

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.

JOHN THOMAS, Editor. Mott Haven, Westchester, N.Y., APRIL, 1860
Volume 10—No. 4

EUREKA,
AN
Exposition of the Apocalypse,
IN HARMONY WITH THE
“THINGS OF THE KINGDOM OF GOD AND THE NAME OF JESUS ANOINTED.”
BY JOHN THOMAS.
VOL. I.
CONTAINING THE INTERPRETATION OF THE FIRST FOUR CHAPTERS.

"Blessed is he that understands, and they who give heed to the words of the prophecy, And observe narrowly the things which have been written in it; for the time is near."—APOC. i. 8.

The most celebrated commentary upon the remarkable prophecy transmitted from Unapproachable Light to the apostle John while an exile in the isle of Patmos, now commonly known as THE APOCALYPSE, is that of the *Horae Apocalypticae* by the Rev. E. B. Elliott, A. M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, England. It consists of four volumes octavo, containing altogether, exclusive of the Index, 2415 pages. The Second Chapter of the First Volume is devoted to what he terms "The Primary Apocalyptic Vision;" or, the things set forth in the first three chapters of the prophecy, and styled by the Spirit "the things that are." Of these he says: "It is not my purpose to enter at all fully into the particulars of this primary vision, and of the Epistles therein dictated by the Lord Jesus to the Seven Churches of Asia. The subject is one rather for the minister, or the theologian, than the prophetic expositor; and OF MATTER SUFFICIENT IN ITSELF TO CONSTITUTE A VOLUME." To this primary vision he has devoted only *six pages*; and to what he calls "The Opening Vision" of the fourth and fifth chapters, about thirteen pages.

But Mr. Elliott errs in supposing that the primary vision does not come within the scope of the prophetic expositor. The distinction he makes between a minister, theologian, and prophetic expositor, in relation to the interpreter of the Apocalypse, is arbitrary and

unscriptural; and the expositor who cannot interpret, or exhibit the meaning of the primary vision and the epistles, and does not make them the basis of his exposition of what remains, or "the things which shall be after these," is incompetent to a correct *historical* explanation of this wonderful book

Mr. Elliott, however, is correct in saying that "the subject is of matter sufficient in itself to constitute a volume." I have verified this by actual experiment. Some three or four winters ago, I commenced the work of apocalyptic exposition; and after many interruptions, and much other writing to attend to, besides frequent and extensive journeys, I have at length so far progressed as to find a volume upon my hands of over three hundred pages. In view of this, I have concluded that the time has arrived to introduce it to the notice of my friends in particular, and the public at large. Eighteen chapters remain to be expounded; but the labor and difficulty of these is nothing in comparison with the portion already explained. I hope, therefore, to despatch the succeeding volume more expeditiously than the first

But it is no use my writing the second volume until I ascertain whether I can publish the first. I am about, therefore, to make the experiment, which will be initiated by the publication of this PROSPECTUS. If it results in supplying me with a sufficient subscription for the payment of expenses, I shall proceed to print it; but if not, I shall put the manuscript aside, and abandon all idea of preparing volume two. It is bootless to write without the ability to print.

The Apocalypse has now been before the world and in the hands of "the servants of God," for upwards of seventeen hundred and sixty years. Ignatius, one of the overseers of the ecclesia in Antioch, nearly thirty years contemporary with the apostle John, and who suffered death for the faith, in writing to the brethren in Rome, at the end of his epistle quotes the words *εν προμουνη Ιησον χριστον*, in the *patient waiting for Jesus Christ*, which occur in Apoc. i, 9; and in that precise form only there in all the New Testament; showing that Ignatius was acquainted with the book, and that consequently its origin was anterior to his martyrdom, A.D. 107.

Polycarp was also contemporary with John; and Irenaeus, a presbyter of the ecclesia at Lyons, in France, had often listened to Polycarp's expositions of the word. This same Irenaeus often speaks of the Apocalypse in his writings, and quotes from it also. Thus, in speaking of the name and number of the Beast of the Apocalypse, he says, that had this been a matter then, to be known, it would have been disclosed by him who saw the Apocalypse; "for it was seen no very long time ago; but almost in our age, towards the end of the reign of Domitian." That is, about A.D. 96. Irenaeus wrote this about A.D. 180.

But though this remarkable prophecy has been so long extant, no scriptural, logical, and correct historical exposition of it has any existence in the world. "The servants of the Deity," for whose information and use it was revealed, have, doubtless, understood its doctrinal import, though they could not demonstrate it historically, of course, till the history had transpired. But of their intelligence in the matter we have no means of judging, inasmuch as no writings of a reliable character have reached us.

The "learned," however, have frequently inflicted upon society their apocalyptic lucubrations; but with no other result, than to discredit the prophecy, and to cause men to deny its genuineness and apostolical origin. "The learned" (if by this phrase may be designated men skilled in dead languages heathen mythology and philosophy, and the

theologies of Rome, Wittenburg, and Geneva) cannot expound it. It is a sealed book to them, and never written for them to understand. It is above their comprehension, because with all their lore they are not learned in the truth. It is as true of the Apocalypse as of the book of Daniel, that "the wicked shall not understand,"—and they are "the wicked," who, how pious soever they may be, are yet, when weighed in the scales of divine truth, found wanting. However loaded down with the learned lumber of the natural man, they are *light weights* compared with one of the poor, unlettered servants of the Deity, who are "all taught of God." These are "the wise," or "the instructed;" and of them it is written, "the wise shall understand." The clergy are not wise, though pious and learned; and therefore no clergyman can by any possibility expound Daniel or the Apocalypse; and this my declaration is sustained by the fact that *no clergyman has ever yet done it*

The Apocalypse is the Gospel of the Kingdom in, symbol— the Mystery of the Deity as he hath declared, the glad tidings to his servants the prophets."—Apoc. x, 7. This gospel must therefore be understood as an indispensable prerequisite to the exposition of the Apocalypse. The clergy do not understand this gospel, and therefore the Apocalypse is hid from their eyes. This is the grand secret of the failure of all their attempts at interpretation. They speculate among the stars, while the Apocalypse treats of the kingdom and glory to which the saints are invited in the gospel, and of their relation to the nations and governments upon earth. Clerical speculations have nothing to do with the mystery of God prophetically revealed; how is it possible, then, that they can expound it? Their efforts have hitherto, must, and will ever, fail.

