

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, 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 THE AGES.”—DANIEL.

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THE MAN OF THE ONE SPIRIT. "HIS-ARMS"

“Who among the sons of the mighty can be likened to Yahweh? O Yahweh Elohim of armies, who is a strong Yah like to thee? Thou hast a mighty arm; strong is thy hand, and high is thy right hand”—Ps. lxxxix. “Behold the Lord's Yahweh with strong hand shall come, and his arm be ruler for him: behold his reward is with him, and his work before him." "Yahweh has sworn by the arm of his strength;" "I will gather you, O Israel, with a stretched out arm, and fury poured out." "There is none like the ARM of Jeshurun who rides upon the heavens in thy help, and in his excellency upon the skies. The mighty Ones of the East thy refuge, and underneath the arms of the Olahm; and he shall thrust out the enemy from before thee; and shall say, Destroy. Israel then shall dwell in safety alone"—Deut. xxxiii: 27.

From these passages and many others that might be produced, it is evident, that "arms," in a symbolical use of the word, signifies power, forces, sovereign authority; and when outstretched, power in energetic and furious operation. “The arms of the Olahm,” referred to by Moses in his song, and termed “the everlasting arms” in the English version, are in the highest sense, the armies of Israel, of which the Eternal Spirit our Messiah and his Brethren is, in that manifestation, Yahweh. Hence the name of that spirit-incorporated community, Yahweh Tzabaoth; an enigmatical title, signifying, HE SHALL BE Commanders OF THE ARMIES of Israel. These Spirit Commanders are each focalizations of the One Eternal Power. Hence the ungrammatical expression, HE the Commanders. There are the Arms of the Olahm—the arms to be outstretched in "the Hour of Judgment;" and which are to break the Bow of Brass. (Psal. xviii: 34.) Moses styles these Arms in his song Elohai kedem, “Mighty Ones of the East,” in the English version rendered "the Eternal God." But John in Rev. xvi. 12, justifies our translation. He there styles them “the Kings from risings of a Sun;” but in the English version, "the Kings of the East." The kedem of Moses is the apo anatoton heliou, of John. John paraphrases Moses. The Helios or Sun, is the “Sun of Righteousness” spoken of in Mal. iv. 2, who is to heal and afterwards to send forth the sparkling gems of the Eternal, to tread down the wicked as ashes under the soles of their feet in the day that Yahweh shall do it. The Jewels of Malachi, and the Elohim of Moses are the Kings of John, and the

Arms of Daniel's vision. Each individual King is a rising of the healing Sun, in the sense of being raised from the grave by his vitalizing beams, Collectively, the Kings of Power or of God, are the "risings of a Sun; and that Sun is He who proclaimed himself "the Resurrection and the Life," even the Eternal Father, who raises up the dead by the anointed Son of Mary— 2 Cor. iv. 14; styled by her royal ancestor, "the Handmaid of Yahweh"— Psal. lxxxvi. 16; cxvi. 16; and so recognized by Gabriel, Zachariah, Elizabeth, Simeon, and Anna, all instructed and proficient in the law. When their mission is accomplished, they also will sing the song of Moses, "and of the Lamb," the prophet like to him—Exod. xv; Rev. xv.

These "Arms" of Daniel's vision, are represented by John in battle array in the train of their Commander-in-Chief, "the King of the Jews"—Rev. xix. 14; Isai. lv. 4. John styles them "the forces of the heaven, following the Faithful and True One upon white horses, arrayed in fine linen, white and clean." Collectively, they are the Four Chariots of the heavens seen by Zechariah emerging from between the Two Mountains of Brass, which it is their mission to reduce to a molten furnace, glowing with intense heat. In the symbol of "the Lamb slain," the "Arms" are equivalent to the "Seven Horns," or Spirit Powers, which are as innumerable, but equal in number, whatever its amount may be, to the "Seven Eyes."

AND AT HIS FEET AS THE ASPECT OF GLOWING BRASS.

"Joshua called for all the men of Israel, and said to the captains of the warriors who went with him, Come near; put your feet upon the necks of these kings." And they did so. Then Joshua said to them, "Fear not, nor be dismayed, be strong and of good courage; for thus shall Yahweh do to all your enemies against whom you fight." He then slew them, and hanged the five kings on as many trees until evening.

The history of Israel is not only as strictly literal as any other histories, and truer, too, than those of the nations contemporary with their prophetic times; but it is also allegorical, which their's are not. Joshua and his Captains were like Joshua, the High Priest and his companions, "men of sign;" and represented Messiah and his Captains in their future wars with "the Kings of the Earth, and of the whole Habitable—Rev. xvi; whom they are to tread down as ashes under the soles of their feet."

In Psal. xviii. 32, the Spirit inquires, "Who is Eloah beside Yahweh? And who a Rock except our Elohim—the AIL girding me with might? Even he will make my way complete. He causes my feet to be like hinds, and he will make me to stand upon my high places. He is training my hands for the war; so that the Bow of Brass might be broken by my arms. Thou wilt cause my going to extend under me; and my ancle joints have not wavered. I will pursue my enemies, and shall overtake them, and I will not return until they be destroyed; I will wound them so that they shall not be able to rise; they shall fall under my feet. Thou wilt gird me with might for the war. Thou wilt subdue under me those who rise up against me. And thou hast given to me the neck of my enemies; and those who hate me, I will cut them off. They will cry for help, but there is none to save them—unto Yahweh, but he answered them not. Then will I grind them fine as dust before the Faces of the Spirit; as the mire of the streets will I pour them out. Thou wilt deliver me from the contentions of the nations; thou hast appointed me for Prince of the nations. A nation which I know not shall serve me. At the hearing of the ear they shall obey; the sons of the foreigner shall submit to me; the sons of the foreigner shall fall, and tremble from their strongholds.

47. "Yahweh lives, and blessed be my rock; and He shall raise the Elohim of my salvation. The AIL that giveth avengements to me, even he will subdue the nations under me."

49. "Thou wilt exalt me: from the Man of Violence (Paul's "Man of Sin," the Lawless One) thou wilt deliver me. Therefore, O Yahweh, I will give thee thanks among the Gentiles; and sing psalms unto thy name, magnifying the deliverances of His KING, and performing the promise to His MESSIAH, to David, and to his seed, for the Olahm."

In this passage the Eternal Spirit through his prophet speaks of Messiah in the crisis of his controversy for Zion, in which, as the representative and chief of Daniel's "Man of the One Spirit," he puts his feet upon the necks of the kings of the earth, scatters their armies like dust before the wind, and becomes Prince or Head of the nations in their stead. But this is true also of all the individual members of this "NEW MAN" (Eph. ii. 15; iv. 24; 2 Cor. v. 17; Gal. vi. 15.) If the New Adam himself thus make war upon, and trample in the mire the kings and armies of the Old Adam nature, He has promised that all approved believers "in Him"—all who are Abraham's Seed by being Christ's—that is, all the Saints, shall do the same; and shall share with him in the fruits of His and their victory.

In proof of this we refer the reader to the following passages: "The righteous shall rejoice when he sees the vengeance; he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily there are Elohim ruling in the earth"—Ps. lvi. 10, 11.

"All the horns of the wicked I will cut off; but the horns of the righteous shall be exalted"—Ps. lxxv. 10. "He shall cut off the spirit of princes; he is terrible to the kings of the earth"—Ps. lxxvi. 12. "Arise, O Elohim, judge the earth; for thou shalt acquire possession in all the nations"—Ps. lxxxii. 8. "He will exalt the horn of his nation; the glory of all his saints; of the sons of Israel, a people near to him"—Ps. cxlviii. 14. "Israel shall rejoice in him that made him; the sons of Zion shall exult in their King. * * * The saints shall exult in glory; they shall shout with joy upon their couches. The high things of AIL shall be in their mouths; and a two-edged sword in their hands, to execute vengeance upon the nations, and punishments upon the peoples: to bind their kings with chains, and their honored ones with fetters of iron; to execute upon them the judgment written: this honor have ALL HIS SAINTS." —Ps. cxlix.

Now the phrase all his saints is comprehensive of Messiah and his brethren, who collectively form "the Man of One Spirit," or Paul's "New Man." Hence, the same things are affirmed of them that are predicted concerning Him. Their feet will be like hinds—swift in the pursuit of their enemies, whom they will overtake and destroy. These will fall before their power; and as Malachi says, they will trample them as ashes under the soles of their feet; and, when they have got the victory, they will rule with Messiah as "princes in all the earth."—Ps. xlv. 16. The resurrected "Elohim ruling in the earth." The Elohim of "Messiah's salvation."

This is the teaching of the Old Testament, with which the New Testament is in exact conformity; for they harmonize upon every subject, as might be expected from the declaration of its writers, that they taught none other things than Moses and other prophets had already predicted.

Now the apostles have proved beyond all confutation that Jesus is the Messiah or Christ of Jehovah promised to Abraham, David and Judah. Hence all that is said about the

Christ in the Old Testament must, sooner or later, be fulfilled in Jesus. But the prophets exhibit the Christ, not as a solitary man only, but also as a Man of Multitude, as we have abundantly shown. Therefore Jesus and his apostles preached the Christ in the same form—as One Person, and a Multitude in that One in and through all of whom the Eternal Spirit would dwell and manifest his power. “I and the Father” said Jesus, “are One”—ONE YAHWEH; and concerning his apostles, and all Jews and Gentiles believing into him through the apostles testimony, he also said, “pray that they all may be one; AS them Father art in me and I in thee, that they also maybe ONE IN US—that they may be one even as we are one; I in them and thou in me, that they may be made perfect in one”—in One YAHWEH; that is, in the one perfect Man of the Spirit, styled Jehovah, Yahweh, or Yah, because HE SHALL BE. “Hear, O Israel, Yahweh our Mighty Ones is One Yahweh.” This is the ‘incommunicable name’ as ye term it—a Name of Multitude, which Isaiah saith, “is coming from afar, his anger burning, and the violence of a conflagration; his lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream shall reach to the neck for the scattering of the nations with the fan of destruction.”—xxx. 27. It is the Name of Multitude expressed in the formula or symbol, into which the believers are baptized—“The Name of the Father, and of the Son, and of the Holy Spirit;” every such believer, when so immersed, being a constituent of that name; and therefore addressed by Paul as “in God the Father, and the Lord Jesus Anointed.” This is that “glorious and fearful Name—Yahveh Elohaikha,” O Israel, which your fathers would not enter into by obeying; and on account of which, as Moses forewarned you in Deut. xxviii. 58, the Eternal Power has made thy plagues wonderful to this day.

Daniel's 'great vision' was of this consuming Name—the mystical or multitudinous Christ—to every accepted member of which 'One Body' it is said by the Spirit, “That which ye have hold fast till I come. And he that overcometh and keepeth my works to the end, to him I will give dominion over the nations; and he shall rule them with a rod of iron; as the earthen vessels they shall be broken to pieces; even as I also received of my Father.”—Rev. ii. 25. And again, “He that overcomes, I will make him a pillar in the temple of my God, and he shall go no more out; and I will write upon him the Name of my God, and the name of the city of my God, the New Jerusalem descending out of the heaven from my God, even my New Name.” ch. iii. 12. “He that overcometh, I will give to him to sit with me on my throne, even as I also overcome and sit with my Father on his throne.” ch. iii. 21. To write upon one who has gained the victory over himself and the world, the Name of God and of the name of the City of God, is to declare him a constituent of the Name inscribed upon him. Messiah and his brethren are 'joint heirs'—the eyes, and ears, and arms, and feet of Daniel's Spirit-Man, whose Name is YAHVEH ELOHIM.

John says, That the Feet of this Man, whom he also saw in vision, are “like unto incandescent brass, as if they had been glowing in a furnace”—Rev. i. 15. The arms and the feet are symbolized in brass to connect them with the temple-pattern of heavenly things. The Altar of burnt-offering and the Laver, and the Two Pillars of the temple-porch, and many other things pertaining to the Court of the Priests, were all of brass, or overlaid therewith. The brass pertaining to the temple was all holy. The Brazen Altar was 'most holy,' so that whoever touched it was holy; no Israelite, however, was permitted to touch it, unless he belonged to the Seed of Aaron; and even they were not permitted to approach the altar till they had first washed their hands and feet in the Brazen Sea.

The Altar of Burnt-Offering prefigured the Messiah's Body in sacrificial manifestation. The idea of an altar of sacrifice representing a personal and divine plurality is

frequent in scripture. Thus, Jacob erected an altar at Shalem in the land of Canaan, and called it AIL-ELOHAI YISRAAIL, that is, the 'Strength of the Mighty Ones of Israel'—Gen. xxxiii. 20; and Moses, before the law was given, and in memory of the victory of Joshua over Amalek, "built an altar and called the name of it YAHWEH-NISSI;" that is He shall be my Ensign. —He who was symbolized by the altar—Exod. xvii. 15; Isai. xi. 10, 12; xviii. 3; xxxi. 9; Zech. ix. 16.

