shall be confounded and the sun ashamed, for Jehovah of Hosts shall reign upon Mount Zion, and in Jerusalem, and before his Ancients shall he be glorified." Chained and in prison for many days, what next? They shall be brought forth for punishment in the presence of the King of Israel, who has said, "Those mine enemies which would not that I should reign over them, bring hither, and slay them before me." This he says being in Jerusalem. The rulers of the nations, then, shall be brought to Jerusalem in captivity, "for there will he sit to judge all the nations roundabout." Besides this, the testimony of Isaiah is very plain, for he says, "Thy gates, O Zion, shall be open continually; they shall not be shut

day nor night, that they (the saints) may bring unto thee the wealth of the Gentiles, and that their kings may be brought; for the nation and kingdom that will not serve thee shall perish." "Kings and their queens shall bow down to thee with their face towards the earth, and lick up the dust of thy feet." "Kings shall shut their mouths at him (the King of Zion), for that which had not been told them shall they see, and that which they had not heard shall they consider." And David adds, "All kings shall fall down before him; all nations shall serve him."

Now, in these testimonies I see no exception in favor of the rulers of the British empire. A prompt surrender at discretion may mitigate the severity of the punishment which resistance would render mortal; but that they will be brought before the King of Israel for judicial purposes, seems to admit of no doubt at all. The rulers of Britain's domain are a guilty corporation, though by no means as villainously so as the powers of continental Europe. None of them are righteous, no not one, for they all mind earthly things, and their wisdom is earthly, sensual and sinful. Their fate will depend very much on the respect they may pay to the King of Israel's ambassadors. Their sins of omission and commission as a government of the world entail upon them the loss of their high estate among the nations. This is certain. The saints must possess the power, glory and wealth of Britain. This is as inevitable as the shining of the sun. The only question is, will the rulers of Church and State who shall be taken captive to Jerusalem be put to death by the sword for their political, ecclesiastical and individual transgressions of the eternal principles of truth, justice and equity, or will their lives be spared and their punishment be restricted to confiscation of goods, chattels and effects, and degradation from office, dignity and power, to poverty and contempt? Whatever the King orders in their case will be right, be it the "shame and contempt" of the Aion, or death itself. On the principle of "what measure ye mete it shall be measured to you again," the fate of Britain's rulers would be exceedingly undesirable. I would, therefore, advise them, in the words of Daniel to Nebuchadnezzar, saying, "Let my counsel be acceptable to thee, O King, and break off thy sins by righteousness and thine iniquities by showing mercy to the poor, if peradventure it may be a healing of thine offence." A government diligently laboring for the purification of its national institutions, a just and equal administration of the laws to rich and poor, the reward of virtue and integrity, the suppression and punishment of corruption in all departments of Church and State, the diffusion of useful knowledge, the wellbeing and happiness of the poor and needy, friendship to Israel, the lessening of the burdens of society and the general improvement of its own people and the world—such a government, though necessarily falling short of the exigencies of the dominion, could not fail of commending itself to the gracious consideration of the King of Israel and "his Mighty Ones," the Saints. We see this idea illustrated in the case of Nineveh, which repented at the preaching of Jonah. Nineveh, the capital of the Nimro-Assyrian dominion, was "an exceedingly great city," whose "wickedness had come up before Jehovah." He determined, therefore to overthrow it, which he finally carried into effect, as it is at this day. But there were within its walls 120,000 persons "that could not discern between their right hand and their left and much cattle." Jehovah commiserated the helplessness of these and deemed it not unworthy of himself to care even for the cattle he had made. The rulers were very wicked and the people very ignorant, and, as a consequence, very sinful as well. The rulers were worthy of death, but for the sake of the helpless and the cattle, God entertained thoughts of mercy towards the city, on condition of repentance. He, therefore, sent a proclamation to them by Jonah, saying, "Yet forty days, and Nineveh shall be overthrown." The message was believed, and the city consequently repented, for it is written, "The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the King of Nineveh, and he arose from his throne, and laid aside his robe, and covered himself with sackcloth, and sat in ashes. And he caused it to be proclaimed and

published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock taste anything; let them not feed nor drink water, but let man and beast be covered with sackcloth and cry mightily unto God; yea, let them turn every one from his evil way and from the violence that is in their hands. Who can tell if God will turn and repent and turn away from his fierce anger, that we perish not?" Thus, unlike Pharaoh, they believed the ambassador of God, and submitted themselves to his mercy. Had they turned a deaf ear to his message, they would have been overthrown in forty days; but, "God saw their works, that they turned from their evil ways, and God repented of the evil that he had said he would do unto them, and he did it not."

This portion of Bible history is very suggestive to the rulers of the nations contemporary with the approaching manifestation of the King of the Jews in Zion. If Britain's rulers and peoples follow the example of the Ninevite Assyrians and humbly submit themselves to his high commands, he will doubtless in judgment remember mercy, and though, from the speciality of the crisis, the rulers and nobles, in Church and State, must give place, to the saints, their country may not be wasted, but be saved from the calamities written against the subjects of "the Beast and False Prophet and the kings of the (Roman) earth and their armies," who will follow the example of Pharaoh, and defy Jehovah, Israel and their kings. This leads me to affirm, fourthly.

That, subsequently to the overthrow of the Russo-Assyrian Gog and before the dethronement of the House of Brunswick, the abolition of the Established Church, the suppression of all ecclesiastical orders, State and Nonconformist, the imprisonment of the rulers and nobles, the dispersion of the two Houses of Parliament and the assumption of power and dominion over the populations of the British empire by the Saints, "JESUS OF NAZARETH, THE KING OF THE JEWS," will send ambassadors from Jerusalem to the British Government and people, announcing his purposes with respect to them, and demanding their entire and unreserved submission to his authority and will.

This will be in conformity with the divine custom at the epoch of all past great retributive crises of the world—PROCLAMATIONS OF REPENTANCE, DIVINELY ATTESTED, PRECEDE THE JUDGMENTS OF GOD. Take the overthrow of the antediluvian world, the punishment of Egypt, the destruction of Jerusalem and the fall of Pagan Rome for examples. Jehovah commissioned Noah to the first, Moses to the second, John, Jesus and his apostles to the third, and the apostles and their co-laborers to the fourth, for a witness to all the nations of the habitable. And shall final destruction fall upon the myriads of Europe, Asia, Africa, America and Australasia, "who cannot discern their right hand from their left, and the much cattle they contain," unpreceded by a proclamation warning them of the evil at hand, ready for the destruction of the refractory and contumacious? We answer, No. Proclamation will be made by the First Angel Company to the dwellers upon earth, saying, "Fear God, and give glory to him, because the hour of his judgment has come."—Rev. xiv, 6. Fair warning will be given that the time is come for Jehovah Elohim, the Holy One of Israel, to show strength with his arm, to scatter the proud in the imagination of their hearts, to put down the mighty from their thrones, to exalt them of low degree, to fill the hungry with good things, to send the rich empty away, and to help his servant Israel in remembrance of his mercy, as he spake to their fathers, to Abraham and his seed, FOR THE AION—εις τον αιωνα. —Luke i, 55.

Mosaic and Nazarene Teaching concerning God.

BY THE EDITOR.

No. III.

As we have seen, Moses and the prophets teach ONE self-existent, supreme fountain of Power, AIL, who is Spirit, and self-named I SHALL BE, or Jehovah; that this ONE JEHOVAH-SPIRIT POWER is "God" in the highest sense, and constitutes the "Godhead" or FATHER IN HEAVEN; that He is the Springhead of many streams, or rivers of spirit which assume ORGANIC FORMS, according to the will of the Jehovah-Spirit Power, and that when formed alter the model, archetype, or pattern, presented in HIS OWN HYPOSTASIS, or Substance, they become SPIRIT-ELOHIM. or Sons of God; and are Spirit, because "born of the Spirit"—Emanations of the Formative Spirit, being εἶ avrov out of him. The Spirit-Elohim are also "God;" nevertheless they are created. They are formed and made out of and by that which is uncreated. They are Spirit-Forms, the substance of which (spirit) is eternal; while the forms are from a beginning. Each one is a God, in the sense of partaking of THE DIVINE NATURE, and being therefore a Son of God.

Now if we understand this, we shall be able to discern the force and beauty of the expression Jehovah-Elohim, which occurs so frequently in the Hebrew scriptures. Jehovah is the name of the Uncreated Power, Elohim, the organizations of that Power after its Image and Likeness, whether they belong to the Sun, Moon, and Stars of the universe, or to Israel. Hence also the beauty and fulness of the phrase, "I am He the Mighty Ones, that formed the earth, and made it—I Jehovah and none beside"—ani-hu ha-elohim; ani yehowah.

If we comprehend this multiplication and manifestation of Divine Unity, many obscure passages in the English Version of Moses and the prophets are easy to be understood; and the mind is prepared to understand the otherwise abstruse teaching of Jesus and the apostles concerning "God." And I would here remark, that in making a new translation of the scriptures into English, the original words, misrepresented in the Common Version by the Anglo-Saxon words Lord and God, or in combination Lord God, should be left untranslated, but printed in small capitals and italics; and at the beginning of the book, a literal definition of the words be given, without regard to "theology," or "plurals of majesty or excellence." The English reader might then be able to perceive how no man has seen God at any time; and yet that Jacob had a personal encounter and wrestle with God; and that Moses talked with him face to face.