An exposition of the Apocalypse is then still a desideratum. It was "signified" to the servants of God in symbols and in symbolic writing, which require interpretation and explanation to be read understandingly by those who are unskilful in the word and history of the past. I believe that the volume written will enable him that runs to read and understand, that he may observe narrowly the things which are written in the Apocalypse; and thereby be enabled to watch the signs of the times, and to be prepared for the appearing of Christ, who is to come upon a heedless and self-sufficient generation as a thief in the night.

I have named the proposed volume "EUREKA." I have done this in conformity with the examples presented in the Bible, where several of the books of which it is composed are designated by Greek names, expressive of some relevant characteristic, such as GENESIS, or *Birth*; EXODUS, or *Departure*; DEUTERONOMY, or *Second Law*; ECCLESIASTES, or *Preacher*, and so forth. It is convenient to designate a book by a single word or phrase. It is a substitute for the whole title, which, if long, is inconvenient to remember, and repeat when reference is made to the book. But I have chosen the word EUREKA, without the aspirate, as expressive of a fact which, I think, when the reader comes to possess the book, he will be able to verify. It is the word which Archimedes ran shouting through the streets of Syracuse, when he discovered the hydrostatic principle by which he was able to detect the imposition practised upon Hiero II, by the goldsmith who fabricated his crown. It is of the perfect tense of the verb *εὕρισκω*, *heurisko*, and signifies, *I have found*. If the reader inquire of me, "What?" I answer, "*An Exposition of the Apocalypse in harmony with the things of the kingdom of God, and the Name of Jesus Anointed*" which completes the title.

Having disposed of the title, as I hope, to the satisfaction of the intelligent reader, I presume he will, before subscribing, doubtless desire to know something of the structure and contents of the volume he is invited to aid in the publication of. In reference to this, then, I remark, that the book is divided into *chapters* answering to the first four of the Apocalypse

itself. Each chapter is resolved into *sections*, the scope of which is defined by the portion of the chapter newly translated and prefixed to the exposition, which is then set forth under *captions for exegesis*, or things for explanation. But that as definite an idea as possible of the matter may obtain, I herewith annex the

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* * *

Such, then, is the arrangement of the volume, and the rich subject-matter of which it is composed. Shall I put it on the shelf to be there until forgotten, or shall it be printed and published for the enlightenment of "the Servants of the Deity," and their contemporaries? This is a question to be settled by the servants themselves. As one of them, I have written it; and shall have much to do yet in conducting it through the press, and distributing it when published; not to mention the hard speeches to be endured by all who maintain the truth in the midst of an adulterous and perverse generation. The envy, jealousy, hatred, and malice of the enemy will, doubtless, be generously provoked at our success in solving what they have had to confess they could not comprehend. But this hostility is a part of our present lot, which the true believer accepts with all thankfulness and joy, in that he is counted worthy of shame for the truth's sake. This, then, is my share of the enterprise, from the responsibilities of which I know no evasion or retreat.

But to return to the question before us: Will our friends enable me to publish it? Before they answer this inquiry, it will be necessary to inform them that the edition will cost about *a thousand dollars*; and that to meet this expense, it will be indispensable that *five hundred copies* be subscribed for before a single type is set. Now, to develop this number it will be necessary for those who can afford it to subscribe for several copies each. We have several rich brethren who can easily afford .to subscribe for fifty or a hundred copies for themselves and friends; and even then they will not have surpassed my contribution to the work. Let them think of the many hours I have been poring over the Scriptures and the Apocalypse, for their instruction in its wisdom which they could never penetrate of themselves, and judge if it be expecting too much of them in this suggestion. The work ought to be published; for being in manuscript, it would be a disgrace to us all for it not to see the

light. Shall we then do ourselves the honor as a community, of publishing EUREKA, and so putting all our opponents to shame for their incompetency and ignorance; or shall we allow them to taunt us with seeming to love money more than what we deem the truth? I trust that this alternative will not be ours; and that we shall be able to prove to them, that we not only know the truth, but that we are sufficiently rich in faith and love of it to make any pecuniary sacrifice its exigencies may demand.

Terms of Publication.

This first volume we expect will be about the size of Elpis Israel. The price will be TWO DOLLARS *in advance*. This is necessary that the work may be conducted to a safe and satisfactory issue. The past ten years and up ward» have proved our promptness and reliability, which, we regret to say, has not been the case with all we have had to do with: therefore we have to stipulate for *advance payment* as the rule.

Subscribers names will be duly entered in a book for the purpose, with all particulars appended to each. They will please state when they send their orders how they wish their copies sent—by mail or express. If by mail, *eight three-cent stamps* should be forwarded for pre-payment of each.

If the five hundred copies be not subscribed for within a reasonable time, we shall return all money received, and abandon the publication as impracticable.

Address the Author, at *Mott Haven, Westchester Co, New York.*

And now, having read this prospectus, let the reader peruse the first four chapters of the Revelation, and then ask himself whether he understands it? And if not, whether that book would not be to him above all price which should put him in possession of its true intent? I doubt not but EUREKA will accomplish this; therefore, we say, subscribe; for “Blessed, is he that understands, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near.”—Rev. i, 3.

Addenda.

Residents in Britain can forward their subscriptions to R. Robertson, Esq, 89 Grange Road, Bermondsey, London; who will retain all money received till he is notified by me that the work is in the press, or ready for delivery.

Residents in Canada can forward to John Coombe, Druggist, corner of Yonge and Richmond streets, Toronto; with whom the money will remain till the work is ready.