This Yahveh-nissi-altar was superseded by an altar overlaid with plates of brass. These plates represented 'the flesh of sin' purified by fiery-trial. "Gold, silver, brass, iron, tin, and lead, everything," said Moses, "that may abide the fire, ye shall make go through the fire, and it shall be clean; nevertheless it shall be purified with the water of separation; and all that abideth not the fire ye shall make go through the water."—Numb, xxxi, 22. The connexion of the plates with sin's flesh is established by their history. They were the censers of those sinners against their own souls, "Korah, Dathan, Abiram and their company, two hundred and fifty of them, who rebelled against the Strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and roll them into broad plates for a covering of the altar;" and "a sign to the children of Israel"—Numb. xvi. 37. The Brazen Altar, which was four square, had Four Horns of Brass, one at each corner; and in sacrifice the blood was applied to the Horns by the Priest's fingers; and the rest was all poured beside the bottom of the altar—Exod. xxix. 12. These Horns represent the same things as the Four Cherubims, the Four Carpenters, and the Four Living Ones, of Ezekiel, Zechariah, and John; only in the Brazen State, which precedes the Golden Olahm, Αἰών, or Millennium. As Horns of Brass, they "execute the judgment written" as a consuming fire; for brass and offering by fire is the association of things in the type.

The Brazen Altar and its Horns of Brass, then, are symbolical of AIL, the Eternal Power in Elohal, or sacrificial and judicial manifestation in flesh. "Eloah will come from Teman," saith the prophet, "the Holy One from mount Paran; consider! His glory covers the heavens, and his praise fills the earth: and the splendor shall be as the light; He has Horns out of his hand; and there is the covering of his strong Ones. Before his faces shall go pestilence, and from his feet lightnings shall proceed. He stood, and measured the earth; he beheld and caused the nations to tremble: and the mountains of antiquity were dispersed; and the hills of the Olahm did bow; the goings of the Olahm are his."—Hab. iii. 3-6.

The Horns of the Brazen and Golden Altars are His Eternal Spirit's strong ones, who disperse the empires of antiquity and subjugate the kingdoms of the latter days to Him and his Anointed; so that the current of the world's affairs will be directed by His Elohim in the ensuing thousand years, or Daniel's 'season and a time.'

The saints, then, are the brazen arms and feet of the Man of the One Spirit, who have all passed through the fire, and the water of separation, and been consecrated by the blood of the covenant; and "are partakers with the Altar," even Jesus—1 Cor. ix. 13; x. 18; Heb. xiii. 10, 12: and those of them who have been slain have been poured out 'beside the bottom' or 'under the altar,' from whence the cry ascends to the Father, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?"—Rev. vi. 10; xi. 1. Hence, those who dwell upon the earth, being, like Israel of old, grievous revolters, brass and iron, corrupters all (Jer. vi. 28) are to be cast into a furnace glowing with the heat of Yahweh's indignation. Israel has been passing through the process for ages. They have been trampled under foot of the Gentiles in a great furnace of affliction; for punishment was to begin first at the Jew; and afterwards to be visited upon the brass and iron of the Gentiles.

Ezekiel's description of Israel's punishment by Gentile agency will illustrate that of the Gentiles by the agency of Israel under the direction of the Men, 'whose Feet are like incandescent brass, glowing in a furnace;' and will furnish an obvious interpretation of the text. "The word of Yahweh," says the prophet, "came unto me, saying, Son of Man, the house of Israel is to me become dross; they are all brass, and tin, and iron, and lead, in the midst of the furnace; they are the dross of silver. Therefore, thus saith Yahweh Elohim, because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in my anger, and in my fury, and I will leave you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Yahweh, have poured out my fury upon you."—ch. xxii. 17. Israel in the flesh are here compared to brass and other metals full of dross. This drossy nature of the brass is the characteristic by which they are distinguished from 'the fine' or 'incandescent brass' of the Man of the One Spirit, or Israel in the Spirit, in glowing or burning operation upon the subjects of Yahweh's fiery indignation.

Israel as dross is exemplified in the denunciations of the prophets. Their drossiness is seen in the abominations they practised in burning incense to reptiles, and filthy beasts, and idols of every sort; in their women weeping for Tummaz, the Adonis of the Greeks; and in their worshipping the Sun between the porch and the altar with their backs toward the temple of Yahweh. —Ezek. viii. 7-8. They are still in the drossy state with the curse of Moses upon them. With the exception of circumcision (which, however, was not from Moses but from Abraham) they do nothing he commanded them to do; and therefore disregarding him, they necessarily reject Jesus of whom he wrote. "Cursed is every one," says Moses, "that continueth not in all things which are written in the book of the law to do them." Israel lives in the perpetual violation of the law, and yet seeks justification by that law, which only thunders the curses of Mount Ebal in their ears! "Cursed be he," saith Moses, "that taketh reward to slay an innocent person." This Israel did in paying Judas thirty pieces of silver for the betraying of Jesus, and in their priest's taking the price of blood returned to them, and purchasing therewith the Potters Field. The Pagan judge pronounced him faultless; and in this declaration convicts the Jewish Nation of the crime of taking the reward of treachery paid to effect the death of an innocent person. And the crime being committed the people shouted the 'Amen,' saying, "Let his blood be upon us, and upon our children!" These children, or posterity, are with us at this day—"the dross of silver in the midst of the furnace of affliction; 'left' of Yahweh and melted."

But, if Israel be the dross of silver, the Gentiles are the dross of brass, iron, lead, and tin. The Gentile dross is no purer than Israel's. Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentiles bepraise Jesus while their ears are closed and their hearts steeled against his doctrine and commands: so that Jews and Gentiles are all guilty before God; they only excepted, who believe the Gospel of the Kingdom and obey it. They have all therefore to be gathered into a furnace glowing with intense combustion, before they can attain to the blessedness that is to come upon all nations through Abraham and his Seed. Jews and Gentiles must be 'melted in the fire of Yahweh's wrath,' which fire will burn through the operation of the Arms and Feet of the Man of the One—"the Saints executing the; judgment written' and 'treading the wicked as ashes under the soles of their feet.'

The furnace in which Israel will become molten brass is 'the wilderness of the peoples,' where Yahweh saith he will plead with them face to face; rule over them with fury

poured out; and purge out from among them the rebellious, whom he will not permit to enter into the Holy Land to live there in his sight under the government of His King—the Christ—Ezek. xx. 33-44. When thus purged, the Jewish nation will be brass and silver well refined—Mat.iii.2. The rebellious dross will be cleaned out, and Anti-Mosaic-Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. The refining furnace is the 'time of Jacob's trouble,' out of which he is to be delivered—Jer. xxx. 7; and though they are now 'prostrate among the cattlepens,' they will be “the wings of the Dove covered with silver, and her feathers with the brightness of fine gold”—Ps. lxxviii, 15; Jer. i. 37.

But the Gentiles are to become molten brass as well as Israel. Their brass, therefore is also to be gathered into the furnace, that it may be melted and refined in the fire of Yahweh's wrath. The place of the furnace is also 'the Wilderness of the Peoples,' that wilderness inhabited by the peoples, multitudes, nations, and tongues—the “many waters upon which the Great Harlot sitteth”—that John of Patmos refers to in Rev. xvii. 1, 15. Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt; and in short, all the Mediterranean and Euphratean countries, being the territories of the Four Beasts of Daniel, constitute the furnace in which the Nebuchadnezzar—gold, silver, and brass, and iron, and clay, are made to glow with torrid heat of seven fold intensity and in which the Four Men of God—the Cherubim—walk to and fro, without hurt, the fire having no power upon their bodies; as symbolized by Nebuchadnezzar's furnace, and by John's Mystical Son of Man, in Rev. i. 15; Dan. iii. 19-27. The melting and refining the Gentile brass in this Babylonical furnace, incandescent with the wrath of God, is Daniel's “time of trouble such as never was since there was a nation to that same time—xii. 1. It is 'the day that shall burn as an oven' (or furnace) which shall consume the proud and all that do wickedness with their Anti-christian Gentilism, by which the peoples are deceived; but which shall have no power for evil against the people represented by Shadrach, Meshach, Abednego, and the one like the Son of God; they shall come forth unharmed, unsinged, unchanged, and inodorous of the fire. For these are the Daughters of Zion to whom the Spirit saith, “rise and thresh, for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many peoples; and I will consecrate their spoil to Yahweh and their wealth to the Lord of the whole earth”—Mic. iv. 13. So that, while Israel is passing through the furnace under the conduct of the Saints, and are themselves being purged from dross, they are also made use of by their commanders as a torch of fire among the sheaves, or a lion among flocks of goats, (Mic. v. 8; Zech. xii. 6.) to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of their inheritance: for, though passing under the rod themselves, they became also a rod of iron in the hand of Yahweh for the destruction of the nations whose iniquity was full.

"AND THE VOICE OF HIS WORDS AS THE VOICE OF A MULTITUDE."

This is the last characteristic of the symbolic Man of the One Spirit, noted by the prophet Daniel. In John's vision of the Mystic Christ, it is testified that “His voice was as the sound of many waters.” These ‘many waters’ are Daniel's ‘multitude’; for ‘many waters’ signify, as apocalyptically explained, a multitude of people. In Ezekiel's ‘visions of Elohim,’ the voice of Daniel and John's symbolic man comes from the Wings of the Cherubim—“I heard” saith he, “the noise of their Wings, like the noise of many waters, as the voice of Shaddai (Mighty Ones) in their going, the voice of speech, as the noise of a camp: in standing they let down their wings”—ch. i. 24. The meaning of this is, that Ezekiel heard the voice of a multitude of Mighty Ones speaking as the warriors of a camp in motion against an enemy; and that, when they were not in progress, their voice was not heard—in standing they let

down their wings,' and consequently there was no sound of war. But the voice of Daniel and John's symbolic man was heard as the roar of a multitude—the roaring of many waters; by which we are to understand, that their Man of Multitude was in progress, leading on the body and wings of his brazen-footed battalions against the Fourth Beast, or the apocalyptic Beast, and False Prophet, and the Kings of the earth and their armies; the former consumed in the furnace, or “Lake of Fire, burning with sulphur; and the Kings and their armies slain with the sword of the resurrected and glorified Mystic Man”—Rev. xix. 19, 20.

Now, Daniel, as the representation of his people, saw the Spirit Man, while those who are no constituent part thereof see him not, but tremble before him, and flee, as the Old Adam did, 'to hide themselves.'

DANIEL'S SYMBOLICAL DEATH AND RESURRECTION.

The vision being apparent, Daniel is alone after his companions have fled. At this crisis, the relation between the prophet and the Man is peculiar. Daniel occupies the position of one dead—his vigor was turned into corruption, and he retained no strength: he was in a deep sleep on his face, and his face toward the ground; and destitute of breath—ch. x; 8, 9, 17. While in this symbolical death, the symbolical man, the symbolical associate of which is ‘Michael, one of the chief princes,’ was near him. The Man uttered his voice—a voice to be responded to by the dead (Jno. v. 25-29; Dan. xii. 2.) and Daniel heard it: “when I heard the voice of His words” saith he, “then was I in a deep sleep on my face.” After the voice had awoken him to consciousness, the power of the Man raised him from his prostrate condition—“a hand touched me,” said he, “which raised me upon my knees and the palms of my hands.” This is the attitude of a man in the act of rising up from sleep on, or in, the ground, after he had awoken. He was then told to stand upright, for that the Man of the vision was sent unto him—He was sent of the Spirit to communicate to him certain things after his symbolical resurrection; for the things communicated in their crisis are to be accomplished after the literal resurrection of Daniel and his people by 'MICHAEL THE GREAT PRINCE' at the end of the 1335 days—ch. xii. 1, 2, 12, 13. Hearing the command to stand upright, he obeyed, and says, “I stood trembling.” He was now alone in the presence of the august vision, from which his attendants fled to hide themselves. He trembled; for, though raised and erect upon his feet, he was not yet 'in power.' But the Man who had raised him from the ground came again to him; and touched him; and said to him —“O man, greatly beloved, fear not; peace be unto thee, be strong, yea, be strong.” Then Daniel no longer feared and trembled, but became symbolically incorruptible, immortal, strong; for, when the Man of the One Spirit had spoken to him thus, he says, “I was strengthened, and said, Let my Adon (Lord) speak; for thou has strengthened me.”