When then, we read "And God said, Let us make man in our image, after our likeness," we find Moses teaching the contemporary existence of a plurality of Gods before the creation of Man; but we do not therefore find him teaching a plurality of Eternities in One Eternity, or Three Gods in One Godhead. This is the notion, not of Moses and the prophets, who positively declared the contrary; but the crotchet of the Old Man of the Flesh, who professing to be wise, became a fool, "and changed the truth concerning God into a lie." Paul and Moses agreed in this, as we have shown before, saying, "There be that are called Gods, whether in heaven or in earth, as there be Gods many and Lords many." There is consequently no room for dispute on this point. Paul affirms the plurality of Gods, and Moses shows that they existed before the creation of man.

But then, both Paul and Moses teach that there is One who is supreme over them all. This is AIL who created them, and who is alone to be an object of adoration, not with the blank amazement of superstition; but of an adoration in an earnest belief of his promises, and willing and loving obedience to his commands. Of this Supreme God it is, that Paul says, "There is none other God but one." He is the only Head of the Universe, who will permit none to take precedence of himself in the affection and adoration of his creatures. He does not, however, manifest himself to all the intelligences who reside in the Sun, Moon, Stars, and Earth, through the same medium. To us on Earth He presents himself, not through Gabriel, but through Jesus as the medium of manifestation—incipient manifestation, for the manifestation is not yet complete—"To us there is but one God the Father, out of whom are all things, and we for him; and One Lord Jesus Anointed, on account of whom are all things, and we through him."

Down to the third verse of the second chapter of Genesis, the creation of all things is affirmed of "God" that is, of Elohim or gods. But from the fourth verse to the end of the third chapter, where the Divine Power is mentioned, it is not simply "God," but "Lord God" that is, Jehovah Elohim. The Common Version would merely indicate by prefixing Lord to God, that the Lord God was the Supreme God. But if this were admitted, we should be unable to reconcile the saying of John and Jesus and Paul, who all declare that "no man hath seen God at any time."—Jno. i. 18; vi. 46; 2 Tim. vi. 16. Now Adam and Eve saw and conversed with the Lord God; and multitudes saw Jesus. But, we remark, that "Lord God" is not used by Moses to express POWER INCREASE UNVEILED, or Ail; but as a word-combination synonymous with "Spirit of God " of Gen. i. 2, or literally Ruach Elohim, Spirit of Gods, or Mighty Ones—the ONE SPIRIT veiled in the Mighty Ones through whom He made all that was made.

This Spirit was the Father-Spirit, but what was His Name? This was not known until 2463 years after the creation. Adam, Enoch, Noah, Shem, Abraham, Isaac, and Jacob, were all unacquainted with the Name of the Spirit. "I was apparent," said the Spirit, "to Abraham, to Isaac, and to Jacob as Ail-Shaddai; but my name IEUE, was not known to them." This name consists of the four letters printed in small capitals, and styled in Hebrew yod, hay, wav. It is sometimes styled the quadriliteral name, because it consists of four letters. The pronunciation of these letters does not affect the meaning of the word. Jehovah is the pronunciation authorized by the Masorites, who from superstitious motives, declined to mention the name according to its true pronunciation. It is doubtful whether in Exod. vi. 3, the name was originally written IEUE for we find in chapter iii. 14, it is written AEIA, which without the points may be pronounced, aya, with the English sound of a. The probability is that the Masorites have substituted IEUE all through the Bible for AEIA. Be this as it may, the latter word is the name, three times used in Exod. iii. 14, which the Spirit conferred upon himself. In his address to the Sanhedrin, Stephen told them that "there appeared to Moses in the wilderness of Mount Sinai an ANGEL of the Lord in a flame of fire in a bush; and that the VOICE of the Lord came to him, saying, I am the God of thy lathers."—Acts vii. 30. This was a Spirit-Manifestation. The Messenger was a spirit—a Son of Power—but not the Supreme Power, "whom no man hath seen at any time;" but an organized spirit-body through whom the Supreme Power by His Spirit, conversed with Moses; and with whom He was veiled. The words of the messenger were the Voice of the Spirit that came to Moses; so that when we read what was spoken, we do not read the words of the angel, but the declaration of the Spirit by whom he was angelized, or sent with a message.

Moses was commanded to return to Egypt, from which he had fled forty years before, and to go to his oppressed countrymen, and tell them that "the Elohim of their fathers" had sent him to deliver them from the power of Pharaoh. Though they served the gods of the Egyptians, they had not forgotten their own history. They would remember the three Elohim that visited Abraham and partook of his hospitality—Gen. xviii. 1-5, and which is termed "Jehovah appearing to him." They would not have forgotten about their departure to Sodom, and how Lot invited two of them to sojourn with him, saying, "My lords, turn in, I pray you;" and how they said, "Jehovah hath sent us to destroy Sodom." The vision of Jacob's Ladder was not forgotten; in which he saw angels of Elohim—messengers sent of Elohim—of their number, and above them all, at the top of the ladder, Jehovah; and He said, "I am the Elohim of Abraham thy father, and the Elohim of Isaac." — Gen. xxviii. 13. They would remember this, and consequently not be ignorant of the existence of a plurality of Mighty Ones. But these Mighty Ones were not the Mighty Ones of Abraham, Isaac, and Jacob; they were only the official spirits who performed service for them as heirs of salvation: for He that stood at the top of the ladder, above all the ascending and descending Elohim, said ani Yehowah Elohai Avrah-hahm, "I Jehovah Elohim of Abraham." Moses knew that they were acquainted with the many Mighty Ones of their history; and that consequently, if he should present himself to them as a messenger of Elohim, they would say to him "What is his name?" As if they should say, "We have heard of many gods, what is the name of him who sends you?" As Joshua says, they were worshippers of other Gods than Jehovah at the time Moses went to them; Moses was aware of that, and therefore felt the importance of being made acquainted with the name of Him who sent him, that he might be able to answer their question should they ask it.

Under these circumstances the Spirit imposed upon himself a name, and embodied it in a Memorial, by which he was to be known henceforth. Some 430 years before he had said to Abraham, ani Ail Shaddai, "I the strength of the Mighty Ones."—Gen. xvii, 1; i.e., "All those Mighty Ones of whom you have heard, who were engaged in forming the heavens and the earth; and who recently confounded the speech of all the earth, and are about soon to overwhelm Sodom and Gomorrha—I AM THE POWER by whose spirit they did it all; therefore "walk before ME, and be thou perfect."

This was a great principle established in the minds of Abraham, Isaac, Jacob and Moses—that it mattered not how many Mighty Ones they might see, or have interviews with, they were not objects of worship for them; but were themselves Created Powers, whose existence, glory, and might, were all of Him—the UNCREATED AND ETERNAL SPIRIT. They, then, were not the Elohim of Abraham, Isaac, and Jacob. The Spirit claimed this for his individual self. Not that there were one, two, three, or a multitude of Elohim of Abraham then actually existent in the Spirit or Godhead; but, it was the pleasure of the Eternal Spirit, that there should at a future period be a multitude of Abrahamic Elohim, who should constitute A DIVINE FAMILY; and not a whit inferior to "the Sons of the Dawn, the Sons of God," who shouted for joy when they beheld the result of the wonders of the Creation-Week. Hence, the Eternal Spirit, in imposing upon himself a name, selected a word which should point towards this wonderful future Manifestation of Spirit. There had been previous manifestations of spirit; and the then already existent Elohim were its fruit. But now a new manifestation was predetermined—a manifestation of Elohim, or Sons of God, out of human flesh and spirit.

With reference to this, "Elohim said to Moses;" i.e., they who delivered the words of the spirit: the Eternal Spirit sent them to say for Him, "I SHALL BE WHO I SHALL BE: tell Israel I SHALL BE has sent me, Moses unto you. I SHALL BE the Mighty ones of your

fathers, the Mighty Ones of Abraham, the Mighty Ones of Isaac, and the Mighty Ones of Jacob: this is My NAME for an Olahm (Aion, or Millennium) and this My MEMORIAL for a generation of the race. —Exod. iii. 14,15.

The memorial in its simplest form is ehyeh asher ehyeh, "I shall be who I shall be." Asher, "who," the relative pronoun in this memorial, is both singular and plural, masculine and feminine. It will therefore stand for "ten thousand times ten thousand," as well as for two or three. The other two words of the memorial are the first person singular, future tense of the verb hah yah, "to be." In this memorial, the Eternal Spirit is the "I;" and the Elohim of Abraham, Isaac, and Jacob, are the "who," of whom it is memorialized they "shall be." The reader will observe that it is not "I shall be who tihyeh, they shall be;" for, although "who" refers to a plurality, that plurality when developed, is but the manifestation of the One Eternal Spirit.

When this Spirit-Manifestation is developed it constitutes the Name for an Olahm. The word olahm signifies any thing hidden. The Name is for a period still hidden in the future; and therefore, without defining the length of the period, termed simply olahm, hidden. The Name is multitudinous, embracing "ten thousand times ten thousand, and thousands of thousands. —Dan. vii. 10; Rev. v. 11, at the head of whom is He who is "altogether lovely."—Cant. v. 16: nevertheless, all One Spirit, out of whom and for whom they are manifested.

This Name was not apocalypsed or revealed in the Mosaic Olahm. It was verbally defined, and in that definition we find "Name" and "Glory" used synonymously. Moses said, "I beseech thee, show me thy Glory;" and the Spirit replied, "I will make all my goodness pass before thee, and I will proclaim the Name of Ehyeh before thee: but thou canst not see my face: for there shall no man see me, and live."—Exod. xxxiii, 18,19, 20. Glory and Goodness in Spirit-organization constitute the Name of Ehyeh. It was verbally proclaimed in the words, "Ehyeh or Jehovah, Jehovah Ail, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will not clear (the disobedient) visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth."—xxxiv, 6. "Thou shalt worship for Ail no other; for Jehovah whose Name is Jealous a jealous Ail is he."—ver. 14. In passing, we would remark, that this Jealous Name was presented in vision to Ezekiel, in whose writings it is styled, "the Image of Jealousy"—"the Glory of the Elohim of Israel."—c. viii, 3, 4.