Subscribers in Nova Scotia will do likewise, to James R. Lithgow, 35 Argyle Str., Halifax. These friends will notify me when they have reason to believe that all have subscribed that are likely so to do. I hope, however, that we in the United States will not have to wait upon Britain and her Provinces for the raising of a subscription of five hundred copies for the publication of a work, which, from the very nature of things, must be the most remarkable of the age.

EDITOR.

March, 1860.

The Lamb's Woman Waiting for Her Lord.

Ἡ γυνὴ τῶν ἀμνίων—Rev. xix, 7.

“THE MESSIAHSHIP, OR GREAT DEMONSTRATION.”

DEITY governs the world; or, as a poet Sings:

"There's a Divinity that shapes our ends,
Rough hew them as we will."

But, it by no means follows, that the rough hewers whose “ends” are divinely shaped *into something else than they intended*, will partake of the results of the divine adjustment. Luther, Calvin, Knox, Wesley, Scott and Campbell, all belong to the class of rough-hewers, whose “ends,” or purposes, when examined by history and scripture are found to be very different from the declared purpose, or end proposed, by Deity. When this end is brought out and compared with their designs, we not only find the purposes of “*the Roughs*” unlike the purposes of the Deity; but, where the opportunity is afforded of laying the purposes of Deity before them and their partisans, they prove themselves inveterately and contemptuously inimical to them. If then they rough-hew the timber for a superstructure of their own devising, and the Deity step in with *another agency* and in *opposition* to their schemes, shapes it into a different form, can there be said to be unrighteousness with Him in not permitting them to dwell in the temple of His building? Luther, Calvin and Knox, simply proposed to effect a reformation of Popery in their respective countries. This they accomplished to a certain extent; and their Reformed Popery acquired the name of Protestantism, Still, like Mr. Scott with his Youngstown “web of wickedness,” and Mr. Campbell with his sprinkled Christians, the German, Genovese and Caledonian rough-hewers recognized pious papists as very good Christians only in some things, “misguided.” What else could they do? Their scripture intelligence could carry them no further. To deny the Christianity of papists, would have been to deny their own; for Luther, Calvin and Knox were only Romanists in rebellion against the Pope, and hewing out for them selves cisterns that would hold no water of life eternal. Yet they were important links in the chain of divine causation. A power had to be created to antagonize the Greco-Latin Confederacy of “the Time of the End;” and to be a “land shadowing wide with wings from beyond the rivers of Khushistan;” that under that shadow Yahweh's Outcasts might find shelter when the enemy should come into Palestine like a flood. Luther, Calvin and Knox were hewing out modes of worship and salvation independent of Rome. These were their “ends;” but the Deity was using them for a very different purpose. He was shaping their efforts to *the development of an Anti-papal system of Powers, whose policy and interests should be promoted in opposition to the devotees of the Greek and Latin superstitions*. Worship and salvation he had defined and fixed in the Bible independent of their dogmata, or the Pope's; so that all their efforts in that direction were only a darkening of counsel by words without knowledge. Nevertheless, their dark speculations, for which, in the general, the natural man has a peculiar affinity, operated upon the *naturals* formatively. They formed them into Anti-papal-dom, as exhibited in Prussia, Holland, Britain and. America, —a dominion in whole or in part, destined by its antagonism in policy and war to contribute to the formation of that great crisis which ushers in the King of the Jews and future Emperor of the World to the arena of premillennial conflict and success.

Messrs. Scott and Campbell, the latest specimen of ecclesiastical rough-hewers before the world, have great admiration for their own class. Luther, Calvin and Knox are with them

great models. When Mr. Campbell by his "superior deserts" had succeeded in seating himself in the superior post *of elevation*," to the exclusion of his superlative fellow-labourers, "the active agent"—the Melanchthon of the situation "by way of eminence"—he remarked to a friend that "God had called him to take the supervision of this reformation; not, indeed, by an audible voice; but as he had called Martin Luther and John Calvin—by His providence; and that therefore he had a right to say who should be his co-labourers." In the exercise of this right, he repudiated Doctor Servetus, and condemned him to be burned, or hanged, or disposed of in any other way most convenient; so that he was no more a source of vexation and annoyance to him; for "he wanted nothing to do with him ecclesiastically, spiritually, politically, or in any other way." We need scarcely inform the reader, that "the Great Mind" being John Calvin in a figure, —Doctor Servetus is the editor of the "Herald of the Kingdom and Age to Come;" described in 1834, as "a chosen vessel," but in 1838, as "a very young man," "a stripling," "a half christian, half infidel, and fit only for the society of Tom Paine, Voltaire, and that herd," "a materialist," "a Sadducee," and so forth. These highly complimentary epithets show the estimate in which we were held in those palmy days of reformation! We had to plead guilty to the charge of youthfulness; but we pleaded forbearance upon this point of the indictment, arguing that a few years would cure us of this defect. All the friends of the gentleman, however, who now occupies "the superior post of elevation," did not approve of this flowery epethesis. A committee of three was therefore deputed to wait on his excellency, and to expostulate with him on his course towards the figurative Servetus; and it was upon that occasion that he likened himself to the great consubstantiationist, and to the man that burned Servetus!

But Mr. Scott is not behind Mr. Campbell in his admiration of the men of this class of rough-hewers. Speaking on p. 292 of a painting, by a great master, of Christ teaching little children, he says: "Luther covered this grand painting with the church; Calvin with the Bible; Wesley with perfection—all good paintings—but excelled by our reformation; in which we see them all, and more too—*Behold the man Christ Jesus!*" And on p. 322, "Martin Luther placed the scriptures above the church and priesthood both. He gave us Protestantism for Popery, the Bible for the Breviary, Christ for the Calendar, and God for the Pope."