Here then was Daniel's Lord in vision, seen also by Moses, Joshua, Isaiah, and Ezekiel. They all saw him as a Man. The Spirit assumed this appearance in vision; and to represent to Daniel his future manifestation through the son of David as Prince of Israel, he, the Spirit, associates himself with the archangel Michael, whom he styles Daniel's Prince. “Michael, one of the chief princes came to help me,” saith the Spirit; “and I remained there on the side of the Kings of Persia. I will show thee that which is noted in the scripture of truth; and there is none that holdeth with me in these things, but Michael, your prince.”

“MICHAEL ONE OF THE CHIEF PRINCES.”

Now the Michael with whom the Spirit cooperated on the side of the Kings of Persia against Babylon, must not be confounded with Michael, the Great Prince, who appears at the epoch of the resurrection—c. xii. 1, 2. The name Mi-cha-el signifies who-like-to-Ail, or the Eternal Power; and is applicable to any person, or community of persons, in whom Eternal Power is embodied, and manifested. It was therefore an appropriate appellation for the sarzevah-yahveh, PRINCE OF THE HOST OF YAHWEH, who appeared to Joshua by Jericho; and who had been appointed over Israel in the wilderness at the time the Spirit said to Moses, “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for MY NAME IS IN HIM. But if thou shalt indeed obey his voice, and do all that I speak; then I shall be an enemy unto thine enemies, and an adversary to thine adversaries. For mine Angel shall go before thee, and bring thee into the land, and cut off its inhabitants”—Exod. xxiii. 20-23; Josh. v. 14. This Angel-Prince is styled Michael in Daniel, because the Name, or Power, of the Eternal was in him. He was therefore as AIL, or as men say, GOD to Israel. He was not the Only Potentate whom no man hath seen, nor can see, but his representative, who was to be obeyed as if he were the Eternal himself; because 'his voice' gave 'utterance' to the commands of the Spirit.

But this Michael was not a son of man. He did not belong to the race of Adam, to which the dominion of the earth was originally and for ever given. (Gen. i., 26.) His vicegerency, therefore, could only be provisional. He had dominion over Israel as their prince until another personage should appear to assume the reigns of government, who should be both Son of Man, Son of Abraham, and Son of David, to whom dominion over Israel and all other nations inhabiting the earth to its utmost bounds, had been decreed. (Ps. ii., 6-9 ; viii. 6.) Thus, as Jesus taught, “the Father hath committed all judgment to the Son, that all should honor the Son even as they honor the Father, who hath given Him authority to execute judgment, because He is a Son of Man. (Jno. v., 22-27.)

MICHAEL THE GREAT PRINCE.

The Michael, then, contemporary with Moses, Joshua, and Daniel, was only provisional vicegerent of Israel till the Son of Man should attain to authority and power. Until this event, the Mosaic Αἶών, course of tilings, was subjected to angels, as clearly appears from Jewish history. But when the Son of the Eternal Spirit, born of a Jewess of the House of David, was begotten from among the dead, the decree proclaims, “Let all Elohim bow down to Him.” This was the person of whom it was said to Moses at the bush; Yahveh, that is, HE SHALL BE; and concerning Him, David saith in the same Psalm, “Thou art Yahweh, most high above all the earth; greatly hast thou been exalted above all Elohim.”—xcviii., 7, 9. This Yahweh was exalted by the Father Spirit. He was the Eternal Form, and therefore “thought it no robbery the being as God,” saying that “God was His Father.” (Jn. v., 18.) “He made Himself of no reputation, and took upon Him the form of a servant, and was made in men's likeness; and being found in habit as man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that to the name of Jesus every knee of heavenly ones, and earthly ones, and subterraneans, should bow; and that every tongue should confess that the anointed Jesus is Lord to the glory of God the Father.” (Phil, ii., 6—11.) This high exaltation of Yahweh by the Eternal Ail, placed Him above the prince whom Joshua saw, whose vicegerency over Israel terminated when the handwriting of the ordinances was nailed

to the cross, and the principalities and authorities it established were spoiled and made a spectacle of publicly. (Col. ii., 14, 15,) The mission of the Mosaic Michael was consummated. Israel had 'provoked Him,' and 'He would not pardon the transgressions.' He had expelled the ten tribes from Palestine, where He had planted them, because of idolatry and its abominations; and now, because Judah, Benjamin, and their priests, had crucified one to whom he had bowed, and would not accept pardon in His exalted name, He stirred up the Roman horn of the goat against them, and would deliver them no more.

Such has been the condition of Israel from that day to this. They have been abandoned by the Eternal's Archangel Michael, 'the Angel of His presence, who saved them' in the days of antiquity; and they are repudiated by the Second Michael, whom they crucified and pierced. So that now they are "without a king, without a prince, without a sacrifice, without an erection, without ephod and teraphim," (Hos. iii., 4,) in short, with out any 'caphporeth,' or covering for sin, and therefore under sentence of death, "being alienated from the life of God through the ignorance that is in them." What a pitiable condition for a people, formerly Yahweh's, to be in; a people, because abandoned of God for a time, styled Lo-ruhahmah and Lo-ammi. Such are Israel's names "till the times of the Gentiles are fulfilled," the nation that has not obtained mercy; the nation that is not my people, saith Yahweh. (Hos. i., 6, 8, 9.) And how blind must be their Rabbies and Scribes, and the multitude led by them, who, 'whatever may be the real character of them Christianity of the not more enlightened Gentiles around them,' cannot see that Israel and Judah are not the people of the Lord. The Eternal and 'Michael their Prince,' have turned their backs upon them, and as their royal prophet predicted, 'their sorrows have been increased,' because 'they have hasted after another' than He, whom they crucified, and God raised from the dead. As for Him, the Nazarene, to whom the Angel of the Eternal's presence bowed, he says concerning them in their Lo-ammi state, "I will not pour out their drink-offerings of blood, nor will I take their names upon my lips." (Ps. xvi., 4.)

Well, then, the Mosaic Aion, which was subject to angels, has long since vanished away; and the times of the Gentiles also subjected to God or Elohim, are verging upon their close, and a New AION, or Course of Time, and the new οικονομία, or administration of the οικου έννη, or habitable, all constituting what Paul in Heb. ii., 5, styles ή οικου έννη ή έλλουσα, 'the Future Habitable,' rendered in the English version, 'The World to Come,' concerning which he writes in the 1st and 2nd chapters, are about soon to be revealed. This administration of the Habitable in the approaching Aion, is the true CHRISTIAN DISPENSATION, and is styled by the Prophet Isaiah, 'Zion's times,' in which "Yahweh is Israel's judge, lawgiver, and king."—chap. xxxiii., 6, 22. This dispensation, which is divided from the Mosaic by the long, dreary, intermediate night of Gentile and Jewish superstition, wickedness, and folly, 'is not subjected,' says Paul, 'to the angels'—to Michael, Gabriel, and other 'chief princes;' but, according to the teaching of Moses, David, Daniel, Jesus, and the apostles, to the Son of Man and His associates—MESSIAH AND THE SAINTS. These, in resurrected and glorious manifestation, are the Eternal Spirit manifested in flesh—in spirit-flesh, or HOLY SPIRIT NATURE; and is styled by Paul in Rom. viii., 19, 23, "the manifestation of the Sons of God," "the adoption, to wit, the redemption of our body"—that "one body of many members." the ecclesia, which is Christ's body, the fullness of Him who filleth up all things in all the saints. (Eph. i., 22, 23.)

The germ of this one body, symbolized to Daniel, Ezekiel, and John, is Jesus of Nazareth, or 'Michael the Great Prince,' to whom 'Michael one of the chief princes,' has done obeisance, and 'on account of whom are all things—δι ου τα πάντα and through whom are we,' the saints και ή εις δι οντου. Thus, all things are 'out of God,' and 'for Him,' 'on account

of the Anointed Jesus,' and 'through Him.' If there had been no Jesus, Son of David and Son of God; or if, like Adam the first, he had been, but had become a transgressor, there would have been no 'One Body,' composed of saints resurrected or otherwise. These are all 'IN HIM;' but, if in His development, He had not proved, like the brazen altar, most holy, He would not have imparted holiness to all that touch Him by laying hold upon Him through the faith. But becoming 'partakers of the altar' by being 'in Him,' they are holies or saints; and 'through Him' become 'kings and priests for God,' who has made Him heir of all things, (and they joint-heirs with Him,) and therefore all things are 'on account of Him,' and also 'for their sakes.'

The anointed Jesus (not the dead body lying in the sepulchre of the Arimathean Joseph,) is eternal power manifested in flesh; and therefore AIL, or in Saxon, 'God.' Now Mi-cha-lo? —WHO-LIKE-TO HIM among the sons of the mighty? (Ps. lxxxix., 6.) Therefore, because there is none to compare with Him, the 'child born' and the 'son given' to Judah, is styled in Is. ix., 6, AIL givbor, 'the Mighty God.' Hence, when He appears in power and great glory to put a hook into the jaws of leviathan, to slay the dragon in the sea, and to raise the dead, it will be said of Him, Mi-cha-el? Who like to God? to 'Yahweh the Man of War? Who will contend with Him? (Is. 1., 8,) with Jesus, the Eternal's King of the Jews?

Jesus, then, the Son of David and Son of the Eternal Power by David's daughter, is Michael the great Prince of Israel, who comes to redeem his kinsmen and their inheritance, and to break in pieces their oppressors. But as he is not only a single individual, but also one containing many—a manifold man—whose symbolical number is 144,000; the many 'in him' are constituents of 'Michael the Great Prince,' who delivers Israel in the time of trouble which transcends all the calamitous periods of human history since the Flood.

The Son of Man, then, whom John of Patmos beheld in vision, was the Michael of Dan. xii., 1—"the Alpha (or Eternal Spirit) and the Omega, (Jesus and the saints,) the Beginning and the Ending, the ONE YAHWEH, who is, and who was, and who is to come, the Almighty." 'Yahweh,' says Moses,' is a Man of War.' Hence, out of this manifold Yahweh-Man's mouth, John saw a sharp two-edged broad-sword going forth, that with it he should smite the nations. (Ch. i., 16; xix., 15, 21.) And when they are smitten, it is as by a coup de soleil, for 'his countenance is as the sun shining in his strength,' not only dispelling the darkness, however, but 'enlightening the earth with his glory.' (Rev. xviii., 1.)

Now when John saw this ALMIGHTY BODY POLITIC he became as dead at his feet—like Daniel, symbolically dead; which represents that what he saw is fulfilled at the termination of the death state; for he is brought out of that state to write the things which shall be. When the thing signified by what he saw, shall be complete, the united voice of the many waters will be, "I am the First and the last; he that liveth and was dead; and behold I am living in the cycles of the cycles; amen:" I have the keys of the invisible and of death, and will therefore abolish death at the end of the Millennium.

A Second Reply to the New Year's Message.

The Church at Zion, King William County, Virginia, to the Church in Halifax, England, sends her Christian Salutation:

It was with no little satisfaction, dear brethren, that we, as a part of the household of "like precious faith," received your New Year's Christian Message through the Herald of

January '59. It is worthy to be read every month of the year by every brother and sister in Christ in our widespread land. It comes to us bearing the impress of Christian love, of earnest zeal, of wise and wholesome counsel, of gentle admonition, of kind encouragement, and an ardent desire to serve the cause of Truth and Righteousness. It comes from hearts throbbing with fraternal feeling and kindred impulses, to which our own affectionately respond; and is, in a certain sense, like an oasis in the wilderness of life, calming, and soothing, and refreshing to the weary traveller, and as a cool and gushing fountain slakes his burning thirst. It is indeed a welcome message from a distant land, giving us the assurance that there are others in the widespread earth whose minds have been enlightened by the Word of Truth, whose hearts are bound in the fraternal and endearing ties of the "one Lord, the one faith, the one baptism," and who, in common with us, are worshipping the "one God and Father of all," rejoicing in the "one hope of our calling," and pressing with eager energy to win the prize of endless glory.

It is a cause of mutual congratulation and thanksgiving to the Father of all mercies, that the glowing and thrilling truths concerning the Kingdom and Glory of God, which have been for centuries buried beneath the rubbish of human ignorance, or hidden amidst the dark and dense fogs of ecclesiastical superstition, are being rapidly exhumed, and brought to light by the untiring labours of a few of the noble servants of the living God, who devote their lives to the task of sowing broadcast the word of life, so that the fruits thereof are rapidly springing up in the four quarters of the civilized earth. We have reason to rejoice that the Lord, through the instrumentality of his faithful few, is rapidly preparing a people for his glorious apocalypse—a people from the East, and West, and North, and South, to sit down with Abraham, Isaac and Jacob in the Kingdom of God;" and we can but cherish the hope that the number to be taken "out of every nation, and tribe, and kindred, and tongue, and people, will soon be completed, and the heavens be made to ring with the inimitable songs of the redeemed, mingling in harmonious concert with the chorus rejoicings of expurgated and emancipated nations!"