In Exod. xxiv, 10, Moses tells us, at least the Common Version does, that he and seventy-three others "saw the God of Israel." We should err, however, if we supposed that he meant they saw Ail, the Uncreated Spirit: "no man can see him, and live." He says, they saw "the Elohim of Israel"—depositories and embodiments of the Eternal Spirit who shone out in glory in the presence of the Elders. The appearance under the feet of the Elohim, whose feet were also the feet of the Spirit, and therefore, styled "His feet," was as it were a paved work of a sapphire stone, and as it were the body of heaven for clearness." The whole was a Spirit-Manifestation, and illustrative of what is yet to appear in the midst of Israel, when the Elohim of Abraham, constituting the Name of Ehyeh, shall be apocalypsed on Mount Zion.

Let our Jewish readers make a note of this, that the Memorial Name exhibited in Moses' writing, is not simply a word of four letters given to an abstraction for a name, as men give names to their children; but a Name memorial of a future manifestation of the Eternal

spirit; which manifestation will not be of One through One Only; but of One in and through ten thousand times ten thousand, and thousands of thousands: that the Name covers them all; and that consequently, the thousands of thousands, are but ONE JEHOVAH.

This was precisely the relation of things before the formation of the Adams, first and second. Before Adam the First, there were thousands of Elohim, yet only one Eternal Spirit. The Name of those thousands was not Ehyeh, or SHALL BE; but, as implied elsewhere Howeh, we-Hahyah, "HE IS AND HE WAS"—the One Eternal Spirit in plural manifestation, by which, as a whole, the earth was "created and made." And at the birth of the Second Adam, "He is and He was," as manifested in the "multitude of the Heavenly Host," was praised, in having glory ascribed to Him in the highest heavens. —Luke ii, 13, 14.

In regard to a Name being representative of a multitude, we may refer the reader to the fact, that the Name of Ehyeh is even now comprehensive of all the Saints living and dead; for every one who believes the promises, and the things concerning Jesus; and is immersed into the Name of the Father, and of the Son, and of the Holy Spirit, is "in God the Father and in the Lord Jesus Anointed" (1 Thess. i, 1,) and Christ is in him by faith (Eph. iii, 17.) He is thus "in the Name" which is named upon him, and of the Elohim elect, "waiting for the adoption, or redemption of the body," which results in "the manifestation of the Sons of God," at the Olahm, for which they are prepared.

(To be continued.)

Difficulties for Solution.

DEAR BROTHER, —Again I beg to trespass a little upon your valuable time and space, but as I know that your pages are always open to the investigation of Bible truths, I wish to lay some important questions before you, a few at a time. Many of them will be rather "deep," but as we have great confidence in your ability to solve them, I do not think they will be too difficult for you. I ask them, too, more for the sake of some of the dear brethren, to whom they have been more or less perplexing, than for my own sake. I will reserve a few of the most difficult to the last.

1. Would Jesus have established his kingdom at his first advent if the Jews had received him, as Luke xiii. 34, and others like it, seem to prove? or what would this gathering have been? and how would it have affected the destinies of our race? Have they not lost a chance of being delivered from their miseries long ago?

2. Why are the people of one age more favored than those of another, in hearing the Gospel and being saved? For instance, see what numbers were converted during the apostolic age, whilst whole nations and generations of men had gone down to the dust without ever having heard a message of warning, or testimony of mercy and righteousness. And, again, in millennial times, what multitudes will be blessed and saved under divine knowledge and government, whilst millions have perished in their intervening ages. I know that in those two favored ages—apostolic and millennial—it is the direct working of the Spirit's power, in a more visible and potent manner, which is the cause of such eminent success, but why does God put it forth more signally in one age than another, seeing that one generation needs the blessings of salvation as much as another? And it is said that "God will have all men to be saved" (1 Tim. ii, 4); that "he is not willing that any should perish."—2 Peter iii, 9. Some would be ready to accuse him of partiality and injustice, but I would not entertain such a wicked thought of my Heavenly Father for one moment, but rather attribute the fault to men.

Still, if you can give the Scriptural philosophy of this matter, it will help many of us to expound the things of salvation more clearly on such points, when laying them before our dying fellow men.

3. Why are we commanded to baptize into the name of the Holy Spirit if he be not a distinct personality, like the Father and the Son? —Matt, xxviii, 19. If the Spirit be nothing more than a substance, a power, or an attribute of God, or of Christ, and not a third person, it seems strange to command men to be immersed in the name of the Father, and the Son (who are both distinct persons or beings), and then into the Holy Spirit, which you seem to make out to be only another name for the Father, or something of that sort, and not a third personality. This text alone has held my mind from embracing the idea of the non-personality of the Spirit, although I admit that in most places in the Bible the "Spirit of the Lord," &c, seems to denote a tower, divine strength, or energy, both physical and spiritual, rather than a person. But there are difficulties in the way. In John xv, xvi, and many similar passages, proper person or being and action are ascribed to him.

I will not trouble you with any more at present, though there are some questions remaining yet on my list.

May the Lord give you health, joy and happiness, and spare your valuable labors long to us, and keep you blameless till the day of Christ. Amen.

Yours, in hope of the coming kingdom,

GEO. D. WILSON.

Geneva, Ill., Aug. 15, 1856.

The Difficulties Considered.

1. Would Jesus have established his kingdom at his first advent if the Jews had received him?

In the absence of all testimony in regard to such an eventuality, it is impossible to say what would have been done. This is certain, that a testament, covenant, or will, is of no force while the testator lives. The right of Jesus and his brethren to the Holy Land and to the kingdom proper to it, rests upon the covenants made with Abraham and David. These covenants were ordained in the hands of a Mediator, who was to be the Eternal Spirit manifested in their seed, who was to be, also, Son of God. If the mediator of the new covenant had appeared and been received by the Jews, he would have had no right to attempt the establishment of the kingdom. It was absolutely necessary that he should die by violence of the Serpent-power,

1. That sin might be condemned in sin's flesh;
2. That the sins of his brethren might be borne by him on the cross; and,
3. That the covenants might come into force, &c.

If the Jews had received him, they would not have put him to death, how then, could the saying be fulfilled, "They shall look upon Me, whom they have pierced?" It should have read, in that case, "They shall look on Me, whom they received." But if the Jews had received him the Romans would not, and had he then, in the days of his weakness (and he was crucified through weakness), aided by the Jews, attempted to establish the kingdom, the force of the Roman empire would have been brought against him, and would certainly have

prevailed; for it had been before predicted in Daniel that “the Little Horn should make war upon the saints, and prevail against them.” Daniel and Isaiah would have been turned into false prophets, and God would have been filled with darkness. In short, the question may be said to propound an impossible supposition, impossible in view of the testimony.

2. Why are the people of one age more favored than those of another, in hearing the Gospel and being saved?

Because one generation of flesh and blood happens to live contemporary with the times appointed in the original plan, while other generations do not. No injustice is done to the nations and generations that never heard the Gospel. Before they were born into the world they were nothing; after they died they went to nothing, so they became as though they had never been. They had no hopes, and now they have no regrets; why, then, need we burden ourselves with sorrowings for them that know nothing and care for nothing? "The dead know not anything."

Men were not ushered into being for the purpose of being saved or lost. God-manifestation, not human salvation, was the grand purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone himself on the earth, and, in so doing, to develop a Divine Family from among men, every one of whom shall be spirit because born of the Spirit, and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood. In elaborating this purpose, upon the principles revealed in the Bible, a far greater production of human kind occurs than is necessary. Hence vast multitudes are swept off by disease, war, and so forth, and the multitude left are of but little more use than to keep the world a going until the Divine Family shall become complete. God will take out from the human race as many for his name as his purpose requires. If he chose to make apostolic demonstrations every two hundred years, he could, doubtless, obtain a hundred fold more for the kingdom than upon the present system; but he does not so operate. It is fair, then, to conclude that his purpose does not demand so many, and that, therefore, he only employs means adequate to what he desires.

True, "one generation needs the blessings of salvation as much as another," but it is not God's pleasure to respond to all their needs, for the plain reason that he does not. The more light the more responsibility; hence, there will be, no doubt, more raised to Aion judgment who have previously lived in the apostolic age than of those who live in this generation of ours. It is, therefore, a merciful dispensation to leave "the Veil of the Covering" over the intoxicated nations until the appointed time to teach them righteousness by the only means that can effect it—by the argument of Divine force, as introductory to the force of Divine argument. "When thy judgments, O Jehovah, are in the earth the inhabitants of the world will learn righteousness."—Isaiah xxvi, 9. This is the only remedy for our rebellious race.

God has given light enough and ample means enough for the taking out all needed for his name. The light is strong enough for an honest and good heart to see by, but it is not strong enough to bring men to obedience of a contrary description. Men who do not think and dare not reason or act, lest they should jeopardise their social position or be wounded in the vested interests, can never see the kingdom of God. The light is not strong enough for them, and their constant exclamation is, "I do not see it in that light," "I cannot so understand it." It

is never convenient for them to see anything by which "the idols of the den" are made to follow the lead of Dagon:

The household gods must be preserved,
Whatever else betide!