In eulogy of the Bible, which we regard far above human praise, and only ridiculed in such aggroupments as the following, Mr. Scott says, "It is only where its vitalizing faith is proclaimed and received that *glorious spirits* are developed." This is true; but when he goes on to give us "*a catalogue of blind preachers*" of Protestant and reformation theology, as illustrative of the "*glorious spirits*" the Bible has produced, the step from the sublime to the ridiculous is so sudden, that, in the summersault we are compelled to make, we forget for the moment the eulogistic truth, in "*laughter holding both his sides*," convulsed at the spectral array of glory incarnate in "the brother of him wot killed Tecumseh;" D.S. Burnet, who ground up the "three kingdoms" and "three salvations" of the *Christian Baptist* for a church in this city at \$2,000 per annum; the Universalistic Rains, and Dr. Richardson almost repudiated for an infidel by that master of "policyism," Mr. Fanning, enshrined in the most attenuated refinements of genteel society "way down in Tennessee!" It seems to us that Mr. Scott is ridiculing the Bible when he particularizes as glorious spirits created by it, such preachers as the twenty he has named! We admit, that had the Bible not existed there would have been no such preachers; neither would there have been any Popes, and Sidney Rigdons; nor any Martexts—

"Who grind divinity of other days
Down into modern use; transform old print

To zigzag manuscript, and cheat the eyes
Of gallery critics by a thousand arts."

The Bible, or rather the labors of the apostles, were the efficient cause of our not all being pagans; but their testimony and that of the prophets is not the proximate cause of the spiritual existence of Mr. Scott's "glorious spirits." They were created by the institutions and traditions of reformed popery; and but for Mr. Scott and Mr. Campbell, and the advantages accruing from a connexion with them, the preachers he names would never have been heard of beyond their own "little Uticas." On p. 202, he tells us, that America made "*a glorious present to the East*" in sending the Campbellite missionary, Dr. Barclay, to convert the citizens of Jerusalem to Scotto-Campbellism. This "glorious present" must therefore be added to his "glorious spirits," among whom we find besides those already named, "orators like Chalmers, Irving, Taylor, and Robert Hall; or reformers like Luther, Calvin, Wesley and Campbell; or preachers like "nobody in general knows who;" and therefore we will not trouble our readers with their names; albeit among them we recognize a *bookseller* in Philadelphia, the Secretary of the Campbellite Missionary Society, and three co-editors, the professional *book puffers* of the Millennial Harbinger. Modesty, of course, would not allow Mr. Scott to place himself in print among the "glorious spirits" of the age; but if Mr. Campbell and his "preachers" be glorious, how much more must he excel in glory, seeing that he is the grand patriarch of the concern!

The "ends" proposed by the rough-hewers of Scotto-Campbellism, are the *conversion* of all mankind to their system, and the *union* of all Protestants in one body ecclesiastic by immersion, or "the right hand of fellowship." So full was Mr. Scott of this Utopian speculation, that he started a weekly in Pittsburgh, which he styled "*The Protestant Unionist*." Anti-papal-dom, however, is as far from union happily, and perhaps further, than ever since Mr. Scott began to battle in that direction. If he were not laboring under a monidealistic infatuation, he might see this; and discover, also, the utter impossibility of altering the condition of things. Protestantism is the aggregate of the "*Names of Blasphemy*" of which the Gentile Beast is "*full*." But he and Mr. Campbell have mistaken them for "the Christian Church" in a more or less disorderly condition, of which it needs to be reformed! They do not see, because of their ignorance of the true gospel, that Romanism and Protestantism in all their forms are "*the Synagogue of the Satan*" which acquired a distinct and independent position in the Roman, or Greco-Latin empire, when the Apostasy in its Laodicean development was "*spued out of the Spirit's mouth*." The system, in whole or part, is incapable of purification. It cannot be reformed into anything purer than itself. It began in apostasy, and must end in consumption and the *Aion*, —destruction rapidly approaching. "Reformation," indeed; what is it? The speculations and spirit of the Old Adam, ecclesiasticized in the foul and tattered habiliments of old heathenism and modern liberalism of a pietistic type.

Such is the house built upon the foundation laid by "the wise architect," Mr. Scott. After his war with Mr. Campbell for "the superior post of elevation" was suppressed by the interference of neutrals, to the final subordination of Mr. Scott, "this reformation," or "the kingdom of heaven," as they term it, had peace for a short space. There were only two periodicals to divide the patronage of the multitude, —the one, Mr. Scott's *Evangelist*; the other, *the Millennial Harbinger*, conducted by Mr. Fanning's "Great Mind," who occupied "the superior post of elevation,"—Mr. Campbell above, because of his "superior deserts;" and Mr. Scott below, —a relation to which he is meekly resigned, having learned, like Francis Joseph, the lesson taught by unsuccessful conflict, that it is "*God, not man, who gives position*,"—p. 8. The occupant of "the superior post of elevation" had, in 1830 or thereabouts, conceived the idea that the Millennium was at hand, and that Christ would personally appear;

or he may have borrowed it, like his other ideas, from Mr. Scott, —we are not certain which; but it matters not, for in regard to both of them, it has turned out to be a matter of doubtful disputation. In the beginning, however, —that is, in 1830, —he was going to harbinge the Millennium. But all this is changed. We are not to expect the period for one hundred and twenty years to come; and then after a very different fashion to what he once supposed. One of Mr. Scott's "glorious spirits," not named in his "catalogue of blind preachers," once asked Mr. Campbell how he came to change his opinion about the personal advent of Christ to introduce the Millennium? He is said to have replied that when he saw "the ancient gospel" make such rapid progress, he concluded that the Millennium was to be introduced by its proclamation, and not by the personal advent of Christ. This "glorious spirit," who afterwards accompanied Mr. Campbell to England, coincides with his superior; for he has been heard to say that "Jesus Christ would never return to live on this cursed earth again." "Glorious spirit" this, —enlightened soul! What "a glorious present to the East" wouldst thou be to preach the gospel of the kingdom in the city of the Great King.