Shall we, dear brethren, ever be permitted to realize the unspeakable happiness of participating in the scenes of joy and glory, inaugurated by the advent of the King of Kings and Lord of Lords? Shall we be the "blessed of the Father," who shall escape the corrupt and oppressive despotisms of the earth, and enter into the Kingdom prepared for us from the foundation of the world? Shall we be of that chivalrous band of Christian soldiers whose valorous deeds shall win immortal honors? Shall He, who is the "Lord of Hosts, mighty in battle," lead our conquering columns to the heights of Zion, to plant upon her battlements the triumphant flag of the Prince of Peace and King of Nations? Shall we behold, with unspeakable delight, "upon all her dwelling places and assemblies, the cloud of smoke by day, the shining of a flaming fire by night, and Jehovah's glory her protection and defence?" Shall we witness the rising of the Sun of Righteousness with healing in his wings," when Zion's "light shall have come, and the glory of the Lord has risen upon her;" when her wilderness shall be like Eden, and her desert like the garden of the Lord;" when "the wilderness and the solitary place shall be glad for her, and the desert shall rejoice and blossom as the rose;" when "the floods shall clap their hands," "the trees of the wood sing out and rejoice at the presence of the Lord," and renovated nature join the general jubilee of man's redemption? Shall we be exalted to the regal honors of "Kings and Priests to God, and reign with him on earth?" Shall Potentates, and Kings, and Thrones, and Principalities, and Powers, which now ride on the high places of earth and rule its destinies, be subdued under our feet? Shall we rule the nations with a peaceful, mild, righteous, yet powerful sceptre, executing the judgments of God upon all oppressors, and teaching others the ways of wisdom, truth and righteousness? Shall we participate in the pleasing task of teaching mankind the right ways of the Lord, so that "every

knee shall bow to him," and "the will of God be done on earth as it is in heaven?" Shall we be "the children of God, being the children of the resurrection, and be made like the angels, bearing the patronymic title of one common Father, to do His holy will, as "ministers of His, that do His pleasure, hearkening to the voice of His word?" Shall we be the associates and bosom companions of those heavenly messengers who excel in strength, do His commandments, and stand in the presence of His Glorious Majesty? Shall we join the company of the "blood-washed throng"—the true nobility—the pure, the wise, the great of past ages, who have battled for truth, for righteousness, for holiness, for purity, and for all that is truly great and ennobling in the nature of man? Shall we, beloved brethren, be prepared for all this, at the Advent of our Lord? Shall we in the day of His coming, arise from the ashes of death, or be freed from gasping mortality, to meet Him in the clouds of heaven? Shall we experience the wonderful transition from the suffocating atmosphere of sin and misery, to the pure, vivifying and soul-thrilling inspirations of a spiritual and immortal existence? Shall these vile bodies of ours be changed, and fashioned like unto the body of the glorified Son of God? Shall he be, indeed, our elder brother, and we the younger sons and daughters of the Lord Almighty? Shall we be like Jesus invested with glory, honor, and incorruptibility, and "beholding with open face, as in a glass, the glory of the Lord, shall we be changed into the same image from glory to glory, as by the Spirit of the Lord?" Shall we be the heirs of "all things,"—"whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,"—shall all be ours, as "heirs of God, and joint heirs with Christ?" Shall we put on the intellectual, moral and physical impress of the Divine Nature, with knowledge to scan, wisdom to appreciate, and power to explore the vast, the deep, the hitherto inappreciable and unsearchable wonders of His boundless creation? And shall the consciousness of eternal deliverance, and the assurance of perpetual safety under the Refuge and Rock of Omnipotence, spring the fountains of eternal happiness, which shall pour forth gushing streams of unutterable joy, and peace, and love, and gratitude, through the interminable ages of Eternity?

These, dear brethren, are momentous questions which a few short years shall answer. Have we not a "precious faith"—a "glorious hope?"—the half can not be told! God, in infinite mercy, has given to us this faith, this hope—based upon His immutable Word, His precious promise, and His everlasting covenant. He has graciously provided the means to secure to us the end. He kindly invites, counsels, admonishes and encourages us to seek the imperishable riches so graciously offered. He covenants His Kingdom and Glory, and all its wonderful appurtenances, through the atoning blood of Jesus, which is the purifying "blood of the Covenant" to those who "take hold" of and "keep His Covenant." Having been begotten by the Word of the Covenant, we are " begotten again to a lively hope by the resurrection of Jesus from the dead," by which we have a renewed assurance of an "inheritance incorruptible, undefiled, that fadeth not away, reserved in the heavens for those who are kept by the power of God through faith (in His Covenant) unto salvation, ready to be revealed in the last time; wherein we greatly rejoice." Thus we have a precious faith, and lively hope of our glorious inheritance, based upon the Covenant of Promise, sealed with the atoning blood of Jesus, and confirmed to us by his resurrection from the dead.

Having taken hold upon his Covenant, let us, dear brethren, double our diligence to "make our calling and election sure." Having put our hands to the plough, let us not look back, for such are not "fit for the Kingdom of God;" but "forgetting the things that are behind, and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus our Lord." "Ye see your (high) calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble (not

many rich) are called," for "God hath chosen the poor of this world, rich in faith, to be heirs of the Kingdom which He hath promised to them that love him." Having the eyes of our understanding enlightened, that we may know what is the hope of our calling, and what the riches of the glory of our inheritance," and united in the "one body and the one spirit, even as we are called in one hope of our calling," let us "walk worthy of God, who hath called us unto his Kingdom and Glory." Let wise men after the flesh, whose wisdom is foolishness with God, ridicule us as "heralds of an imaginary kingdom,"—"feeding on ashes." Let them denounce us, as proclaiming to the world the Gospel of a Kingdom which exists only as an ideal figment of disordered minds, or the baseless creation of "crazy brains."—Let them scorn and deride us as aspirants to the royalty of what they are pleased to call a "frog kingdom." * (May the Lord forgive them, they know not what they say; else they would not thus wantonly challenge His reproof for their folly, nor His judgment for their iniquity!) But, brethren, let none of these things turn us aside. Let opposition show its boldest front, in all its varied forms. Let denunciation, and scorn, and contempt, and ridicule, and artifice, and cunning, and human ignorance, and religious superstition, and secular influence, and sectarian combinations, and fleshly wisdom, and priestly power, do their best. Let none of these things move us; but let us "continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which we have heard; but rather let us be moved to buckle more tightly around us the whole armor of God, and go forth with increased energy to fight the good fight of faith. The war is raging all around us. We have foes within and foes without. We easily recognise them all, by the Light of the Living Word. We must be vigilant and valiant. Inch by inch we win our way to immortal honors. We are the Lord's soldiers and servants. We have been bought with a price, and have enlisted in his service. We have no time to be idle. Let us work while it is day. By prayer and supplication, by watching and fasting, by virtue, by knowledge, by temperance, by patience, by brotherly kindness, by love unfeigned, by purity of heart, by holiness of life, by perfection of Christian character, let us as workers together with him, "in all things approve ourselves as servants of God."

* (In compliment to the device on the cover of the Herald.)

A few short years, and the victory will be ours! Then, let us give our time, our talents, our riches, our energies, our lives, our all to the service of the Lord; and if we are so unspeakably happy as to obtain God's Kingdom and eternal Glory, so cheap will be the purchase, that we shall be constrained to say, it is the gracious gift of God through our Lord Jesus Christ!

Brethren, farewell! We may never see your faces in the flesh, but may we meet you, one and all, in the Kingdom of God! In the meantime, with the help of God we will endeavour to "companion you in a determination to do the utmost for the testimony of God, by teaching, by preaching, by word, by deed, by every means which we can employ." Grace, Mercy, and Peace be multiplied unto you, through Jesus Christ our Lord!

In behalf of the Church,

L. EDWARDS.

Analecta Epistolaria.

Remarks Concerning "The Advent."

MY DEAR CHRISTIAN FRIEND, —The ordinary practice among clergymen in this country, during the four Sundays immediately preceding Christmas day, in each year, is to deliver sermons and lectures on 'The Advent of Christ,' a general term used in the common prayer book, and under which many incongruous discourses are made, commencing, first, with His Advent in the flesh, and ending with His Advent in the spirit; and, occasionally, to judge the quick and the dead. If, however, any of their auditory be interrogated as to their faith in 'the glad tidings of the kingdom of God,' an essential article to the true understanding of 'the Advent of Christ,' it affords indubitable evidence, how fearfully the 'Israel of God' continue to be misled by 'blind watchmen,' and 'ignorant shepherds,' (Isa. ch. lvi., vers. 10, 11;) even in these 'perilous times of the last days,' 2nd Tim., ch. iii., ver. 1, ch. iv. ver. 3. Alas, with but few exceptions, the precious Doctrine of Christ, His 'glad tidings,' (Mark, ch. i., ver. 22, ch. iv., ver. 2, and ch. xii., ver. 38; Isa., ch. lvii., ver. 2; Luke ch. viii., ver 1,) is still rejected, or unknown. A kind of historical credence in His first Advent being commonly received as 'saving faith,' instead of the Scriptural exposition that He came as man's substitute, cheerfully 'to do the will of God,' (Ps. xl., ver. 8,) even unto death; (Phil. ch. ii., ver. 8,) thereby abolishing at once the immutable law of sacrifice for sin, (Heb. ch. x., vers. 5, 7, 9,) and enabling fallen rebellious man to become reconciled to his offended Creator. (Rom. ch. v., vers. 10-19; 2nd Cor. ch. v., vers. 18, 19; Eph. ch. ii., vers. 15, 16; Col. ch. i., vers. 21, 22, 23.) Hence Christ is the Mediator of a new and better Covenant, established upon better promises, (Heb. ch. viii., ver. 6, ch. ix., ver. 15.) far better than 'Do, and ye shall live, fail thereof, and ye shall die, (Lev. ch. xviii., ver. 5; Ezek. ch. xviii., ver. 4,) in which Adam failed, and incurred upon himself and his posterity the penalty of everlasting death; nor could he or any other, have been reprieved from this penal condition, without the beneficent intervention of God, as displayed in the continued, or 'renewed existence' of man, pending the work Christ came to do in the flesh being fully 'finished' (1 Cor. ch. xv., ver. 18,) a work He esteemed more than His necessary food, (John ch. iv., ver. 34,) and which, in itself, bore ample testimony that His mission proceeded immediately from God. (John ch. v., ver. 36.) 'When Jesus, therefore, had received the vinegar, He said, It is finished, and He bowed His head and gave up the ghost.' (John ch. xix., ver. 30.) Thus, THEN, and not until THEN, was completed the marvellous work of salvation of all true believers in Christ, preparatory to the manifestation of the glory of their REDEMPTION, which will be accomplished when they shall sing the 'new song' of Moses (triumph) and the Lamb. (Through Christ.) This sacred truth, I well know, 'philosophy and vain deceit, after the tradition of men,' (Col. ch. ii., ver. 8,) now repudiate, by affirming that 'the gates of the grave,' or, doors of the (mere) shadow of death,' is the portal of immortal souls to heavenly mansions in the skies, or other Paradisaical bliss, but which is nothing short of heathen philosophy, matured by the 'mother of harlots,' and still cherished by her besotted offspring. (Rev. ch. xvii., ver. 2.)

'He is despised and rejected of men;' (Isa. ch. liii., ver. 3,) is still, not only the frontispiece of the Jewish synagogue, but of Christian temples. 'He came unto His own' and exhibited His credentials of Sovereignty, but his professed citizens are still saying in their hearts, 'We will not have this man to reign over us.' (Luke ch. xix., ver. 14.) Nor do they esteem the gift of the Holy Spirit as indispensable to a due acknowledgment of 'Christ, the Son of the Living God,' (1 Co. ch. xii., ver. 3; Matt, ch. xvi., vers. 16, 17, 18,) prior to His inauguration as 'King over all the earth.' (Zech. ch. xiv., ver. 9.) This one baptism, of the Holy Spirit, of which all others are emblematical, 'the world cannot receive,' (John ch. xiv., ver.

17,) notwithstanding our Lord declared His departure to be expedient, (John ch. xvi., vers. 7-13,) in order that He might Himself 'baptize with the Holy Spirit,' (Mark ch. i., ver. 8,) and thereby guide His erring sheep into a knowledge of all truth, and things to come; and therefore it is, 'Now is the accepted time, or day of salvation.' (2d Cor. ch. vi., ver. 2.) 'The acceptable year of the Lord.' (Luke ch. iv., ver. 19.) That is, this Gospel dispensation; for only since the death and resurrection of Christ, could there have existed any true believers sealed by the Holy Spirit unto the day of redemption, (Eph. ch. i., ver. 13, and ch. iv., ver. 30,) that holy day when the whole house of the 'Israel of God,' or His 'Sealed,' His 'elect,' shall be gathered from the utmost parts of the earth, to attune their harps, now hanging on the weeping willows, to the 'new song' of redemption, which none others could ever learn, (Rev. ch. v., ver. 9; ch. xiv., ver. 3.)