God does not "will all men to be saved and come to the knowledge of the truth," in the sense of compelling such a result. That he does not is clear, from the fact that very few of mankind in each generation arrive at that knowledge, and the salvation is scrupulously predicated upon the knowledge and obedience of the truth. The original words of Paul to Timothy do not sanction such a supposition. Speaking of God, he says, "who is willing that all men be saved' and come to the exact knowledge of truth; for there is one God and one Mediator of God and men, Jesus, a man anointed, who gave himself a ransom for all; the testimony in its proper times."—1 Tim. ii, 4-6. The proof of God's willingness is seen in his sending an invitation to all men, offering them the kingdom, power, and glory, of which the Gospel treats, with eternal life at the resurrection; and the extent of the salvation or amplitude of the "all" is also seen in accompanying the invitation in the history of its proclamation; so that when his willingness shall have found its full development, and the fruits shall be gathered in, they will sing, "Thou hast purchased us for God with thy blood OUT OF EVERY kindred, and tongue, and people, and nation."—Rev. v, 9. He is willing that any man, Jew, Turk, Protestant, Pagan, or Papist should be saved on the terms he has appointed, for "he is no respecter of persons," but he will not force men to be saved, nor will he permit them to be saved if they will not believe his promises and do his commands.

In 2 Peter iii, 9, the word rendered "willing" is not the same as used by Paul above. Peter said, "Nor desiring or wishing that any perish." The "any" are related to the "toward," in the sentence immediately before. He is willing that the incorrigible perish, but he does not desire or wish that any of the saints should perish. There were certain before Peter's mind who had obeyed the truth, but "had forsaken the right way" (c. ii, 15), and who were about to fall into that furnace of fire that was shortly to devour Judah. It was the Lord's longsuffering towards such errorists of the circumcision that caused the seeming delay with which the apostles were taunted. He did not wish any of them to perish, but that they might all come to a change of mind.

In relation to the name of the Holy Spirit, let the reader turn to what we have already written upon it, in our article of this number, on the Mosaic and Nazarene Teaching Concerning God, which, for the present, will suffice.

EDITOR.

Feb. 26, 1858.

Question Concerning Adam.

DEAR BR. THOMAS, —It gives me pleasure to inform you that I can herewith send two new subscribers for your valuable paper. I only wish I could send you two hundred, for I believe it to be the only paper extant which effectively unfurls the banner of the great salvation, spoken by Moses and the prophets, Jesus and his apostles. It preaches "the one faith once for all delivered to the saints," without regard to sect or party, and without regard to the so called "better spirit" of pious infidelity.

Your honesty and integrity in this great and glorious work, has given you a seat in our affections which never can be forgotten by us. Your character has been assailed by enemies within and without, all for the purpose of crushing your unflinching efforts to spread the one

Hope. But if the Lord be for us who can be against us? "Resist the devil and he will fly from us." "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

Dear brother, permit me to give you a brief sketch of how we are getting on here. The number of brethren and sisters is thirty-three. We meet every first day morning at 10 o'clock, in one of our brethren's houses, for the purpose of remembering our Lord's death and building ourselves up in our most holy faith. We also meet in the Temperance Hall at 3 P.M., for the purpose of inviting all who may feel inclined to God's kingdom and glory. We have, generally speaking, very attentive audiences. Some of our brethren subscribe for The Expositor, and, it seems to me, that it would have been better for us if it had never been read by any of our brethren. I am prepared to admit that it contains some truth, but that little truth assists in making the many poisonous articles palatable for those who lack sufficient Scriptural discernment to eschew the evil. Two or three of our number have been speculating on novelties in reference to the New Jerusalem spoken of in Rev. xxi. I presume their notions have come from that quarter. They are, first, that this new Jerusalem is a city of architecture; and, second, that this city of architecture, which comes down from Heaven at the end of the 1,000 years, was Abraham's Hope. It is to be the city which hath foundations, whose builder and maker is God; third, that God is going to make a new creation from the dust of all those who have died without law, and that this new creation is neither mortal nor immortal; that is, as I understand them, they are to be the antitype of Adam the first (one presumes that Adam was neither mortal nor immortal), and they are to be permitted to eat of that life giving tree spoken of in Rev. xxii. Lastly, the members of this new creation are to be the subjects over which the saints are going to reign for ever and ever. I cannot help treating such speculations irreverently, although, at the same time I must exercise forbearance towards my brethren.

Will you be so kind, for their benefit, to answer the following question in your paper: Was Adam mortal prior to the eating of the Tree of Knowledge of good and evil?

The brethren are anxious to know when you are coming on. If you have time, let me have a few lines, stating when you can be in Washington.

Please remember me to your family and all the brethren.

I remain, dear brother, yours affectionately in Israel's Hope,

A. CAMPBELL.

Wash., B.C., Feb. 2, 1858.

The Holy City—Adam's Position.

THE public is living in the unmeasured court which is without the Temple, given to it for its own purposes and pleasure until the time appointed of Jehovah to arise and execute his, shall arrive. So long as the Gentiles reign in this unmeasured area, they will control the press and either compel it to utter their gospel, nullifying traditions, or, as far as in them lies, prevent its utterance at all. If however, they cannot impose a Napoleonic silence upon it, and they find it will speak out the plain, unvarnished truth, misrepresentation of that truth and of the statement of that truth by its friends, is resorted to as the policy best suited in the premises for upholding the traditions of the Old Man. This is the practical working of things in the Court of the Gentiles. Their government, their religion, their philosophies and their literature, "sacred" and "profane," are all practically at variance, and, therefore, at enmity, with the truth.

The truth belongs to "the temple of God, and the altar, and them that worship therein," and they are the pillar and support of it. The literature of the temple and the literature of the court of the Gentiles can never harmonize. The former speaks for God and expounds "the deep things of God," the latter speaks for the Old Man of the Earth, and expounds his feelings and conceits. This old fellow is loud in his praises of truth, but very rarely brings forth any as the result of his own delving in the mine. He is very fond of gilding, but among all his wealth none of the fine gold of the temple can be found.

The Holy City is trodden under foot of the nations occupying the Old Man's Court till the expiration of forty-two months of years. This is not the architectural Holy City, for it has been already trodden down much longer than this. The Holy City of John is the municipality of the Holy City after its redemption out of the power of Turks, British, Russians and destroyers of that ilk. Ezekiel treats of Jerusalem, the Holy City, architecturally; John of Jerusalem, the Holy City, municipally. When the city of Washington is said to do anything it is well known that the corporation is meant. When it is said the city of Washington was burned to the ground, it is equally well understood that the architectural city, consisting of streets, squares and so forth, was destroyed. This is all simple and obvious enough. A like distinction obtains in the Bible, with reference to t h e Holy City, which the unenlightened or only partially enlightened wrest to their own confusion, or perplexity.

Concerning the Apocalyptic Holy City, we would summarily remark,

1. That John treats of the Holy City in two states; first, as trodden under foot of the Gentiles, in which state it is the saints prevailed against by Daniel's fourth beast; second, as no longer trodden down, in which state it is the saints in possession of the kingdom under the whole heaven.
2. That the Holy Municipality, trodden down, is physically corruptible, in dishonor, weak and animal; but no longer trodden down, is incorruptible, glorious, powerful and spiritual.
3. That its organization, glory, dominion, and so forth, are represented in the description of Rev. xxi.
4. That the saints are not a mere multitude, but an organization grafted into the stock of Israel, and based upon the apostles, Jesus being the chief corner, as represented in the symbol.
5. That the New Jerusalem municipality is manifested not at the end but at the beginning of the 1,000 years, during which "the nations of the being saved" (των σωζό ενων press, part, pas.), not of nations whose salvation is perfected, but whose salvation is progressing to the consummation of the 1,000 years, shall walk in the light of its government and wisdom.
6. This Holy City, whose Builder and Architect is God, was doubtless the city for which Abraham hoped. He looked, however, not for first class dwelling houses and public buildings, with all the appurtenances thereof, with stables for the Lord's cavalry (see Rev. xix), and so forth, all of gold, decorated with stones of fire, or precious stones, enclosed in a wall of jasper, descending out of the clouds, or hovering, balloon fashion, over Mount Zion; but he looked for a city of which he himself will be a living stone built into one of the palaces thereof for a habitation of God by the Spirit.

These are things which the Old Man of the Earth cannot appreciate, and as the saying is, "get the hang of." He is a poor, fleshly creature that cannot get above the sensual, or that which exhales from his crazy old brains. Our brethren should be very cautious how they read his speculations. They are like tipsifying essences, well adapted to the natural mind; for he

speaks of the flesh and to the flesh, and the flesh is always more ready to hear him than Moses and the prophets, among whom we include Jesus and the apostles. Our brethren, especially if they have made good use of their time at the Word, cannot be instructed by the Old Man, and may be perverted. We do not say, do not read his writings. This would seem invidious, bigoted, and we know not what else, but what we do say earnestly is, take care how you read. If the Old Man of the Earth cannot comprehend the Gospel and see into the obedience it inculcates, he is more likely to be wrong than right in all he teaches. The literature of the New Man of the Spirit is quite beyond his range and will be found always in opposition on the great principle of obedience. This places the two Men far asunder as the poles. The Old Man is mortally opposed to what he calls "tests." Jehovah appointed a test in Paradise, and commanded him to obey it, but he would not. He chose to abolish tests and to believe what he pleased, and do what he pleased. All who have inherited his nature and principles have been in accord with him to this day. Shall we go to such an instructor to learn the meaning of the last chapters in the Bible, when we find him deficient in the principles noted in the beginning thereof?