But peace did not long prevail in the Scotto-Campbellite kingdom of heaven. The time had nearly arrived for the Deity to prepare to *shape the ends* which Messrs. Scott and Campbell were so indefatigably rough-hewing. In his zeal for "the conversion of all mankind," as one of the aims of his reformation, Mr. Scott took captive "a very young man," who had just arrived from England. This person was not only "very young," but in relation to the true meaning of the oracles of God was very profoundly ignorant. He was of an honest and good heart, but, as Mr. Fanning says, of an "uncultivated heart," yet in earnest pursuit of the truth; for, in great peril at sea, he had resolved that if ever he set foot on *terra firma* again, he would not rest until he had discovered beyond all doubt what was necessary to be believed and done for salvation. In this state of mind, he fell in with Major Daniel Gano, now "a Spiritualist," but then a zealous Scotto-Campbellite, who introduced him to the "wise architect who laid the foundation" of the Scottite kingdom of heaven. Mr. Scott persuaded him (and it was not difficult to persuade a truth-seeking ignoramus of ingenuous disposition), by a dexterous use of Acts ii, 38, and the case of Philip and the Ethiopian, that all he had to do was to believe that Jesus is the Christ, and thereupon to be immediately immersed for the remission of sins and the gift of the Holy Spirit. He was accordingly immersed by Mr. Scott the same hour of the night in the Miami canal. Thus Mr. Scott was made instrumental in manifesting *the agent* God had provided (as the result shows) as the nucleus of the New Agency which was thereafter to shape the ends of his and the "Great Mind's" rough-hewing.

At the time of his manifestation, however, this "very young man" was quite unconscious of the employment afterwards to be *forced upon him*. We say forced upon him, for in those days, and for years after, "preaching," or any public exercise connected with religion, was exceedingly distasteful to him. His profession was that of a physician, to the study of which he was devoted, and in the practice of it seeking to establish himself. Mr. Scott, for reasons of his own, sought to entangle him in public speaking; but the repugnance of his new proselyte to it was so great that he could not succeed. In the first place, he had nothing to say which he could not have said in two minutes—as, believe that Jesus is the Christ, and be immersed for the remission of sins, and ye shall receive the gift of the Holy Spirit; and in the next place, he regarded it as the greatest presumption, possible for "a young convert" to present himself before an audience of old, and, as he then supposed, therefore enlightened professors, to teach, exhort, or "preach." But Mr. Scott did not think so, for he urged him to do it; from which we now conclude that the proselyte had a more correct sense of the fitness and propriety of things than the Pharisee who had converted him.

But it was necessary that Mr. Campbell should have a hand in the manifestation of the New Agency destined to shape the ends of his rough-hewing. Mr. Scott had brought its nucleus into his "kingdom;" and it now remained for his "superior" in "the superior post of elevation," to develop *the antagonism*. An antagonistic agent had to be created out of a devoted friend utterly repugnant to anything of the kind, —a friend, too, at that time theologically ignorant, and weak because of his ignorance. "*The Satan*" would have pursued a different course. "*They*" would have searched for a college-bred divine, full of learned lore, and "armed *cap-à-pie* with all logic to affirm or deny, quiz or contest, on any side of any question,"

"And divide

A hair 'twixt north and north-west side."

Nothing less than such a Goliath would they have deemed effective against the Saul and Jonathan of "the Reformation." But the Deity sees not as man seeth. Saul has proved himself in his conflicts with the Philistines—the pedo-baptists, Owenites, universalists, and papists—a rough-hewer not to be despised. He has slain his thousands; but could not look upon "*the stripling*" without trembling with anger, and seeking to transfix him with his quivering spear. David was courageous, but weak and fugitive, and hunted as a deer upon the mountains: yet Saul fell upon Mount Gilboa, and David reigned in his stead. Such is the rule by which God works, —"not by might, nor by power, but by my spirit, saith Jehovah." The foolishness and weakness of the Deity are arrayed in the system of the world against the wisdom and strength of men; and in the conflict it will be found ultimately, that the party in whom his weakness and foolishness are incarnated will prevail. This arrangement was matter of thanksgiving with Jesus in the day of his weakness, saying, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these, things from the wise and prudent (*such as the clergy*) and hast revealed them unto babes." It is these "babes and sucklings," esteemed by the wise and prudent as foolish, weak, base, despised, and nothing, whom God has chosen for the work of "shaping the ends" of the rough-hewers of the wilderness, and bringing their prowess to nought. "Out of the mouth of babes and sucklings hast thou ordained praise because of thine oppressors, that thou mightest put to silence the enemy and avenger," Hence the reason why a young ignoramus was suicidally introduced into the Scotto-Campbellite "kingdom of heaven," and forcibly converted into an antagonist by its king, —that the power of the Deity might be manifested in his majesty's confusion and overthrow.

It was king Saul who developed the antagonism. He got hold of Mr. Scott's proselyte, who had become, since his immersion, thoroughly indoctrinated in all the traditions of the *Christian Baptist*, *Millennial Harbinger*, and *Evangelist*, as far as then published; so that, although he knew nothing about Scotto-Campbellism when proselyted, he had come to understand it thoroughly; that is, he understood what Saul and Jonathan taught for salvation; but he had not yet fathomed the depths of their policy as since revealed. Mr. Campbell was determined to open his mouth, that in speaking on the spur of the moment, without previous preparation, "he might see what sort of mettle he was of." Accordingly, at a meeting convened to hear Mr. Campbell at Wellsburgh, in Virginia, he was called upon to speak. He ventured to try, and did not break down; but discoursed on Daniel's prophecy of the four empires for thirty minutes, much to the satisfaction of the hearers, as he was informed, —who must have been very ignorant of the subject to have been satisfied with so lame and meagre an exposition as we were able to give twenty-six years ago!