It is written that 'blindness in part is happened to Israel,' (Rom. ch. xi., ver. 25,) which all the sects of Christians readily admit, as applying to the Jews only, while on the other hand, they are unwilling to perceive that a more culpable 'blindness, in part,' is happened to themselves; for, as the Jews rejected the 'Man of sorrows, having no comeliness,' (Isa. ch. liii., vers. 2, 3,) when He preached the 'glad tidings of the kingdom of God, saying, repent and believe the glad tidings,' (Mark ch. i., vers. 14, 15,) owing to their 'blind guides' having misled them to view 'the King in His beauty,' only; (Isa. ch. xxxiii., ver. 17,) even so with professing Christians; although they revere His incarnation, are prone to reject Him as King for ever over the whole Israel of God ' (Luke ch. i., ver. 33,) to 'reign on earth' renewed; (Rev. ch. v., ver. 10,) neither do they conform to the Divine truth, that, faithfully believing in the Lord Jesus Christ, in strict accordance with all that is predicted of Him 'in the law of Moses, in the Prophets, and in the Psalms;' likewise the Divine power of His resurrection, (Rom. ch. x., ver. 9; John chap. iii., ver. 36,) is the only means, ' For, there is none other Name under heaven given among men whereby we must be saved.' (Acts ch. iv., ver. 12.) Otherwise, how could they still maintain the ancient dogma of 'saints in heaven.'

The heathen, Papistical dogmas of immortal souls, either in Paradise, or in any other place, or state, of consciousness, apart from the body, is contrary to the Word of God, for the living know that they shall die, but the dead know not anything.' (Eccl. ch. ix., ver. 5.) No, not even whether their posterity arrive at honor or dishonor. (Job ch. xiv., ver. 21.) 'In death there is no remembrance of God, (Ps. vi., ver. 5, and Ps. lxxxviii., vers. 5,11,12,) nor do the dead praise Him. (Ps. cxv., ver. 17.) 'I said in the cutting off of my days, I shall go down to the gates of the grave, I am deprived of the residue of my years.' (Isa. ch. xxxviii., ver. 10.) But to reconcile these truths with the foregoing declaration, that faith in the fulfilment of the covenant promises, through a practical acknowledgment of Jesus Christ, is the only means devised whereby fallen man can obtain 'eternal redemption,' or, ere old mortality can be exchanged for the 'wedding garment' of immortality, it has often been asked, What then becomes of the Old Testament saints? the only true solution to which question is found in the Divine revelation of continued, or renewed existence, as testified by the Jews, (Matt. ch. xvii., vers. 12, 13; Mark ch. vi., vers. 14, 15, 16, and ch. viii., vers. 27, 28, 29; Luke ch. ix., vers. 7, 8, 9; and John ch. ix., ver. 2,) and confirmed by our Lord Himself; (Luke ch. vii., ver. 27, and ch. ix., vers. 18, 19, 20; also compare John ch. v., vers. 2, 24, 26, with 2d Cor. ch. i., ver. ix., likewise Luke ch. xx., vers. 37, 38, 39, with Exodus ch. iii., ver. 6, not omitting special attention to Mark ch. x., vers. 26, 27, and 30,) a revelation which not only harmonizes all Scripture, but extols the beneficence of our heavenly Father, unfolds the 'mysteries of the kingdom of heaven,' (Matt. ch. xiii., ver. 11; Luke ch. viii., ver. 10,) and stultifies the common dogmas of 'immortal souls,' 'sleep of the dead,' and similar 'vain traditions and opinions of men.'

Yours very faithfully, in the 'blessed hope' of immortality, now 'hid in CHRIST,' to be awarded at His 'glorious appearing and kingdom.'

RICHARD ROBERTSON.

89 Grange Road, Bermondsey,
London, England.
December 21, 1858.

A Word of Encouragement.

Dear Brother Thomas: —We have on several occasions, when met as a Church on the first day of the week, talked over the propriety of addressing you a few lines, with the view of acknowledging our obligations to you, in having been the means, in God's hand, of communicating to us a knowledge of the truth, as it is in Jesus. That, however, has been put off, from time to time, and entirely neglected, until now, it appears to have become somewhat imperative, seeing that a thank offering can be sent to you without us knowing anything of the matter until the affair is all over and appears before your readers in the Herald. This leads me to think we are living here in a much more solitary condition than we really might be, providing we take the proper means of altering it, and by so doing I believe we would render ourselves not only more useful in confirming each other in the truth, but also in extending our efforts to those who are not only utterly ignorant of the Gospel of the Kingdom, but are never likely to think of it, unless indeed it should be when they are laid on a death-bed, when, to tell him of it, and of its obedience, would only throw them into the greatest mental agony, and do no good whatever, seeing they could not then "Arise, and be baptised, and wash away their sins." O, the amazing folly of mankind, to trifle with such a matter till too late, and how painful, to a thinking mind, to witness such deathbeds. But to the subject in hand. Allow me, in the name of the brethren here, to encourage you to go on in the good work of the Lord by informing you that a Church, consisting of five resident members, and other two, one near London, and the other in or near Edinburgh, exists, in the small village of Cumnock, in Ayrshire, through the instrumentality of your Herald, lent them by a friend. You see, then, Brother Thomas, that your works are reaching corners of the world which you have but little, if any, opportunity of knowing anything of, and that they are producing effect which you may possibly never know of till the morning of the resurrection. In the midst, then, of so many difficulties and perplexities let this case, amongst many others which may be, for anything we know to the contrary, encourage you to persevere in sowing the good seed of the kingdom, and that the good Lord may bless your labors in word and doctrine, is the earnest prayer of the few disciples here. But whilst thus addressing you the question occurs. Are we doing as much as we possibly could do even in our present circumstances? Now I shall certainly think it remarkably strange if, amongst all the churches of Great Britain, (for I suppose we have none in Ireland,) there cannot be found one Brother, willing and able, to go from place to place and deliver public lectures on the things concerning the Kingdom of God and the name of Jesus Christ. In the meantime I feel disposed to think that the difficulty is not in finding brethren of this stamp, but that these brethren have obstacles which they do not see well how they could surmount, and which oblige them to confine their labors to their own sphere. In order, then, to remove if possible, these difficulties, I suggest that all the churches on this side of the Atlantic send in to the Herald the particular address of a brother in each church, to whom all letters on any business could be addressed, and who would engage to hand over all such letters to the Church at their first meeting, and who would also engage to direct stranger brethren to the place where their Church meets on the first day of the week. This seems highly necessary from the following circumstances: Our brother, who left this and went to London, has been there for the last three years, and if there are brethren in London who meet as a Church he has

not been able to find them out. Again, our other brother was lately in Edinburgh, and, though there is a church there, he did not know where to find it, and in his search staggered into a select Baptist Church, where he could only be a spectator of their worship. I think, then, even from these examples, it will appear necessary that some such plan as that suggested be adopted, in order that the churches may have fellowship, one with another. Besides, if there was a brother found, willing to devote himself to the preaching of the Gospel, it would greatly facilitate progress and enable the disciples to see at a glance if they would be able to support such a brother's wife and family, if he had such, whereas, as we have at present no plan of any consequence that can be proposed, because we neither know the means nor strength of the disciples. In submitting these remarks to your consideration, I shall be glad to hear your own mind on the subject, and, should you think them worthy of a place in the Herald, I shall be glad if any brother can propose a better plan for furthering the interests of our Redeemer's Kingdom. In the meantime let me urge upon the disciples the propriety of taking this into consideration before our summer sets in, as there may be many places where a house could not be procured, and where it might be necessary to go out into the highways and hedges. With much respect, and in the name of the Brethren, I subscribe myself,

Yours, affectionately,

R. HUTCHISON, Surgeon.

Auchienleck, Scotland, Feb. 9, 1859.

An Acknowledgment.

Dr. Thomas, Sir: —I enclose you my subscription for your most excellent paper, which I do most highly value for the truth it so ably advocates. I wish I could send you a long list of conscientious subscribers; but, alas, I cannot: there are none within miles that I know of, who either know, or care for, the truths you advocate. Spiritual darkness and ignorance seems to reign unmolested in these parts. I do most earnestly wish some way would open that the light might be presented to the people, that some, at least, might become "wise unto salvation." I feel pleasure in acknowledging that your reply to my queries on the "Two Covenants," was most satisfactory. I hope your work on the Apocalypse may soon be completed; I am very anxious to obtain it, as I hope it may serve to throw much light on that book of books. Assuring you that every number of the Herald is anxiously looked for and eagerly read, and heartily wishing you may long be spared as an able workman in your Lord's vineyard, I subscribe myself your sister in Christ, looking for redemption,

CAROLINE H.

Kamoka, C. W.; Jan. 30, 1859.

Remark. We are closely engaged upon the Apocalypse, which, with the Herald, leaves us with little time for aught else at present. When we have completed it (and when that will be we cannot now say,) due and ample notice will be given. Till then we trust our readers will diligently study the book itself, that when our exposition is forthcoming they may be prepared to appreciate it according to its deserts, whatever they may be.

EDITOR.

The Paternity of Jesus.

Dear Brother Thomas, —There is a question among the Brethren here upon which I would like to know your mind, and understanding. The question is: Was not Joseph the natural father of Jesus? Paul says, 'prove all things, and hold fast that which is good; 'aught we not to work upon this principle in this case, as well as in others? If he (Jesus) is not the son of Joseph, were not the Jews correct in rejecting him as the future King of Israel and the

promised seed? as the seed is reckoned of the men and not of the women in the genealogy, this seems rather like a fabrication, lugged in by the apostasy to prove the immaculate conception of Jesus. In some of the translations virgin is rendered young woman; so that in that particular it would not conflict with the quotation in Isaiah viii. 14. If you will be so kind as to give us your understanding of this matter, you will greatly oblige your Brother in the faith.

B. L. NEVIUS.

Washington City, D. C. Feb. 15th. 1859.

Joseph Denies that he was the Father of Jesus.

'The birth of the Anointed Jesus,' says Matthew, 'was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child by holy spirit. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold, the messenger of Yahweh appeared unto him in a dream, saying, Joseph son of David, fear not to take unto thee, Mary thy wife; for that begotten in her is by Holy Spirit. And she shall bear a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Now all this was done that it might be fulfilled, that was spoken of Yahweh by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which is, being interpreted, 'the Deity with us.' Then Joseph being raised from sleep, did as the messenger of Yahweh had bidden him, and took unto him his wife; and knew her not till she had "brought forth her first born son; and he called his name JESUS"—c. i. 18.

This testimony proves—

1. That Mary was enceinte before she was espoused to Joseph;
2. That Joseph came to know it before they came together; and,
3. That Joseph attributing it to ordinary causes, would have repudiated her privately.

This being indisputable, with all who regard Matthew as a credible witness, there is before them but one conclusion, and that is,

4. That Joseph himself pronounced against his being the father of Jesus.

Joseph having decided thus, and "being a just man," would upon no consideration have acknowledged Mary, if he had been left to his own view of the matter. A just man would not have married a harlot. But Joseph did marry Mary after she had become enceinte by another; therefore he did not believe her to be a harlot. No human testimony, however, could have convinced him that a pregnant maiden, had not known man. But he did so believe; for in publicly acknowledging her as his wife, this just man proclaimed his conviction that, though nature and flesh were against her, he believed her to be a virtuous woman. But there can be no faith, or belief, without testimony, for faith is the belief of testimony; and no human testimony was adequate to the proof of the proposition, that a woman may become enceinte without intercourse with man. There is, therefore, but one conclusion open to us in the premises, namely, that the testimony was supernatural or divine; and that Matthew's account of the matter, is the only rational and truthful solution of the case. Joseph endorsed the truth, by abandoning his original purpose of repudiation; by publicly acknowledging her as his wife; by

abstinence; and by giving the newly-born infant the Heaven-appointed name of Yahoshaia, or Jesus, which implied 'the Deity with us,' Jews, according to the prophet.

But no man can prove of his own knowledge whose son he is. Jesus might have affirmed, that the Deity, by the formative power of His influence, and not Joseph was his father; but as he himself once said, 'if I alone testify of myself, my testimony is not true,' it was necessary that his real father should bear witness. This he did accordingly, about thirty years after his birth. The Deity proclaimed his paternity before the multitude and their leaders, saying, as he emerged from Jordan's watery grave, 'THIS IS MY SON THE BELOVED IN WHOM I DELIGHT.' This proclamation was never denied. It was too notorious for any contemporary to venture a denial. John the baptizer testified to the truth of it; and the voice in effect justified the conclusion of Joseph in the case.