It is one of this disobedient Old Man's crotchets, the idea of a new creation from the dust of those who have died without law. He is always scheming to save the lawless and disobedient. He thinks that God made men for no other purpose than to experiment in their destiny, and as he cannot endure the idea of such mountains of flesh and blood, which have become as a plain before the hour glass of Time, not partaking of what he calls salvation, he is for having them up again for a new experiment, and that when they come up they are neither mortal nor immortal! This is all moonshine. "As many as have sinned without law shall perish without law in the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel."—Rom. ii, 12, 16. This is fatal to the assumption. Without staying here to show to whom the "as many as" refers, it is clear that perdition and not resurrection to a negative state awaits them.

The saints will have quite enough of "people without law" to deal with, without mountains of them being raised for subjects. When the time comes for the saints to possess the kingdom, the thousand millions that inhabit the earth will be all "without law." These are to be reduced to subjection, and, instead of adding to their number for subjects, multitudes of these will be trampled out of existence, "as ashes under the soles of their feet."—Mal. iv, 3; Rev. xiv, 10. There will be too many of the lawless. The population of the earth is, therefore, to be greatly thinned by the sword of the Lord and of Israel, that scope may be afforded for the growth of a better generation from that which is permitted to remain.

In regard to Adam's position anterior to the fall, we would remark that there are two natures, the animal and the spiritual. We call the animal human, because it comes from humus, the ground, and returns thither. The other nature is called "Spirit of Holiness," or spirit of a holy state, which is exactly opposite to the human. Spirit in a holy state is an incorruptible, glorious, powerful body—dust, organized by, and combined with spirit, so intensely as to become spirit, as it is written, "that which is born of the spirit is spirit," — πνευ α ἁγιωσννης —"Spirit of Holiness," or HOLY SPIRIT NATURE, covered by the name of Ehyeh.

Now, human nature, or ground soul, is terminable, that is to say, left to itself, will wear out and return again to its original elements. This is inseparable from its constitution. Hence all the ground souls of the animal kingdom all die at earlier or later periods, although they none of them sinned. It is, then, the nature of ground soul, at some time or other, to cease

to be. If, therefore, Adam, whose nature was not Holy Spirit nature (for if it had been he could not have sinned, for the Divine Nature does not sin, and cannot sin against Divine Power,) had been left to himself in paradise, as he was from the day he was created to the day he sinned; if he never had sinned, he would some day or other have wasted out of life. Under the hypothesis, therefore, of not having sinned, we may say, that if he had not been permitted to eat of the Tree of Lives, he would have died.

But it is not to be inferred from this supposition that he was mortal, in the sense of being certain to die. His future state was conditional. If he ate of the forbidden tree, he should surely die. The certainty was made consequent upon the eating. We may, therefore, say that the certainty of his condition was not established until he sinned, and that, in this view, Eve could not have said to Adam, "We are not mortal," or, "We are immortal." Their horizon being bounded by the Eden Law, nevertheless, abstractly from this, they could each have put the other to death, as far as the dying quality of their nature was concerned.

"But," asks an inquirer, "suppose Adam and Eve had not transgressed, what then?" Then one of two things must have resulted: If they had been left to themselves, they would still have died; if they had not been left to themselves, they would have lived. In the latter event, something must have been done to enable them to live for ever; in the former event nothing required to be done. They did transgress, and nothing more was necessary than an act of exclusion from the Tree of Lives. Their nature was left to itself, and they died like other ground souls. If they had not transgressed, the necessity in their case would have been a change of nature, a transformation of the human nature into Holy Spirit nature. To have been the subject of this, it would have been necessary to eat of the Tree of Lives. If this had been permitted, they would have been changed in the twinkling of an eye and the terminable nature would have been, swallowed up of life.

If Adam had been created immortal, there would have been no occasion for a Tree of Lives in Paradise. For if he had been placed under law, the object could only have been to abase him; for had he lived obedient, life could have been no reward, seeing that he already possessed it.

It is evident, then, that mortality and immortality were set before him as matters of destiny, which he was allowed to determine for himself, according to certain specifications, as if it had been said, "Thy nature is human, and, therefore, terminable. If thou wilt obey my voice thy nature shall be changed into Holy Spirit nature, which lives for ever; but if thou wilt not obey, then thy human nature may take its course, and unto the dust thou shalt return." The Eden Law he transgressed, was given that he might live, for though the penalty of going back into the ground was attached to transgression, yet obedience to the same, would, doubtless, have resulted in commendation and permission to eat of the Tree of Life, that they might live for ever.

We can say nothing at present about leaving home. Our hands are too full just now to do more than think of it. When the time comes to make a beginning, we shall not fail to notify the brethren of the when and where. Wishing the brethren at Washington and elsewhere grace, mercy and peace from the fountain of all true wisdom, we subscribe ourselves faithfully theirs, the

EDITOR.

Feb. 27, 1858.

May It Soon Come.

DEAR BROTHER, —

WE are doing what we can for the spread of the truth here. Have enlarged The Banner, and it is published at a low rate, so as to enable a greater number to avail themselves of a copy. My faith grows stronger as the great day approaches, and I am more than ever convinced that the time of Israel's redemption is near at hand. May we, dear brother, attend to the very many exhortations given in the Scriptures, so that, when the judge appears, he will acknowledge us at once and pronounce us blessed for evermore. Happy time; soon may it come.

Yours, &c,

THOMAS WILSON.

Geneva, Ill., Jan. 29, 1858.

Theiopolitical.

The Coming Tribulation.

"We have," says the London Leader, "a great distrust of modern prophets. Neither Joe Smith, nor Dr. Cumming, nor Moore's Almanack" (and he might add, "nor ancient prophets either"), "number us as believers and votaries. We have as much curiosity about the future as most people, and would willingly lift the veil, and trace by anticipation the windings of the history of the new year. We should be proud to be able to speak confidently with reference to the future on the great subject of Reform, on India, and on European Politics; but necessity compels us to continue in the more sober course of recording and commenting upon events as they arise—in guiding and giving expression to public opinion.

"Our years of commercial trial have come at decennial intervals: first, 1837, then 1847, then 1857, and each has been more momentous than its predecessor. In these days of rapid intercommunication, when electric telegraphs are too slow, and invention is busy in accelerating them—when the whole world is being girt by that magic chain which is binding together the most distant lands—when men that you shook hands with, it seems, but yesterday, have been to India and back, and a merchant takes a return ticket for Australia as coolly as we should for Greenwich—when the world is travelling at such a rapid pace, we may venture to predict, without forfeiting our non-prophetic character, that we shall not have again to wait for ten years for the return of commercial difficulties—that we may expect, before November, 1867, a recurrence, in a still more fearful form, of the disasters and anxieties of the crisis from which we have just emerged. Committees of both Lords and Commons may sit for months, ample evidence may be collected, and well digested reports be issued in orthodox blue covers, but it is only by the oft-repeated lessons of bitter experience men learn that well-directed industry is the only reliable source of wealth, and that, when gambling speculations take the place of honorable trading, the winnings of the early part of a career are pretty certain to be more than counterbalanced by the subsequent ill-luck of further ventures."

Although the writer of the above is not a prophet, nor the son of a prophet, nor even an interpreter of the prophets, which he confounds with being a prophet—yet he happens to have stumbled upon a prediction which will probably prove to be according to truth already revealed by the spirit of truth. "We shall," says he, "not have again to wait ten years for the

return of commercial difficulties—we may expect before November, 1867, a recurrence in a still more fearful form, of the disasters and anxieties of the crisis from which we have just emerged." This prediction of *The Leader* may be accepted as almost oracular. Coming events are somewhat preceded by presentiments—"men's hearts failing for fear and anticipation of the things coming upon the habitable; for the Powers of the heavens shall be shaken"—σαλευθησονται, shall wave, or rock to and fro, like the motions of the earth and sea. Luke xxi, 26. Men of philosophical, or reasoning and observant minds, discern, to some extent, the effects of the working of things around them. They see that, if certain causes continue in operation, evil will inevitably follow; and, as they perceive they cannot extinguish the causes, that these will work in spite of them, fears and anticipations cause their hearts to fail, or be struck with panic. The heart-fainting of these pillars of the social fabric, the knowing-ones of the trading, manufacturing, and commercial world, communicates itself to "the Powers," whose foundation is credit, and it shakes them to the sand upon which they rest. It is true, they wield the sword in the hands of myriads; but these myriads obey them, because they pay them, and the money to do this is raised by loans and taxes. When trade, manufactures and commerce stagnate, revenue is dried up; and without revenue equal to current expenses of the state, and the payment of interest on loans, governments are without credit, and they are shaken. Louis Napoleon is well aware of this. Hence a leading principle of his policy is to strengthen and defend credit, by every possible expedient; and for the same reason, the British government recently authorized the Bank of England to violate the law—Credit being above law and gospel too; being both lawless and vicious.

The Old Man of the Flesh is the Devil. He is a Devil theological, professional, political, and commercial. He is a reckless, indomitable, and swindling knave. While he professes to be very pious, very gentlemanly, and very sagacious withal, he is really an unteachable and vulgar fool. Experience cannot make him wise. What is the experience of 1837, 1847, or 1857 to him? Since Law's Mississippi bubble of the last century, he has only increased in folly and recklessness. If this have been his career for the past hundred years, what foundation exists for predicting that he will be more prudent and just in future. *The Leader* may, therefore, safely predict, that, though trade may revive, and manufactures and commerce again prosper, fearful difficulties will be sure to come. To be sure they will; for it is this very prosperity that sets the Old Man crazy. The world is in his heart; for he is the world; and when prosperity comes the intoxicated old swindler thinks that adversity is no more. So he goes on, not from bad to better, but from bad to worse, until he arrives at the ditch into which he is doomed to fall. He is blind and led by the blind, and the fate of such is inevitable and decreed.