Well, the proselyte's mouth was opened and his mettle tried; and though many powerful attempts were made in after years to shut it up, it has been found impossible to

accomplish it. Many other mouths have been closed in this time; but this particular mouth hath remained open; and there is no one that can shut it but the Lord, who "opens and no man shuts, and shutteth and no man opens."

Though ever seeking to avoid the public, he was, by the force of circumstances, continually before it. This made it necessary for him to study the scriptures, that he might "preach the word." He became, therefore, a diligent student of the Old and New Testaments, which contain the teaching of the Deity that makes wise to salvation. To this teaching he was subjected, and not without effect. His mouth had been opened to speak forth this teaching, and he felt no disposition to speak anything else. About a year after he began to speak, he was persuaded by certain in Philadelphia, where he then lived, to turn editor. With considerable reluctance he entered upon this career in giving birth to the *Apostolic Advocate*, in 1834. The name of the paper proclaimed his purpose, —to advocate the teaching of the Apostles. The gentleman in "the superior post of elevation" inserted the prospectus in his periodical; and within two or three months after, in a letter to a certain "divine" in London, named Jones, which was published in the *Millennial Harbinger*, proclaimed to the world that the editor of the *Apostolic Advocate* was "a chosen vessel of the Lord," but for what purpose chosen, he did not define; nor, indeed, could he; for had he discerned what was coming upon his "kingdom" through this same vessel, he would not have commended it as he did. But it was necessary that Saul should be the instrument of his own confusion.

It now remained for this ally to be placed in antagonism. Scotto-Campbellism had, at this crisis of its history, only three periodicals, —the *Millennial Harbinger*, the *Evangelist*, and the *Apostolic Advocate*. The two former represented the rivals for "the superior post of elevation," or Scotto-Campbellism incarnate in its inventor and patentee; and the latter, the teaching that was to separate all the people to the Lord that might be found among the Campbellites pertaining unto him. This work began very soon after the *Apostolic Advocate* was commenced. Its editor, not being then aware of the real state of feeling between the rivals, nor of the worldly-mindedness and ambition of Mr. Campbell; and verdantly supposing that all they and "the brotherhood" desired was, simply to know what the scriptures teach, —boldly published the convictions impressed upon his mind by the study of the word. The Scotto-Campbellites had ever upon their tongues the words of Paul, "Prove all things, and hold fast that which is good;" and, until experimentally instructed to the contrary, we supposed they really meant what they said. But we found that their reading of the text was, "Prove all things sanctioned by us, and hold fast what appears to us to be good." Anything beyond this little circle described by the compasses of which Mr. Scott was one leg and Mr. Campbell the other, was proscribed as "speculation and untaught questions," and was not to be discussed. We were very innocently teaching what we believed, as we supposed it was our duty to do. But we soon discovered that others took a very different view of the matter; and that all they wished us to do was to take for granted that they were the Lord's people; that what exists is just the thing; glorify it as apostolic; and proselyte to it with all zeal as to spiritual perfection to the magnification of all concerned. But as we increased in scriptural knowledge, we were by so much disqualified for such a demonstration. We saw that things were not as they ought to be; and that among "reformers" profession was not principle. We desired to see men not "reformers," but Christians, such as Paul and Peter would not have been ashamed of. For our own part we were ashamed of those in Richmond, Virginia, who in 1834-9 called themselves "reformers." We tried to reform them and all such by the word. We called their attention to Abraham and David, and to the covenants made with them concerning the land and seed; to conclusions flowing from these premises subversive of popular

traditions, and so forth; but in vain. It was all Arabic to them, and they would have none of our reproof.

Ignorant of the word, they could not confute our teaching. A hue and cry was therefore raised against us upon false issues, and Mr. Campbell was made to believe that his kingdom was about to be divided in Eastern Virginia. There was then really no danger at all; and if he had been wise and prudent enough to be quiet, there would have been no serious trouble in the camp. The worst that might have happened would have been *the suppression of vice to the numerical reduction of his denomination*. But whom God would chastise he first hardens and dements. Thus it was with Mr. Scott's rival. By the course he pursued, he placed himself on the side of ignorance and wickedness, whose tool he became in attacking us at their instigation. He accused us falsely, and treated us with injustice, and reproach. Thus we were driven into opposition, and *the antagonism* became complete.

Here then was the antagonistic agent manifested, by whose operations the Lord's few people hidden in Scotto-Campbellism were to be brought out. The controversies generated at that crisis caused a diligent searching of the writings of the Old and New Testaments; and the result has been the drawing of a line of demarcation between the adherents of Scotto-Campbellite traditions on the one side, and the believers of "the things of the kingdom of God and the Name of Jesus Christ" on the other. There are now two separate and distinct communities; the one representing *tradition*, the other, *the word*. In scriptural intelligence the disproportion is as great as the numerical. The Scotto-Campbellite "kingdom" is to THE WORD-BODY, analogous to Noah's family and the antediluvians. Its present development, however, encourages us not to despise the day of small things. It is a body to be counted by hundreds, not by hundreds of thousands; nor are many of these "wise, mighty and noble after the flesh;" but "poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him;" and evince that love in believing his promises and obeying his commands. The humblest of them is a king and priest of God; and of more intelligence in the word than Messrs. Scott and Campbell, with all the "glorious spirits" and "glorious presents to the East," it is their wont to glorify.

Thus hath the Deity "shaped the ends" of these rough-hewers of crooked purposes. Messrs. Scott and Campbell, when they commenced operations, did not intend to generate such a body as is now represented doctrinally by the Herald of the Kingdom. On the contrary, they have been striving against such a result with all their influence. It is well for the truth, though ill for them. Had they come out in their pages, and announced their conviction that they had erred, and that the truth was correctly stated and truly advocated in the Herald of the Kingdom, multitudes would have approved their judgment without examination; and *the New Body might have been swamped by the ignorance of the old*. But now there is no fear of this. We are careful to administer immersion to none who are void of intelligence in the prophets as well as in the apostles. We require an enlightened faith in the promises—"the truth as it is in Jesus"—that works by love of that truth, and purifies the heart, as a prerequisite to immersion. Not being able to read the heart, we may not get all we wish; but we are careful to obtain it, if possible. Hence, Mr. Scott and Mr. Campbell have neither intelligence nor faith enough to qualify them for admission into the New Body—*new in relation to theirs*; but old as the days of Abraham, to whom the gospel we believe was preached—Gal. iii. 8. Our hope is not theirs, they themselves being judges. We are looking for the apocalypse of Jesus, speedily, and are prepared to meet him; while they are head over ears in the cares and speculations of an evil world, cumbered and distracted with many things, doomed ere long to perish with them unless they repent and turn from the evil of their way.