Joseph being only the reputed, and not the natural father of Jesus, the Jews were not therefore justified or 'correct' in rejecting him as the future King of Israel and the seed. On the contrary, if Joseph had been his real father, Jesus would have been neither the king nor the seed promised; for that personage was to be both Son of David and Son of Deity, as testified to David in 2. Sam. vii. 14; Psal. ii. 7; Rom. i. 3, 4; Heb. i. 5.

In both genealogies the descent of the rights of Jesus were reckoned through the males of David's house. Jesus descended from Zorobabel, son of David and Governor of Judea, at the return from Babylon; and so did Joseph, but through different branches, whose interests and rights were united in the marriage of Joseph and Mary. Matthew gives the descent of Joseph from Zorobabel; and Luke, the descent of Jesus from the same.

But Luke's account is obscured in the English version by placing parenthesis marks in the wrong position. If the parenthesis be excluded Luke iii. 23, reads thus, 'And Jesus himself began to be about thirty years of age, who was of Heli, who was of Matthias,' and so on; now supply the parenthesis, and then it will read thus, 'And Jesus himself began to be about thirty years age (being as was supposed the Son of Joseph) which was of Heli, and so on. All the words in italics form the parenthesis; and not as in the English version, namely the words 'as was supposed.' Joseph was not son of Heli, but son of Jacob; but Jesus 'was of Heli,' being grandson to him as the father of Mary; who, by her marriage with Joseph reunited the two branches of Zorobabel's house, and so constituted Jesus, as her first-born, the Heir of the Kingdom and throne of David.

Hah-almah, the phrase used in Isai. vii. 2. signifies, 'the maiden, virgin, marriageable, but not married.' Mary answered this definition of the word, at the time Jesus was formed of her substance, by the creative power of Holy Spirit. She was a marriageable, but unmarried, maiden of David's house; the mother of Jesus, whose nature like her own, was the same as David's and Abraham's, neither better nor worse; it was Sin's Flesh, as Paul tells us, while in character he was 'holy, harmless, undefiled, separate from sinners,' or 'without sin.' If his nature had been immaculate 'sin' could not have been 'condemned in the flesh' when he was crucified; nor could he then have borne the sins of his brethren in his own body to the tree, as Peter affirms he did. They who affirm the immaculateness of the nature or flesh of Jesus are 'Nicolaitanes,' heretics who destroy the doctrine of remission of sins, by the death and resurrection of Mary's Son.

Yea verily, 'prove all things; hold fast the good thing.' Bring everything to the test of Scripture, and receive nothing that is not proved by an harmonious collation of the prophetic

and apostolic Scriptures. We know what 'the truth as it is in Jesus' is; if then a papist, Protestant, Sectarian or Jew, bring us his 'things' we do not trouble ourselves to prove them. We throw the burden of proof on him, and demand it, in harmony with the word. We only undertake to demonstrate the truth taught by prophets and apostles. With Infidels, Mohammedans and Pagans, we do not debate. We tell them not to prate against what they do not understand. We do not examine all sorts of errors and crochets, in hope of extracting any 'good thing' they may contain, in order to 'hold fast' to it. We do not rake in a dungheap to find gems. We 'prove all things' presented in the Word; and when proved 'hold fast' to it as an element of 'the good.' This course we have found profitable; and would respectfully and affectionately commend it to all our readers. Amen.

EDITOR.

April 5th, 1859.

Let the Serpents Hiss.

WE extract the following from the Toronto Globe, where it recently appeared under the caption of "Disturbance in a Church." Bro. Williams had previously issued a placard headed "Hard Times—\$50.00 Reward!" Under this he says, "I will pay the above-named reward to any student of scripture who will find one passage in scripture in support of the following favorite themes of the so-called 'Christian world':

"1st. A passage which states that any man has, or ever had, an immortal soul; or that Christ, or his apostles, ever preached a gospel to save immortal souls; or a promise of reward to an immortal soul; or that a man is in any way, conscious between death and the Resurrection.

"2nd. A passage which states that the Kingdom which Christ and his apostles preached is to be any where in the skies; and,

"3d. A command or precedent by Christ and his apostles for 'Infant Sprinkling'."

He then made his appointments at the Baptist Chapel, corner of Queen and Victoria streets, where, he says, he may be found.

This placard had ample circulation, and, no doubt, proved a very considerable annoyance to the clerical "blind guides" of "the blind" among the Torontoes. They saw their craft boldly attacked; and knowing their innate weakness and mental imbecility, they dared not meet the unscholastic blacksmith; and therefore followed the course of their predecessors in Thessalonica; for, being moved with envy, but unable to draw him before the rulers of the city, they stirred up certain lewd fellows of the baser sort, and gathered a company, and set all the vicinity on an uproar, and saluted Bro. Williams in the way detailed in the following extract:

"A man named Williams announced, a few days ago, that he would deliver a series of lectures in the Baptist Church (colored), Queen Street, against the generally received doctrine of the immortality of the soul. One of the lectures or discussions was to take place on the evening of Tuesday, but when Williams got to the place, he found a large crowd there, who saluted him with loud hisses, and other marks of disapprobation. Having mounted the rostrum, he was about to commence his lecture, but such a noise arose as is seldom heard inside a church, and he was compelled to desist. The crowd outside, who were unable to gain admission into the building, vented their spleen by breaking the fence in front of the church,

and shouting at the top of their voices. The tumult inside was increasing, when several parties, in order to put a stop to the whole affair, commenced to extinguish the gas. At this stage of the proceedings, Sergeant Major Cummins, accompanied by a posse of policemen, appeared on the spot, and entering the church, protected Williams from personal violence. After a short time, the sergeant prevailed on him to leave, and the crowd soon afterwards taking their departure, quiet was restored."

This is the way the clergy meet questions fatal to their vested interests—either by imperturbable silence, or by the clamor and violence of their dupes. The clergy of all countries and of all orders are nothing but intoxicated dunces in Christianity. The classical and scientific minority among them know every thing but what they profess. They all, learned and unlearned, profess to "cure souls;" but they neither know what a soul is, nor what a soul should do to be saved. When called upon to prove their assumptions before the people, all they can do is to hiss and bray through the poor ignoramuses they excite in defence of the quackery by which they are poisoned. Well, let the serpents hiss; and if they are determined to die as fools die, let them die; but as for ourselves, we continue the fight, malgre the clergy and their master, the Devil. Amen. —See page 119. EDITOR .

Theiopolitical.

Behold as a thief I come; blessed is he that watcheth. JESUS

"What is all this about?"

'Verily, behold, in those days and in that time,' saith the Spirit in Joel. In what time! the reader inquires; to which the Spirit answers, 'When I turn back the captivity of Judah and Jerusalem.' And what shall be done at that crisis? 'Then,' continues the Spirit, 'I shall gather all the nations, and shall make them come down into the Valley of Jehoshaphat,' which is situated between Mount Moriah and the Mount of Olives on the east of Jerusalem. And for what purpose are the forces of the nations to be collected together there? This inquiry is answered by the Spirit, who says, 'And I will plead with them there, in behalf of my people, and my heritage Israel, whom they have scattered among the nations, and my land they have divided.'

This testimony is in accordance with that in Zech. xiv. i. where the Spirit says, 'Behold, the day of Yahweh cometh; then shall thy spoil be divided in the midst of thee. For I will gather all the nations against Jerusalem to war, and the city shall be taken, and the houses shall be spoiled,' and so forth. Now, mark what follows upon this siege and capture of the city; which is here given as the great sign of the day of Yahweh. 'THEN,' saith the Spirit, 'shall Yahweh go forth and fight against those nations And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, towards the east.'

The reader will perceive from these testimonies, that the manifestation of Yahweh, or the appearing of the apocalyptic Son of Man, is preceded by a great movement of the Powers of the nations, against Jerusalem. This will be the great crusade of the nineteenth century, in which all Europe will be stirred up toward the east. This, however, implies the previous creation of a certain situation of affairs in Europe and Asia, in which Continental Europe can be moved, as one man, and Asia shall have been so strengthened, and possessed of Palestine and Jerusalem, as to necessitate the combined efforts of the whole mighty power of Europe to conquer it. But, however interesting Jerusalem and its 'Holy Places' may be to the besotted

world rulers of the present hour, Europe could not now be moved against it. If Louis Napoleon were to send his forces against it, Russia, Austria, and England would combine to intercept them: or if Russia were to do the same, France, Austria, and England would be opposed. It is evident then, that there must be a change wrought out in Europe before the move can be made. This is the necessity which exists. It is the providential situation of affairs which necessitates a collision between the great military powers of Europe, in order that the one marked out in prophecy, as the great mover of the notions against Jerusalem, may take up the position assigned to him. We who believe the testimony of Ezekiel, know that Russia is to be that power. But before Russia can assume her appointed place, she must 'get the start of the Majestic World' by war, intrigue, or both. At present, Louis Napoleon, uncrowned Emperor of the French, is master of the situation, so far as to prevent Russia or Austria taking the lead in Europe; though he himself is unable to cross the frontiers of France with a French army, without permission, except at the hazard of war with Austria, and all its risks. Whichever way he would march, war awaits him. If he would march in peace, seeing that he says 'the Empire is peace,' he can march out of France; into Algiers, and when he is tired of marching there, he can march back again! But such a bloodless parade does not suit the marauding armies of France, nor the ideas of a Napoleon. The only move he can make is into Sardinia, under pretence of protecting an ally against the designs of Austria. The King of Sardinia is the only neighbor he has who would see French troops in his Kingdom, without making the greatest effort possible to get rid of them. And Sardinia would only tolerate them, as one thief tolerates another, in hope of a profitable division of the spoil. Napoleon III. is ambitious. His whole career proves that. It was his ambition and lust of power, which prompted him to plot the overthrow of Louis Philippe, which cost him the loss of liberty for several years; and it was the same vice that caused him to make himself emperor by coup d'etat. Success has only strengthened him in the way of evil. A rogue was never made an honest man, by successful villainy; nor has Louis Napoleon been cured of his desire to reproduce fully in his own career the Napoleon of other days, by his success hitherto. As yet he has only been preparing for action. He has passed through the various phases of coupe d'etat, sending one woman adrift for the sake of another, and of being blown up, but he has not yet humbled Austria, given law to Italy, been crowned successor of Charlemagne by the Pope, and avenged the never-to-be-forgotten defeat of Waterloo. He has not entered the anti-Austrian phase of his career. As the Mouth of the Frog Power his policy has gone forth to 'the kings of the earth and of the whole' apocalyptic 'habitable,' and is now operating the exoralization * of the unclean spirits from Rome and Vienna.

* A word we have coined from *ex ora*, "out of the mouth;" and signifying the act of proceeding out of the mouth. —Editor Herald.

Three centers, as we have elsewhere shown, upon which the Frog Power was to operate in development of the unclean froglike spirits, are Constantinople, Vienna, and Rome. Any one the least observant of what is passing in the world, can see that, for these last ten or eleven years, these three political centers have been the craters from which the volcanic fires have erupted to the endangering of the powder houses in their vicinity. And it is remarkable, that all the demonstrations threatening, or actually disrupting the peace of the world, have resulted from the policy of one who has been professedly laboring 'in the interests of peace.' 'L' Empire c'est la paix '— the empire is peace—yet the imperial policy has hitherto either caused war, or made it imminent, as at the present crisis. A war exciting peace policy is the policy of Louis Napoleon. All the time talking peace, and acting or preparing for war!

But, notwithstanding all his hypocrisy and rascality, he is a necessary evil in Satan's employ. This dominion has to be brought to the crisis of its overthrow. It has to be precipitated like lightning from the Heaven: but before this can take place according to the arrangements of God, the forces of the Satanic dominion must be brought up against Jerusalem to war. The policy of the French emperor is necessary to this end. As far as his own dynasty is concerned, he is giving chase to a meteor. He is pursuing a phantom which will always elude his grasp. There will always be a something ahead and thought to be necessary to the consolidation of his throne, which will lure him on to his fall. When this mission is accomplished, the tempest he will have raised, will sweep him into political nihility by its whirl. 'Many countries shall be overthrown,' and France among the number. France is apocalyptically, 'a tenth part of the great city.' At present she is in an exceptional situation. When her ruler's ambition has raised the whirlwind, Providence alone can direct the storm, He will bring down France again to her normal state. Louis Napoleon like his uncle, must be Waterlooded; and 'the Prince of Rosh, Mosc, and Tobl,' take the lead of Satan's hosts to the overthrow of Armageddon.