As the *Leader* truly, predicts, the disasters that await the world are fearful. The present is only a fitful hurricane under which the trees of the forest have bowed their lofty heads, but have not been uprooted. The coming storm will be a tornado of thunder, lightning, wind, and hail of burning coals, that will carbonize the Old Man to the very bones. "There shall be," saith Jehovah Tzabaoth, "A TIME OF TROUBLE such as there never was since there was a nation to that same time—Dan. xii, 1. This is a trouble second only to the Flood. By the flood the whole race was hurled into perdition except only the family of Noah. In the coming trouble, the race is not to be reduced to one family; for "many nations" after the subsidence of the storm are to "be joined to Jehovah, and to be his people"—Zech. ii, 2. It will be a national tribulation, which will fall with pain upon the head of the wicked—upon the kings, princes, nobles, ecclesiastics, wealthy, and those who are concerned in their enterprises and schemes. Nations were inaugurated at Babel (Gen. xi, 9), and with the overthrow of Babylon, or Babel, their power is to be annihilated beyond the possibility of permanent restoration. Fearful and

great indeed will this tribulation be. Trade, manufactures, and commerce will be so affected as to fill the streets with starving multitudes, and to empty the rich of capital and power. Terror will be on every side, and none of the Old Man's adherents will find escape. The disasters of this consummation of panic will overwhelm them. The banks will be closed and sealed; Wall Street, the Bourse, and the Royal Exchange will be scattered to the four winds; the Courts will be shut up; the Pulpits of all Christendom emptied of all incumbent hypocrites and cheats, hoodwinkers of the people; the Thrones will fall; and the armies that sustain them will melt the hills and mountains politic, with their blood. This will be the disaster of the vengeance in Jehovah's heart, in the year of his redeemed—Isai. lxiii, 4; xxxiv, 7.

In the coming tribulation then, all ranks, orders, classes and degrees of men will be involved in one common ruin. It will be far worse for them than the breaking up of the Western Roman Empire by the northern barbarians over twelve hundred years ago. The Old Man of the Flesh recovered from the horrors of that terrible period, and has become rich and powerful again. But from the coming overthrow he will never recover. He will continue in life, but only to lead a life of poverty and contempt. The power and riches he now possesses; the position and respectability he is now so proud of; and the paraphernalia of wisdom and sagacity he so ostentatiously exhibits, will all be stripped from his leprous carcass, and his nakedness made apparent to all. To perform this work of love and charity (for it is love and charity to them that suffer to unmask hypocrisy, to make truth apparent, and to bind the oppressor in the bondage of poverty and weakness)—to perform this, is the mission of the Son of Mary. Alluding thereto, she said in the rejoicing of her spirit, "He shows strength with his own arm; he scatters the proud in the imaginations of their hearts; he puts down the mighty from their thrones, and exalts them of low degree; he fills the hungry with good things; and the rich he sends empty away; he helps his servant Israel in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his Seed for the Aion"—Luke i, 51.

The reader certainly will be at no loss to conceive the nature of the times when "the Son of Jehovah's Handmaid" as David styles him in Psalm lxxxvi, 16; cxv., 16—shall appear to establish his mother's prophecy. Will not financiers, potentates, merchants, and traders in the souls and bodies of men be then filled with dismay, and call upon the mountains and rocks to fall upon them, and to hide them from the presence of this destroyer of the peace and successful villainy of the world? Ye have read in the newspapers how many of Mammon's worshippers have committed suicide because of their losses by the recent panic. What then may we not expect to hear of in that coming tribulation which The Leader says will be so fearful; and which, as believers of the ancient prophets, we know that, with all his forebodings, he does not yet begin to suspect the reality? The royal families of Europe, insular and continental; popes, cardinals, archbishops and bishops, and all rulers, are to be hurled from their thrones; and probably all of them made to expiate the crimes of their houses, alter the example of the kings whom Joshua slew, by the halter or the sword. Their "houses" have been murderers of the saints, and red with the blood of Israel. "Come near," said Joshua to the captains of Israel's hosts, "put your feet upon the necks of these kings. Fear not, nor be dismayed; be strong and of good courage; for thus shall Jehovah do to all your enemies against whom ye fight." ch. x. 24. Would Jehovah serve the kings of Canaan thus, who were defending their country against invaders, and allow modern kings to go unpunished who are the sons of the murderers of myriads of men and women of whom the world was not worthy? Is it likely, that he would bring the blood, the righteous blood of four thousand years, the blood of Abel and all the prophets, upon the generation of Judah contemporary with the destruction of Jerusalem; and not visit upon all its houses the blood of his saints shed in the countries of Europe for the last twelve hundred years? The supposition cannot be admitted for

a moment. The rulers of the world must be dethroned, and executed for their crimes. Their possessions must be wrested from them; for their houses have acquired them by robbery and blood.

But, while The Leader discerns fearful disaster in the future, it has no idea of the Old Man of the Earth being despoiled of all his riches, honors, profits, and powers, and a transfer being made of them to the NEW MAN OF THE SPIRIT. The probability is, that, though the Bible has circulated in England for hundreds of years, The Leader never heard of such a man. It is well acquainted with the Old Man, but with the New Man, and his rights of inheritance, and glorious destiny, it is totally unacquainted. Although the Scriptures speak so explicitly upon the subject, The Leader would smile with contemptuous incredulity were he told that the banks and all the specie they contain; the courts of law; the church-temples, to be seized and appropriated to their own use by certain men and women who can prove to the satisfaction of Jehovah, that they have believed the glad tidings of the kingdom, been baptized, and patiently continued in well-doing since they began to do well in being immersed. Mat. xxviii, 19; Mark xvi, 15, 16; Acts viii, 12; 1 Cor. iii, 21, 22. This is a grand and controlling principle of THEIOPOLITICAL ECONOMY, or the Disposition of Things according to the Policy of Jehovah. It is a principle, however, not recognized in the politics of the Gentiles. Gentile politics assign heaven to the dead, and earth to the living; and to these living only on condition that they will be true and faithful to the lust of the flesh, the lust of the eye, and the pride of life. If they will not swear allegiance to these, which are the composite elements of the Old Man, they are not allowed to partake of national honors or rewards; nor to take seat in the ecclesiastical high places of the earth. You must be loyal to the Old Man of the Flesh, or you cannot "cut a figure in the world;" for he delighteth to honor none, who do not "bow and scrape" to him.

But, it is probable, that The Leader would exclaim against such an appropriation of banks, specie, thrones, honors, pulpits, &c., as mere robbery and spoil. Such conduct, it would protest, ought to meet with universal execration and condign punishment; and were its weekly publication then permitted, it would doubtless be filled with very eloquent and logical articles against such wholesale violation of the eighth and tenth commandments! But the friends of the Old Man of the Earth and Sea should remember a saying of their own, which they often quote in justification of all their appropriations—"To the victors," say they, "belong the spoils." Now, if the New Man of the Heavens, as defined aforesaid, should measure swords with the Old Man of the Earth, and the latter should be so cut up that he had to cry for quarter, would not the New Man upon the Old Man's principle be entitled to the spoils? The Old Man has present possession of the earth and all its riches; and intends to keep them forever. And so he may, if he can, but then he must fight for them; for He that made the earth will not allow him to retain them on any other terms. He became possessed of them in the beginning only on condition of allegiance to the Lord of the Manor. The condition he has violated, and yet he claims, not only the right of tenure, but refuses ejection, and affirms that he is himself the Lord in fee. This is the real issue between Heaven and the Old Man. He has long since been served with a notice of ejection; but he ignores it, and defies. Tribulation and war are therefore decreed against him, which can only terminate in his reduction to the position of a serf upon the manor he has so egregiously misruled.

But the New Man of the Heavens will spoil the Old Rebel and appropriate his assets upon a higher principle than that of conquest. "Whatsoever," saith Jehovah, "is under the whole heaven is mine" —Job. xli, 2; he is therefore styled by Melchizedek, "possessor of the heavens and earth"—Gen. xiv, 10. In another place, it is written, "The earth is Jehovah's"—

Exod. ix, 29; and "the earth is Jehovah's and the fullness thereof; the world, even those that dwell in it."—Ps. xxiv, 1; "the gold and the silver are mine, saith Jehovah of hosts"—Hag. ii, 8. These testimonies are sufficient to prove that Jehovah still claims the earth and the world of mankind upon it, and all they call theirs, as his. It is a claim he has never surrendered; and, although the Old Man has possessed it since the Flood, and even taken forcible possession of that portion of it which Jehovah declared to Israel, saying, "the land is mine"—Lev. xxv, 23, the claim is not extinct, it is only in abeyance, for there is no statute of limitation to bar it against the Lord.

The earth being Jehovah's, its eternal possession can only be acquired by deed from him. It is clear that the Old Man of the Earth has not obtained that deed, because he is corruptible and mortal; and a mortal man cannot acquire more than a tenant-for-life possession. "Corruption cannot inherit incorruption." A New Man must therefore appear in court with ability to show, first, that he is incorruptible and deathless; and secondly, that Jehovah, the possessor of heaven and earth, hath given the earth and world to him. This Man hath appeared in the Court of Israel, and his name is Jesus. He has put in his claim, and proved by witnesses and by Jehovah, that he is his Son by resurrection from among the dead, and alive for ever more: and having proved this, he hath also proved that Jehovah's promises to his Son are of right his.