Here, then, is traced out before the reader "The Bride, the Woman of the Lamb"—Rev. xix. 7—in her relation to the ecclesiasticism of the 19th century. It is no valid objection to her identity with the Apocalyptic Woman of this passage, that she is poor, weak, heretical, small, and despised, when Scott, Campbell, and other blind leaders of the multitude, comprehends all the Protestant Churches at least; compared with this standard, we say, she is all this, as her now glorious Bridegroom was before her, —a poor, weak, heretical, small, and despised couple. We admit all this, and glory in it as the great distinguishing characteristic of the true Church. If the reader be sceptical upon this point, the following testimonies, which relate to "the Lamb's Woman"—*τον αρνιον την γυναικα*—in the period of her existence, anterior to the resurrection of the just—*the AION of her tribulation*—may serve to remove his doubts.

First, then, she is described in Daniel, as *the Saints made war upon, and prevailed against, until the appearing of the Ancient of Days*—ch. vii, 21, 22, 25. When Jesus came by John's baptism, he was a very young man; but when he comes in the epoch of 1864-8, —as we hope, and believe, from the best evidence we can obtain, —he will appear as "the Ancient of Days," being then nearly 1870 years old. Till this appearing, then, the Body composed of the Saints is to be in tribulation, and worn out by the oppression and injustice of her enemies. All the testimonies of the prophets, and their own individual experiences, are in harmony with this of Daniel.

The Saints are styled by Jeremiah, "the precious sons of Zion comparable to fine gold" who partook in the calamities which came upon Zion through the Chaldeans—saints, the seed of Abraham, because they walked in the steps of that faith which he had, being yet uncircumcised, or a Gentile—Rom. iv, 12. These, precious sons of Zion, then, are such, because they believe, as Abraham their father did, the "glorious things spoken of Zion, the city of THE ELOHIM," or *Glorified Saints*—Ps. lxxxvii, 2. Hence, Paul says of the saints in general, or without regard to the accident of their natural birth, "the *ano* Jerusalem * is free and the Mother of us all"—Gal, iv, 26; *which he proves* by adducing the testimony of Isaiah liv. 1. * [The *ano* Jerusalem as opposed to the *kato* Jerusalem; the latter under the Mosaic Law being in bondage thereto and for the last 1800 years *down*, under the feet of the Gentiles: the former is *ano* or *up* and free when she shall be raised up and delivered from her present degradation. She will then be "the City of Elohim," far *above* what she was under the law.] According to this, *before she is exalted and free*, she is barren and desolate, bearing the shame of her youth, a woman forsaken and grieved in spirit, forsaken for a small moment, and bearing the reproach of widowhood. But when this "small moment" is passed, the Jerusalem now prostrate *below* the feet of the Gentiles, will be exalted and free, and *above* all her foes. She will then become the once barren and desolate bearing children, even a *nation* of them at once (Is. lxvi, 8; 1 Pet. ii, 9)—no longer a widow, but having her Maker for a husband, whose name is *He shall be of Hosts—the Elohim* of all the earth shall he be called—ver. 5. The city will be the *Mother City* of those Elohim—the *Metropolis* of their dominion. Hence, they are the seed, or children, of this mother, who are to possess the nations, and make the desolate cities of Israel's land to be inhabited—ver. 3. The faith and hope of the Saints—the future *Elohim* of the whole earth—and the present and future status of Jerusalem, are inseparable. During "the times of the Gentiles," the saints mourn for Jerusalem, (Isai. lxvi, 10) and partake in the tribulation consequent upon their ascendancy in church and state. As the remembrancers of YAHWEH, they keep not silence, and give him no rest till he establish and make Jerusalem a praise in the earth—Isai. lxii, 6, 7; because they know that until he arise and have mercy upon Zion, there will be no redemption for them from this evil constitution of

things. Tho saints are now "a city"—a municipality preparing for the occupation of Jerusalem when exalted and free. Hence many of the prophecies addressed to Zion have an important bearing upon them as its *present HEIRS and future possessors*. As *heirs*, Paul says to them, "Ye have come (*perfect tense*) to Mount Zion, and to the city of the living Theos (Deity) to Jerusalem the heavenly, and to ten thousand of messengers"—Heb. xii, 22. If asked, "How did the Hebrews Paul wrote to come to these things?"—the answer is, By FAITH *in the things testified concerning Zion and Jerusalem, as those things were apostolically set forth in the Name of Jesus Christ*. These Heirs, then, as such, are Zion, the City of Deity, the Heavenly Jerusalem, *patiently waiting for the time to come to take possession of the down-trodden city and of "dominion under the whole heaven."* The reader will therefore perceive, how that, of necessity, the Heirs must be in tribulation while their inheritance—the Hebrew nation, Holy Land, and Jerusalem—are in captivity and desolation under "the worst of the nations"—the Heirs themselves the sport of the vile jests and injustice of those in power, and their inheritance *in ruins*. —Acts xv. 16, 17.