Every arrival from abroad informs us that 'Europe is strangely agitated.' 'From one end of Europe to the other,' says Lord Palmerston, 'there were not only apprehensions of hostilities, but a general arming, and preparation for warlike enterprise, and it is natural to ask, What is all this about? What could be the cause of all these preparations? It could only be the state of Central Italy; and if that were the real cause of the jealousy and difference between two great powers, the only way to calm them down, was by a mutual and simultaneous retirement of both France and Austria from the Papal States.'

This is all the statesmen of the world can see. But they only skim the surface of things, Louis Napoleon's ambition, the oppressiveness of the Pope's administration, and Austria's tyranny and fear of revolution, are only superficial excitements, comprehended in the phrase 'Central Italy.' The violence, misrule, and superstition of the world-rulers, the spirituals of the wickedness of the aerial, are suicidal excitants in the situation. God makes them instrumental in working out the crisis of their own destruction. These things therefore, are only the proximate cause. In answer to Lord Palmerston's question of 'What is it all about?' we reply, it is all about the development of the Eighth Head of the Scarlet Colored Beast, which goes into perdition, with the drunken Harlot, that rides him. In order to bring about this development, Providence proclaims war, according to what the Spirit saith in Joel, 'Proclaim ye this among the nations, prepare ye war; stir up the mighty ones, let them draw near, let them come up, yea all the men of war. Beat your ploughshares into swords, and your priming-hooks into spears; let the weak man say, I'm mighty. Hasten ye, and come ye, all the nations from round about, and, they shall be gathered together. Thither Yahweh cause thy mighty ones to descend. Let the nations be stirred up, and come up even to the Valley of Jehoshaphat: for there will I sit to judge all the nations from round about.' The preparations are all with respect to this crisis, although the Powers themselves have no idea of what they are preparing for. Their crazy heads are full of their own schemes of aggrandisement; but these are only luring them on to the divine solution of the great eastern question. The Powers must appear in the Valley of Jehoshaphat, which is an element of the apocalyptic Armageddon. But if no move is made in Europe they will never arrive at Jerusalem. Central Italy, is a question big enough to set all the world on fire. But it cannot be settled till it is adjudicated from Jerusalem; and as the decree of Jerusalem's destruction issued from Rome; so the destruction of Rome must issue from Jerusalem. The existing preparation for war, which must come before long, is all with reference to this end. The sooner the better; and the hotter the war, the sooner comes the

crisis, the saints are looking for, and desiring. 'Blessed is he that watches, and keeps his garments,' for the end approaches with hasty strides.

EDITOR.

The False Prophet Power.

OR, CENTRAL ITALY.

From the London Times, Feb. 26.

IN the very few words that were uttered last night by the three men, each of whom has more than once led the Commons, and may do so again, the question that harasses the whole of Europe was brought at least to a very narrow geographical issue. Central Italy was the point of collision between the two great thunder clouds, and the spot where the eye might look for the first streak of red flame. Whatever the cause at stake, whether the motives were high as heaven or lower than earth itself, there, in that volcanic region, the struggle was to break out, even though all the earth might be subsequently brought in. We are forced to take a common-sense view of the case, and it is the only solution. Did it concern the mere personal safety of Pius IX., his staff of Cardinals, the Christian Churches, and the Pagan remains which they spend the revenue of a State in maintaining, then we cannot see why the thing should not be managed by a friendly arrangement. A very few French and Austrian soldiers, or officers, or policemen, or even consular agents, associated at Rome and the other Papal cities, would suffice to prevent them from becoming the rallying point of European disaffection. It is scarcely possible to suppose that these costly armaments, these movements of troops to and fro, these "occupations" and fortifications in a territory containing only some, three or four millions of people, in these days no great warriors, can regard only the care of an historical site, the sanctity of a See, or the safety of an ecclesiastical personage. We should take it there are very few people in the world who have an end to be answered by the safety of a Pope or Cardinal, when so many quite as competent, and perhaps in better condition, are ready to supply the vacant chair. But it is evident that the operations of the great Powers are not confined to this point, or even addressed to it. Something else is in view. To the vulgar eye—and we do not pretend ourselves to see further into the mind of an Emperor than the rest of the world—this is a trial of strength. France and Austria are the two great Powers that rival one another in this part of the world. Between them and about them lie a multitude of smaller States, which each would absorb were it not for the other, and which they would agree to divide but for the presence of other Powers as great as themselves. At most points an iron wall of treaties, alliances, and combinations binds them in. In one quarter only can they march in and out, and vaunt their strength in one another's eyes. This is Italy. That model State, the glory of which in the eyes of all good Catholics is, that it is perfectly, because ecclesiastically, governed, and an example of what all the world should be, is the very spot selected by the Catholic Powers themselves for flaunting in one another's eyes the vulgar pride and strength of earthly arms. We must look a little deeper for the true account of these military pilgrimages to that shrine of peace. France and Austria there contend for pre-eminence. The mastery of the Continent is the prize, and in that mastery are contained solid rewards; but it is at Rome that the struggle finds an occasion and a field.

What is this but the plainest hypocrisy? It is to make Rome an idle pretence and a public nuisance. The real question, to speak the plain truth, which brings the Gaul once more to the Capitol, and makes the halls of the Caesars echo his incessant drum, and ring with his shrill trumpet, is not that the pilgrim may continue to bow before the Holy Father, but that

France may have a boundary more to her taste, and may have, at least, all west of the Rhine and the Alps. If this cannot be, at least it is worth trying for: the hope is something; the attempt has its value. Napoleon III. must keep himself well up to the expectations of the people, and seem, at least, to be on the point of doing great things. He must have an army and a revenue, and these require an ostensible object. The vulgar substance of these hopes is north of the Alps; the shadows and words of them are south of the mighty barrier. No doubt, Italy itself now, as of old, since the beginning of history, has been a prize worth the winning in Gallic eyes. We dismiss from the question any present hope of acquiring the soil of Italy. Yet we do say, without reserve, it is a vulgar question of dominion and power that draws both France and Austria to Rome, and it is really conquest which they seek by arms.

"The Mouth of the Beast,"

OR, AUSTRIA.

ON Sunday last, Field-Marshal Lieut, von Schlitter passed through Venice on his way to Verona, and on the following morning a great number of workmen were sent to forts St. Nicolo and St. Erasmo, which are at the entrance of the Lido. The explanation to the public is, that the fortifications require repair; but the truth of the matter is, that they are to be strengthened and armed with heavier artillery. Three or four days ago information was received from France which removed all doubt as to the intentions of the Emperor Napoleon, and you must, therefore, not be surprised should you suddenly learn that the Austrian army is to be placed on a war footing. It was yesterday evening stated that the men on furlough had received orders to join their respective regiments, but it is not likely that they will be obliged to quit their homes until the season is more advanced. The military organization is so excellent that 650,000 men can be fully prepared for action within a month or six weeks; but the assertion of the Militar Zeitung, that Austria can, in a fortnight, have 800,000 men in the field, is absurd. The population of the Austrian Empire is less than 40,000,000 of souls, and military men have repeatedly told me that it would be very difficult to keep up an army of 600,000 men "for any length of time."

As many flat-bottomed boats have recently been constructed in France, it is believed that French troops will be landed in some port in the Mediterranean or Adriatic in which there is no great depth of water; but information has reached me that preparations are being made at Genoa for the reception of a French squadron. It is evident that great anxiety for the future is felt in official circles, but military men appear to be full of confidence. They do full justice to the high qualities of the French army, but they are not inclined to think that the French of to-day are braver than the men of 1814 and 1845.

VIENNA, Feb. 21.

Count Buol still believes that peace will be maintained, but the Emperor, being of a different opinion, is preparing for a vigorous defence of his Italian States. Feldzeug-meister Baron Hess, the Quartermaster General, is frequently closeted with the Emperor, and it is understood that arrangements are being made for sending the first army, which is composed of four corps, to the south. It is not likely that the army in question will leave the so-called "hereditary provinces" if the French remain passive; but the preparations made for war in France render corresponding armaments necessary in Austria. In Pavia, people are exceedingly depressed at the prospect of war, but the army in Italy is full of confidence, and extremely sanguine of success. During the last war in Italy the Austrian troops made great use of the bayonet, and any enemy they may now have to encounter will find that no pains have been spared in teaching the recruits how to handle that weapon.

The assertions of the German papers that Austria has made propositions to France in regard to Central Italy, deserve no credit. This Government has informed Prussia and England that it is willing to treat with France, but it expects the Paris Cabinet to state what it wishes. It is here suspected that there is a secret understanding between France and Russia in regard to Italy and the Danubian Principalities, but no circumstances have come to my knowledge which could induce me to believe that they have any fixed plan of action. The Hanoverian Estates intend to desire the Government to request the Bund to prohibit the exportation of horses, and the "Central Organ" will, perhaps, begin to take the matter into consideration by the time that the French and Sardinians have got as many animals as they need.

VIENNA, Feb. 22.

The Austrian Government has expressed its readiness to recommend administrative reforms to the Papal Government, but it will never, even if a war should result from its refusal, cooperate in an attempt to enforce the execution of such reforms. In regard to the occupation of the Papal Dominions, the Imperial Government has declared that it will withdraw its troops from Bologna and Ancona at the same moment that the French quit Rome and Civita Vecchia. The right of garrison in Commachio, Ferrara and Piaceuza, which is secured to Austria by treaty, will be maintained.

The French Government, or, rather, the Emperor Napoleon, considers the foregoing conditions unacceptable; but this Cabinet is by no means likely to make any other. During the last few days the policy of Austria has undergone a change. Count Buol was so strongly urged by the representatives of England and Prussia to avoid giving the Emperor Napoleon a pretext for going to war, that he was much more submissive than was agreeable to the Emperor Francis Joseph, who is resolved not to bear any part of the yoke which Louis Napoleon is trying to impose on his brother sovereigns. "His Majesty's views," says a perfectly well-informed person, "may be expressed in a few words. For the sake of peace, he is ready and willing to make any concessions which are consistent with his honor and dignity, but he will not recognize the claim of the Emperor of the French to be considered sole arbiter of all European questions of importance. His Majesty is of opinion that one power has no right to put a constraint on the will of another, and he therefore declines to make those reforms which are considered necessary."

For the moment Austria will hold her peace, but any decidedly hostile movement on the part of France would hardly fail to lead to an Imperial manifesto.

The State of Europe.

LONDON, Feb. 1859. —The moneyed classes in France and England bewildered at the fact that Napoleon has all at once turned against them and pays no attention to their advice and their interests, still hope against hope, and expect the maintenance of peace, though France continues to arm and concentrate troops, buy saltpetre to be delivered in Genoa, cast rifled guns, and contract for millions of rations of Chollet's compressed vegetables. Lord Cowley's recent mission to Vienna has given fresh animation to the depressed spirits of the stock exchange, since it is believed that this old diplomatist, acquainted with the views of Napoleon by the long term of his Parisian Embassy, and friendly to the Austrian Cabinet, may find the means of bringing them to an understanding without the necessity of crossing swords on the plains of Lombardy. Still, even the most sanguine politicians are fully convinced that war is inevitable should Lord Cowley's mission fail. The Emperor Napoleon evidently wants

war, to occupy his army and to strengthen his throne; since he sees that the educated classes in France continue to keep aloof from him, and to accept him only as a temporary necessity. He cannot forget that the treaty of 1815, about the inviolability of which we hear so much twaddle in England and Germany, was expressly framed in order to exclude the Bonaparte family from the throne of France, and to curb the impetuosity of the French. There cannot be any doubt that he has secured for himself the friendship of Russia, in order to prevent a renewal of the Holy Alliance; or else why should he play the game of Russia in the Danubian Principalities, a course of action which entirely frustrates the treaty of 1856, and destroys the integrity and independence of the Turkish Empire. In return he expects the co-operation of the Czar in his Italian schemes, and in the aggrandizement of the house of Sardinia. As to King Victor Emanuel, his risks are still greater. He is well aware that if the hopes of the Italians should now again be deluded, all the peninsula would at once turn Republican and Mazzinian. Scialoja, a statesman and author of eminence among his countrymen, for a time the victim of King Ferdinand of Naples, has openly expressed this view in a letter which has appeared in the Turin papers. He declares that his conviction that there is no other alternative but either Cavour or Mazzini. Settembrini, late Roman minister under the Triumvirate, has in another way expressed the same opinion, by forsaking his former friend Mazzini for the moment, and putting himself at the disposition of Count Cavour and Prince Napoleon, provided they will make war against Austria. Victor Emanuel himself has repeatedly said in private conversation that he had entered upon his present course of policy with the firm conviction that he is risking his crown in case France should forsake him, since in that event he could not stop the general Italian conflagration. An apocryphal letter which contains these views has lately appeared in some of the English and Continental papers; its authenticity is very questionable, but as it contains exactly the words often uttered by the King, who is more frank and open than kings used to be, we can positively state that it is a faithful picture of his state of mind. As to Russia, complete silence is preserved about her foreign policy. We only see the footprints of the bear in the remarkable Moldo-Wallachian elections, in the increase of her Mediterranean fleet, in the acquisition of the port of Villafranca, in the Servian and Montenegrin intrigues and revolutions, and lastly, in the impending matrimonial alliance between the King of Sardinia and the young Princess Leuchtenberg-Romanoff, the niece at the same time of the Czar and of the Emperor of France.