Now concerning his Son, Jehovah has said in the second Psalm, "Thou art my Son, this day have I begotten thee. Ask from me and I will give the nations for thine inheritance; and the uttermost parts of the earth for thy possession." Nothing can be plainer than this. Jehovah hath promised the earth to his Son; and that Son he hath acknowledged to be Jesus. Then Jesus, the New Man of the Spirit, is the rightful owner of the earth and world. Has he got it? Has he ever had it? No, never! What is the hindrance? The Old Man of the Earth has possession of it, and will not surrender it until a stronger than he appears to turn him out. This necessitates a conflict of the deadliest character; a time of tribulation unsurpassed.

The earth and world, and all their fulness, being assigned to Jesus by a divine statute, it is competent for him to say who, if any, shall share with him in fee. Will he enter into treaty with the Old Man, and leave him in possession of Europe, Asia, Africa, and America, if he will acknowledge him King of the Jews in Zion; or will he demand the unconditional surrender of the whole. Nothing less than this will be accepted. The present rulers will not be tolerated. They are a blot upon the face of things; obstacles in the way of righteousness and truth. Jesus is "the Heir of all things," and he has announced his willingness to share his inheritance with all who, like himself, "fulfil the righteousness of God." This excludes the old man totally; but opens the door to all that will forsake him, and turn to God. They are invited "to put off the Old Man with his deeds, and to put on the New Man." When they have put on the New Man they are a constitutional part of him, and consequently "joint-heirs with Christ" of the earth and world, and all the fullness thereof. To such Jesus says "I will give you power over the nations, and you shall rule them with a rod of iron, sitting with me on my throne, as kings and priests, reigning on the earth." Rev. ii, 36; iii, 21; v. 10. When they possess this power over the nations, all that the nations and their present rulers call theirs, will then be at the disposal of these joint inheritors. Paul addressing this class at Corinth, said to them, "THE WORLD IS YOURS," "all things are yours" "all things are for your sakes." It is clear, then, that the gold and the silver, and the power and the riches, extant will all be relinquished to them—"He will fill the poor with good things, and the rich he will send empty away." Assuredly the coming panic will be tremendous—fear and disaster on every side.

But the London Leader not only predicts approaching calamity of a fearful type, but prophesies that it may be expected before November, 1867. This political prophet is not a man of faith. He neither believes in the prophets, nor undertakes to interpret them; but he prophesies upon the basis of the past, and what he knows of society. The ancient prophets foresaw what society would be from 1857 to 1867, and predicted AN ERA OF PANIC—"men's hearts failing for fear and anticipation." The best evidence yet before the world points to 1865-8, as the period of a crisis more potent than any that has yet convulsed the world, foretold by Daniel, John, and other prophets. The signs of the times in relation to Turkey and the French Empire, show that it cannot vary much from the above. "Blessed is he that watches, and keeps his garments." Let the reader be assured that the events of the past ten years portend a prodigious agitation of the word at hand. Be warned, then, and trim your lamp; for the time is short, and the terror hasteneth. EDITOR.
Feb. 2, 1858.

Advance of Russia in Central Asia.

WHAT THE CZAR EFFECTED DURING THE LATE WAR.

BY the death of Count Basil Peroffsky, which happened lately in the Crimea, where he had gone for the benefit of his health, Russia has lost one of her most able generals and ministers—a man through whose indefatigable exertions and invincible tenacity of purpose her dominion has been extended over a great part of Central Asia, The regions acquired by him, it is true, though exceeding in size many European kingdoms, are mostly sterile and uncultivated, and inhabited by wild tribes who can only be curbed by military fear; but they are important, not only for the commercial facilities they offer, but from their lying on the high road between Russia and India. The acquisitions made by Peroffsky have diminished the distance that separates the Russian and British empires in Asia by at least one half, and have pointed out the way by which an invasion of the latter from the former, so long derided as chimerical, may take place with comparative ease and effect. A short sketch of the career of this remarkable man will probably not be without interest, considering the bearing it has on the events now transpiring in the East.

Basil Peroffsky was born at Kharkoff, of a noble family of Little Russia. Like most young men of rank in this country, he entered the guards at an early age, and was appointed aid de camp to Grand Duke Nicholas, with whom he thus became closely connected, and whose confidence he ever after enjoyed, though the stern and unbending character of Peroffsky too nearly resembled that of the future autocrat for him to be so much of a personal favorite as his fellow aids de camp, Kavelin and Adlerberg. As the insurrection of the guards, which ushered in the reign of Nicholas, Peroffsky distinguished himself by his coolness and intrepidity, and contributed not a little towards ensuring the wavering fidelity of some of the regiments, and crushing the resistance of the others. In 1828 he acted as chief of the staff to Prince Menschikoff at the siege and capture of Anapa, and afterwards accompanied him to Varna, where he took the command on Menschikoff's being placed hors du combat, and directed the operations against that place till he, too, was dangerously wounded, and obliged to quit the army.

In 1833 he received the appointment of Governor General of Orenburg, where he was destined to pass almost the whole remainder of his life in the prosecution of plans which, after surmounting unheard of difficulties, were eventually crowned with success. At that time the province of Orenburg, which is about treble the size of the State of New York, but has a

population of only two millions, was bounded on the south by the river Ural. The country beyond that river was to the Kirghiz, a nation of Tartar race, who are divided into three tribes—the Great, the Middle, and the Little horde. The Great horde were nominally subject to Russia, but their allegiance was very doubtful while the other tribes maintained their independence and harassed the Russian territory by frequent incursions. Peroffsky's first task was to subdue these unruly barbarians.

He organized several expeditions against them, erected a line of forts in their country, and finally succeeded in reducing them to subjection. His next aim was the kingdom of Khiva, a fertile oasis in the great steppe of Tonran, which commands the route to the Hindookush, and the possession of which is indispensable to obtain a firm footing in Central Asia. For more than a century Russia had meditated the conquest of this region. As early as 1717 Peter the Great had sent an expedition against it, which, however, ended in complete failure. In fact, it appears as if nature had combined every obstacle to render the attempt nugatory. The road to Khiva lies for near a thousand miles through an immense desert of sand and gravel, without vegetation and without water. The climate presents all the extremes of burning heat in summer and intense cold in winter, and the changes are so sudden that a few days suffice to convert the temperature of Africa into that of Greenland. In June there, is often snow succeeded by a heat of 100 or 110 degrees; and even at Khiva, which lies as near as can be in the latitude of New York, there are not infrequently night frosts in the month of August. Besides this, the steppe immediately north of Khiva is infested by roving tribes of Turcomans, subject to the Khan of that country, or to his neighbor, the Khan of Khokond, who have always been inveterately hostile to Russia, and never lose an opportunity of plundering the Russian caravans on their way to Bukhara and Tashkend. It was these forays, in consequence of which a number of Russian prisoners had collected at Khiva, whom the Khan refused to set at liberty, that afforded a pretext for Peroffsky's expedition. He chose the winter season, in which the ground is covered with a thin coating of snow, as more suitable for his troops than the summer, where the fierce rays of the sun, reflected from the ocean of sand, are rendered still more intolerable by the parching drought; and in November, 1839, he set out from Orenburg with a well appointed army of 20,000 men, partly Russians and partly Kirghiz, attended by 10,000 camels. He marched about 500 miles without meeting an enemy, but the intense cold, the tremendous snow storms that threatened to bury his army in the desert, and privations of every kind, opposed an effectual barrier to his further progress. Nearly all his camels and many of his soldiers perished, and he was finally under the necessity of abandoning the undertaking and making the best of his way back to Orenburg, where the remnant of his army arrived in a deplorable condition.

Less determined characters than Peroffsky and his master would have been discouraged by such a mishap, but it only roused them to fresh exertions. Nature herself seemed to forbid the execution of their schemes. It was resolved to overcome nature. After a long and patient survey of the country, between the Emba and the Sir-Daria, a fortress was erected on the latter river, which received the name of Aralsk, and which commands the route from Orenburg to Khiva, Bukhara and Balkh. Along the whole line that separates Aralsk from the Emba, wells were dug at distances of ten to twenty miles, and protected by a small fort, and forming as many stations for the future march of an army. A flotilla was launched on Lake Aral, and a fortress built to ensure the command of that great land-locked sea; while a third fortress—Karaboolak—300 miles from Orenburg, connected the advanced posts with the central position. Meanwhile, the most exact observations were made by experienced naturalists and meteorologists on the nature of the soil, the peculiarities of the climate and every other topic that would have influence on military operations in those inhospitable

regions. Having thus paved the way for success. Peroffsky undertook a second expedition to Tonran in 1853, accompanied by Gen. Khruleff, who had been sent from here to act as his second in command. Thanks to the precautions he had taken, he now crossed the desert with little difficulty, was joined at Aralsk by a portion of the flotilla, and proceeding up the Sir-Daria—the Joxartis of the ancients—which he found navigable for over 400 miles, attacked and stormed the fortress of Akrmetchet, one of the chief strongholds of the Khan of Khokond and now called Fort Peroffsky. An attempt of the enemy to burn this important point, which forms the key to Khiva and Khokond, was repulsed with great slaughter, and in 1854, Peroffsky resumed his march to Khiva at the head 17,000 men. The Khan did not resist his approach; he sent out ambassadors to meet him who concluded a treaty, by which their sovereign acknowledged himself the vassal of the "White Czar" (so the Emperor of Russia is termed throughout Asia), consented to receive a Russian resident in his capital and garrisons in his principal towns, to place his own troops at the disposal of this country, and to submit to all regulations that might be enacted for the security of trade and commerce.