The Austrians seem not to be aware of the greatness of the dangers which surround them. They build their hopes on the factious Teutonic enthusiasm for Austria and against France, which has become fashionable at the small courts and capitals of Germany, where the language of 1813 has been furbished up in order to give a different direction to the general discontent of the thirty-six states. The Prussians now see clearly that all their great expectations about a Liberal Government were foolish and that the Prince of Prussia is now, in 1859, just what he was in 1848, despotical, ignoring the rights of the people and clinging to the prerogatives of the crown. The dream of an honest, constitutional, parliamentary government in Prussia has now completely vanished.

[From the New York Courier and Inquirer.]

“Distress of Nations.”

"Distress of nations and perplexity"—such is again the aspect of the times. All Europe is bewildered with the fear of change. The long repose, promised by the Treaty of Paris between the five great Powers, has already given way to universal apprehension; and no man dares say that ere the spring is over the whole continent will not be again ablaze with war. It is

no longer the Turkish question alone that is the fire-brand. It is a matter of greater import, and lies not at the extremity of the continent, but at its very heart. It is the all-formidable case of Italy that now confronts and confounds the cabinets, and threatens to plunge the central States of Europe into bloody conflict. At the Treaty of Paris, the wrongs of Italy, as presented by the Sardinian Plenipotentiary, had a hearing. The Western Allies sympathized, and remonstrated with Austria. Austria would do nothing, would promise nothing; and, during the three years that have elapsed since, instead of ameliorating she has only aggravated her despotic sway. Italy has all the while been growing more restless, and Sardinia, which is its champion, has been in like manner growing the more impatient to take up arms against the oppressor. Louis Napoleon, jealous of the over-shadowing Austrian influence in Italy, ambitious to make some new opening for his own family interests, and anxious, too, to divert the ever active French mind from the contemplation of prostrated home liberties, and cheer it again with visions of conquest and glory, encourages Sardinia in its hostile attitude, and pledges support by the most substantial of all commitments—a matrimonial alliance. The House of Savoy, which for eight hundred years has figured in the affairs of Europe, and earned a renown of which any dynasty might be proud, is now united with the Imperial Bonapartes—and in the face of such a conjunction well may Austria, and all Europe whose policy is peace, take alarm.

But we must not forget—it is true, though Rousseau said it—"that the unforeseen governs." The elder Napoleon averred that "calculation is everything," but he found it quite different. Moscow was not exactly in accordance with his calculations; nor Elba; nor St. Helena. What gives peculiar fearfulness to the present state of Europe is the fact that it baffles all calculation. There is a revolutionary element smouldering under the surface that defies all measurement. Nobody can tell when or where it may break forth. We only know that it awaits the favoring hour. Louis Napoleon is strong, undoubtedly. For years now he has apparently been the supreme master of his situation. At the Conference in Paris he took the first place; he dictated the time, and to a great extent the terms of peace. But no one man, not even he, can long sway the destinies of Europe. There is a moral force which no repressive system can permanently keep under. The French Emperor, inflated with past successes, imagines perhaps that he can control this—that he can intervene against Austrian tyranny, and in favor of Constitutional rule in Italy, and still maintain his virtually autocratic power at home. It is, to say the least, a very dangerous experiment. Such a contradiction between domestic and foreign policy is a hazardous thing for any Power—most of all, for a Power the first law of whose existence is unity and centralization. Republican France took the side of Papal Absolutism, and fought Republican Rome. We know the sequel. Can Imperial France with any more safety take the side of Italian liberty and fight Imperial Austria? Few men of calm reflection will believe it possible for Napoleon III. to identify himself with the cause of freedom and nationality in Italy without stimulating the terrible element of revolution to a pitch beyond his control or that of any other potentate on the Continent. It may all in the end result for the best, but not without fearful shocks and sore trials.

The last reports state that Russia is again in good accord with Austria. If this be so, it is important. The two powers have been on bad terms since Austria refused to side with Russia in the Crimean war—a debt Austria owed for the salvation to her of Hungary by Russian intervention. It has been believed that Russia would seek some opportunity to punish this ingratitude. In fact, Russia was hardly thought to need the stimulus of such a motive. Not a few of the statesmen of Russia have counselled the destruction of the Austrian empire as the best policy of the Czar's; and it is known that the late Czar's intervention in Hungary, which saved Austria in 1849, was effected in opposition to the advice of the majority of his Council. Were Italy once in revolt against Austria, Russia, might easily stir up similar movements

amongst the Slavonic population of Eastern Austria, and might win the support of the Gallician Poles by promising to incorporate them with the rest of their nation in a revived Archduchy of Poland, and thus dismember the heterogeneous Austrian Empire without herself striking a blow. It now seems that she has no such disposition, and is inclined to support a State which being as despotic as herself, will serve us an effectual barrier against the dreaded Democracy. Her self-interests prevail over her resentments, and France in fighting Austria may again have to fight Russia.

"Let the Serpents Hiss."

Addendum. Since the article under the above title was paged, we have received the following, which appeared in the Toronto Colonist. The Globe is an old offender, ever ready to publish misstatements, and attacks upon the opponents of the 'old wives' fables' of the clergy; but never that we have heard, willing to give circulation in its columns to any reasons why the things affirmed should not be believed. Mr. Coombe's statement is perfectly reliable; and may be taken as the true version of the case—'Certain individuals did confessedly assemble there, for the purpose of suppressing the lecture, in which they eventually succeeded, to the disappointment of the meeting. We are glad to learn by a placard received, that Mr. Williams tried the people again on the following Sunday, at the Mechanics' Institute, discoursing to them on 'The Rich man and Lazarus; or the Scripture doctrine concerning the Intermediate and Future States; and on 'The Kingdom of God,' as foretold by Moses and the Prophets, and preached by Christ and his Apostles, —two very good subjects rightly handled for the illumination of the public mind. The truth will triumph at last, though all the world may fight against it.

EDITOR.

To the Editor of the Colonist and Atlas:

DEAR SIR, —The accompanying letter was sent to the Publishers of the Globe for insertion, but these conductors of that immaculate sheet have seen fit, in their wisdom, to withhold it. I had intended it at first for the Colonist, but was induced by some friends of the Brown organ, 'at least to give that paper a chance of correcting the mis-statements alluded to.' Two days have already passed away, and unwilling to delay its appearance any longer, I shall be glad if you can insert in your paper on Monday next.

The suppression of the facts in this little matter, thus arbitrarily, (*parnis compone magna*) but adds another illustration to the eminent one not long since furnished to the citizens of Toronto, of the scrupulous exactitude with which the Honorable Mr. Brown interprets the motto which graces the heading of his daily bulletin—"The subject who is truly loyal to the Chief Magistrate, will neither advise nor submit to arbitrary measures." I am, sir,

Very respectfully yours,

Toronto, Yonge Street.
Saturday, March 26th, 1859.

A SUBSCRIBER.

To the Editor of the Daily Globe:

Sir, —Perceiving in your issue of this morning an account of the disturbance which took place in the Queen street Baptist Church, on the evening of Tuesday, containing several mis-statements, permit me, as 'one who knows,' to correct them.

In the first place, Mr. Williams 'was not saluted with loud hisses, and other marks of disapprobation on entering the house.' In the next place, 'the fence was not broken by either inside or outside crowd'—it was an old standing bench. In the third place, Mr. Williams was not 'protected from personal violence by a policeman,' as none was offered to him; neither was he prevailed upon by the police sergeant to leave, but by the writer. And lastly, 'one of the trustees (Mr. Edwoods) did not rent the church without having first obtained the requisite authority.' Certain individuals did confessedly assemble there for the purpose of suppressing the lecture, in which they eventually succeeded, to the disappointment of the majority of the meeting.

Your insertion of the above will set the matter in its true light, and oblige,

Sir yours, respectfully,

JOHN COOMBS.

Yonge Street, Toronto, March 24th, 1859.

The Psalms.

It has been shown that the Psalms are all written to set forth the one point, without which they are unintelligible, namely, an unceasing contest between two, the Righteous One, Christ; and the Wicked one, 'the man of the earth,' styled 'the 'Diabolos' in the New Testament, and vernacularly the Devil; and that all mankind are ranged under one or other of these respective leaders. If 'the church' had not lost sight of the meaning of the Psalms, that spurious taste would not have become so prevalent, of preferring modern Methodistical and 'Evangelical' hymns, to the literal version of the Psalms, marked in order to adapt them to singing. Of all the metrical versions at present extant, the Scotch is the most literal, and one great point in its favor is, that it hath called forth more of the ridicule of the small wits of the day than any other.

Round the name of David, all the promises cluster. Prophets and Apostles exulted in 'the sure mercies of David. He appeared in transfigured glory as the 'Beloved,' or David? and shall return again to build the tabernacle of David, and to fill the throne of David. These considerations should impress on our minds the necessity of endeavoring to ascertain wherefore the name of David is thus connected with all that is most important in the past history, or future expectations of the faithful. In the promises made to him, are found the germs, not only of the times of the church now, but of the future dispensation of Messiah's times. These, implanted in the mind of David, effloresced in the Psalms to that luxuriance and fruitfulness which have made them the delight and nourishment of all succeeding ages of the family of Abraham after the spirit; and they do also, when understood, throw the clearest and steadiest light on the unaccomplished purpose of God.

The Bible in Rome.

A correspondent of the Times states two or three interesting facts respecting the Bible in Rome. He says: —'At the York county meeting, Mr. Langdale is reported to have said, that had he been prepared, he could have shown the meeting a paper from the Pope himself, enjoining all classes to read the Bible. I do not intend to question the accuracy of Mr. Langdale's statement; but if the Pope did issue such an injunction in sincerity and good faith, it must have been, so far, at least, as his own capital was concerned, tantamount to a proclamation which our own Government might issue, enjoining all classes to eat haunch of

venison, turtle soup, and ortolans. I will tell you why. When I was in Rome, in the winter of 1847, I was very anxious for a particular reason, to obtain a copy of the Scriptures in Italian. I sought for one at all the booksellers in Rome, but without success, until one day, when I had nearly given up quest as hopeless, I entered a shop not far from the College of the Propaganda. I made my usual inquiry for the Old and New Testament in Italian, and the storekeeper replied that he had one copy. 'Good' said I, and began to feel for my purse. 'Stop,' said the tradesman, very honestly, 'you had better see it first.' Whereat he mounted some steps, and pulled out a dusty copy of the desired work, in five or six volumes quarto, and the price of which, unbound, was, I am sure, not less, if it was not even more, than £4. It was, of course, an 'authorised copy,' with an enormous mass of notes; but to enjoin the people, the poor, the Roman poor to read the Bible, of which the only copy I could find in Rome, cost some twenty scudi, or more, was little short of mockery. The Pope is a temporal Sovereign, with revenues conformable; what should have prevented him, if he really desired that his people should do as he enjoined them, from having 10,000 or 20,000 cheap copies of an authorized version of the Bible printed, and causing it to be sold at a cost which would defray the expense? I know of one instance in which a Bible in Italian, given by a Scotch general officer, long resident at Rome, to a Roman lady, was taken from her by her confessor; and of another very recent, in which an English gentleman was deported from Florence, for having distributed Bibles in Italian, during the confusion in 1848. These are strange corroborations of the fact that the Pope has 'enjoined the reading of the sacred volume to all classes.'

Envy.

The envious man is in pain upon all occasions which ought to give him pleasure. The relish of his life is inverted; and the objects which administer the highest satisfaction to those who are exempt from this passion, give the quickest pangs to persons who are subject to it. All the perfections of their fellow-creatures are odious. Youth, beauty, valor, and wisdom, are provocations of their displeasure. What a wretched and apostate state is this! to be offended with excellence, and to hate a man because we approve him!

To Correspondents.

We have received several communications containing questions for solution, which show the interest which the writers take in the truth. But as they are not of a nature to be replied to, by 'Yes' or 'No,' but require cause to be shown why it can only be thus and so, much time must necessarily be consumed in replying to them, which we have not at present at our disposal, giving all we can obtain, to our work on the Apocalypse. When we can arrive nearer at the end of this than we are yet satisfied with, we shall attend to all sorts of questions on hand. Till then we must beg our friends to have patience with us, and we will attend to all.

EDITOR.