During the course of these events England was engrossed with the siege of Sebastopol, and had no eyes for what was occurring in Central Asia. She imagined the attention of the Emperor Nicholas was too much occupied with the defence of his own dominions for him to think of offensive operations in other quarters, and the rumors that were current in Asia, and even found their way into the Indian journals, about the appearance of Russian troops on the Oxus were treated as mere fables. In the meantime Peroffsky was actively employed in consolidating his conquests. The Khan of Khokond hastened to sign a treaty on the same terms as his neighbor in Khiva, and had the war with England continued, it is by no means improbable that a coup-de-main against India would have been hazarded, which considering the temper of Sepoys as it has now displayed itself, might have led to the overthrow of British rule in the East. The peace of Paris has adjourned the collision that must ultimately ensue between Russia and England in that quarter, and the latter has escaped a danger which she scarcely expected but which, nevertheless, might have proved fatal to her supremacy. Whether the Emperor Alexander will carry out the intentions of his father with the same perseverance and indomitable energy, and whether he will find another instrument so able and indefatigable in promoting them as Peroffsky, remains to be seen; but that Russia still continues steadily advancing in the East, is evident from the arrival of an ambassador of the Khan of Bukhara at this capital, who, although our government does not think proper to give the public any information respecting the object of his mission, is generally believed to be the bearer of a treaty similar to that concluded with the Kings of Khiva and Khokond. The new Governor General of Orenburg, Katevin, has the reputation of a man of considerable talent and enterprise, and he has the advantage of having been initiated by his predecessors in his arrangements for the administration of that province and its dependencies, and into his schemes for the future.

As for Peroffsky himself, twenty years of toil and anxiety had undermined his constitution and shattered a frame originally of Herculean strength. After his first unfortunate expedition to Khiva his hair had turned completely grey. The present Emperor created him a Count and loaded him with marks of favor and esteem; but the hopes entertained by his friends that relaxation from the cares of office would have a beneficial effect upon his health, have proved futile. He expired at his beautiful estate on the north coast of the Crimea, at the age of sixty-four. —Cor. N. Y. Herald.

St. Petersburg, Jan. 12, 1858.

Russia's Bent.

RUSSIA is decidedly bent on gaining elbow-room eastwards, as all her efforts to extend empire in the west of Europe are checked at present by united France and England. The river Amoor is now the object of all her care, and the Chinese wall will be found less impassable than the Danube and the Balkan. Steamers are multiplied at Petropaulowski; the Lena and Amoor paddle-boats carry mails regularly from the confines of Siberia to the Pacific. Orders are being executed in America for more. Trade between California and the eastern end of the empire is developed. Comforts of civilized existence are now procurable in the neighborhood of Bhering's Straits, and Russian officials find the new establishment bearable. A conflict with America may be the end of all this, and Jonathan is welcome to his new neighbor. These details are in the Moskoi Hornik, a Moscow paper. —Paris Correspondent of "Globe."

Miscellanea.

A Faithful Word.

To the Disciples or Learners of the Truth, as it is in Jesus.

DEARLY BELOVED, —I humbly trust that I shall not be judged too presuming, in addressing you, touching things which appertain to our present and eternal welfare. We should rejoice in the consideration, that we are children of God, by faith in Jesus Christ, having put him on by baptism, and that, being Christ's, we are Abraham's seed, and heirs according to the promise. We should be diligent to make this heirship sure. In the same letter, in which we find this pleasing relation stated, we also find what follows: "I would they were even cut off, which trouble you. For, brethren, ye have been called unto liberty; only, not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, in this: "Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. I say, then, walk in the Spirit, and ye shall not fulfil the lust of the flesh." This language indicates that there was something wrong amongst the Galatians; and it should make us enquire, whether there is anything wrong among ourselves. In these and other wrong things in the first churches, we can examine and learn much for our benefit. We may not be troubled with judaizing teachers, trying to bring us under the Mosaic law, but we are liable to be troubled with difficulties of various kinds, arising out of the evil workings of the flesh. The apostle gives us a principle of great importance, in the expression: "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." To walk in the Spirit, requires a knowledge of what the Spirit teaches; this knowledge is to be found only in the divinely inspired writings. Now, our progress in this attainment, must be partly in the ratio of diligent application. It may be asked, how much of application is requisite. It certainly should be proportioned to the importance of the acquisition. The apostle illustrates the subject, in giving us a catalogue of the lusts or workings of the flesh in the same letter, and in strongly affirming, that they who practise these, any of these, or of things like these, shall not inherit the kingdom of God. It is thus of vast importance to us, to avoid, to escape, to hate all these lusts. The way to do it, is to walk in the spirit; this is the same with walking by faith: see in 2d Cor. 5, 7, "We walk by faith, not by sight." The apostle also tells us what is the fruit of the Spirit—love, joy, peace, longsuffering, &c. The only way to bring forth this fruit abundantly is to have the words of the Spirit abounding in us by faith. When we shall have been filled with the Word, believing it with all the heart, we shall live and walk

in the Spirit, and shall be freed from the works or lusts of the flesh. Let us take the apostle for an example: "I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Can we say this, dearly beloved, each one for himself? If we can, happy are we. If we cannot yet say it, let us press on, until we can. It requires day and night meditation, to make the progress and attainment, which our present and eternal welfare demands. If any of us say, we have not time, let us read attentively the 1st Psalm, and the 1st chapter of Joshua. Jehovah constituted Joshua, commander of the armies of Israel, and superintendent of the whole nation; yet he ordered him to meditate in the Book of the Law, day and night. Have we any more care upon us, than Joshua had upon him? And then, what motives he has given us! Glory, the glory of Jehovah is to fill the earth (see the 14th Numbers); he has invited us to be partakers of this abounding glory. His kingdom is to come to the earth; he has called us to this kingdom, that we may inherit it. He has promised to clothe us with immortality and incorruptibility, and to associate us with the King of kings. In vision, he has set before us, in the abounding testimonies of the Prophets, the latter blessedness of righteousness, peace, and joy, which shall be ours in the Kingdom, if we prove faithful. Again, we live in the eve, just preceding Messiah's advent. The promises are no longer in the distant future—

"Not many years their round shall run,
Not many mornings rise,
Ere all the glory stand revealed
To the admiring eyes."

Dearly Beloved, let us long to see ourselves perfected in faith, in hope, in love, individually, socially, congregationally! And thus be ready to stand before the Son of Man, with joy unspeakable. Please to accept this little address in kindness, and believe me your fellow-learner in the school of Jesus, the great teacher,

ALBERT ANDERSON.

King William, Va.,
Feb. 11, 1858.

A Clerical Farce.

THE following is said to be a veritable incident in the experience of a bishop of the Protestant Episcopal Church: A couple brought their little child to me one day to be baptized, and upon my inquiring the name chosen, to my astonishment I heard sounds which resembled very much one of the titles bestowed upon the arch enemy of mankind. Supposing that my ears deceived me, I inquired again, when the same word, to my horror, was more distinctly repeated. "Lucifer! said I to myself," impossible. I can not baptize a child by such a name." I bent over once more, and a third time asked the question. The answer was still the same, and repeated louder and with an emphasis, as if the parent were determined to have that name or none. By this time my situation had become embarrassing, for there was I, in the presence of the whole waiting congregation, standing up with the baby in my arms, which, to add to my consternation, set up a squall as if to convince me he was entitled to the name. I could stand the scene no longer; so hastily dipping my finger in the font, and resolving he should have a good name, as opposite as possible to the diabolical one so strangely selected, I baptized the infant George Washington. I thought the parents looked queer at the time, but the rite was performed, the baby had got an excellent name, and I was relieved. But conceive if you can my confusion when, after service, the father and mother came into the vestry, and the latter bursting into tears, exclaimed. "O, thir, what have you done? Ith a girl, ith a girl, and you've

called her George Wathington! My poor little Luthy, my dear little Luthy! "Alas the mother lisped, and when I asked for the name, she meaning to be very polite, and to say, "Lucy, sir," in reply to my question, had said, "Luthy, thir," which I mistook for Lucifer. What was to be done! I consoled the afflicted parent as well as I was able, and promised to enter the name in the parish registry and town records as Lucy, which I did; but for all that, the girl's genuine, orthodox name is George Washington! —Water-Cure Alm.

Government "sanction" to Idolatry in India.

THE not merely tolerance, but the absolute favor, which the East India Company's government and some of their civil and military servants have shown to Mahomedan and Hindoo idolatry is beyond belief. At Delhi an annual festival was held, according to Mrs. Colin Mackenzie, on the body of a Mahomedan saint, over whose remains the Government had built a tomb, because the directors thought that the prosperity of the place would be increased by the mela, or fair annually held at the shrine. The same lady, a few sentences afterwards, states, that in the same city of Delhi is a mosque built by Colonel Skinner, and she adds, English men in former days, under the influence of Hindoo idols, have been known to paint themselves and perform sujah, or worship, at the river-side like heathens. For many years, as everybody is aware, we paid tribute to the Temple of Juggernaut, and supplied and manufactured idols for the Hindoos. It was not, indeed, till 1852 that the East India Directors substituted an endowment in land for the annual heavy payments made to the superintendent of the Temple of Juggernaut. In a despatch to the legislative department, No. 7, and dated the 5th of May, 1852, they instructed the government of India to make a final payment, by way of compensation, in lieu of the annual allowance of rupees, 23,321, made to the Rajah of Koordha, the superintendent of the Temple of Juggernaut, from the government-treasury, so as finally to dissever the government from all connexion with the temple. —Brit. Quart. Rev. (New Numb.)

Jehovah makes use of the wicked to punish the wicked, until the set time shall arrive for the saints "to tread them as ashes under the soles of their feet." The Sepoys are as execrably ferocious as their own tigers, and are now receiving the due reward of their deeds; yet surely, the English in India have not been innocent victims of their ferocity. The patrons of idolatry are worthy recipients of its fiends. —EDITOR.