In Isai. liv, 11, "Zion whom no man seeketh after" (Jer. xxx, 17) true both of the Heirs and their Inheritance—is thus addressed, "O thou *afflicted*, tossed with tempest, and not comforted, behold *I will set in precious color thy stones, and will lay thy foundations in sapphires; and I will make thy windows a sparkling gem, and thy gates for stones of burning, and all thy territory for stones of preciousness; and all thy sons shall be taught of YAHWEH; and the peace of thy sons great.*" Thus, the Spirit in Isaiah and Jeremiah likens the saints to fine gold and sparkling and precious stones; and declares that, though *afflicted and tossed in a previous state*, they will be for the foundations, windows, and gates of the royal house of the kingdom, whose territory is for them with abundance of glory and peace.

Men and women become gold and silver and precious stones, by being taught of Jehovah and obeying his commands: all others are but wood, hay, and stubble, unfit for the glory of the kingdom.

Contemplating the time when Zion and her now suffering sons shall rejoice together, (Isai. lxii, 5) the Spirit saith, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. **THIS IS THE HERITAGE of the Servants of Yahweh;** and their righteousness is of ME, saith YAHWEH."—ch. liv, 27.

But we need not quote the prophets further to prove that tribulation is the present lot of the saints, or "servants of Yahweh, whose righteousness is of Him:" a brief reference to the apostles will finish for the present what we have to offer under this head.

According to Matthew, Jesus says, "He that taketh not his cross, and followeth after me, is not worthy of me"—ch. x, 38: and John testifies that he said concerning his disciples, "In the world ye shall have tribulation"—xvi, 33. This was his own experience, and theirs is like his. All the apostles, Stephen, and all the faithful were afflicted, some in this way and some in that, by all of which they were weaned from the world, and kept in lively remembrance of its essentially evil nature and character. Paul's testimony is not to be omitted. When he exhorted the disciples to "continue in the faith" he told them plainly what the consequence would be in saying in the very same breath, that "we must through much tribulation enter into the kingdom of God"—Acts xiv, 22: and in another place, he makes our reigning with Christ depend upon our suffering with him—2 Tim. ii, 12.

God teaches his sons obedience by suffering; and proves his interest in them by the chastisement he inflicts for their short-comings. Jesus was subjected to this discipline; so also must his brethren be. "He learned obedience by the things which he suffered;" and received stripes on our account—"By his stripes we are healed." "Whom the Lord loves he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons * * * But if ye be without chastisement, *whereof all are partakers*, then are ye bastards, and not sons"—Heb. xii, 6-11.

John the apostle partook of this chastisement of "the One Body" while an exile in Patmos; for in writing to the saints represented by the seven ecclesias of Asia, he describes himself as their "brother, and companion in the tribulation" then prevailing, "and on account of the kingdom and patient waiting for Jesus Anointed." And when he had a vision of the redeemed, he saw them with white robes and palms in their hands—a *pure and victorious multitude*. As yet he has only seen them in vision. When therefore he was asked who they were, he could not answer in the sense of an accomplished fact; for he had never yet seen the saints palm-bearing or victorious. He therefore said to the inquirer, "Sire, thou knowest!" upon this, "the elder" said, "These are they (or represent those) who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. * * * They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat"—Rev. vii, 9, 14-17; all of which they are exposed to in "the times of the Gentiles."

In another place, he sees the saints in these times of the Gentiles as "THE HOLY CITY trodden by them under foot forty and two months"—Rev. xi, 2. This period has not yet quite elapsed. *From four to eight years are yet lacking to its fulfilment*. In ch. xiii, these Gentiles in their civil and ecclesiastical organization are symbolized by a Beast with a speaking and blasphemous mouth, having power over all kindreds and tongues and nations. To this Power, John says, "it was given to make war against the saints, *and to overcome them*." They are therefore a conquered people until the Lord comes; and like all such, subjected to ignominy, and injustice, and reproach.

Now this Holy City of Saints is symbolized in ch. xii, 6 by a Fugitive Woman—flying from the arena of courts and kings, the Imperial Heavens of Daniel's Fourth Beast, "into the wilderness," to be sustained there, unsubdued but militant, for 1260 years. She is a persecuted woman—ver. 13—whose enemies have sought to exterminate her from the earth—ver. 15. But the undevout and unbelieving democracy, whose liberty is licentiousness, have "helped" her from time to time, and proved a check upon her oppressors; as the fear of the people was a restraint upon those who sought the life of her Lord—Mar. xi, 32; Rev. xii, 16.

What a wonderful woman hath this been! Betrothed to the Spirit on the Day of Pentecost; after nine months of years—a period of gestation in which she contended successfully against paganism, which, as "the Moon" of the Roman Heaven, was placed "under her feet"—in the "set time" delivered of a ruler who became sole Emperor of the Habitable; then, when delivered instead of remaining at Court to enjoy the honors, riches, and power of the world with the emperor, she turns her back upon them all, and becomes a fugitive and dweller in the wilderness. In process of time, that is, after 1200 years sojourn, her enemy finds her out, makes war upon her, and subjects her to his power. Nevertheless, her principles are not allowed to perish, for they are kept alive by "the remnant of her seed," into which the symbol of "the woman" is merged—ch. xii, 17; to appear again in Rev. xix, 7. It is not difficult to ascertain which of all the bodies ecclesiastical of "Christendom" answers to "the Remnant of the Woman's Seed;" we have only to ascertain what body keeps the

commandments of God, and has the testimony of Jesus Anointed. If any one of them be found in the observance and possession of these, that same one is "The Remnant;" for it is written that they are the remnant of her seed "who keep the commandments of God. and have the testimony of Jesus Anointed," "which is the spirit of the prophecy"—Rev. xix. 10. In this chapter this oppressed and afflicted remnant, after a struggle of nearly nineteen centuries with the Serpent's Seed, whose characteristics are the reverse of hers, reappears upon the apocalyptic arena as "the Woman of the Lamb ready for the celebration of the nuptials. From this epoch, all her trials cease; and she reigns, the Eternal Spirit's Daughter and Messiah's Queen, empress of all the earth—Ps. xlv, 9-16.

Thus, then, it is evident, from the Old and New Testaments, that the true church is a body composed of people whose faith embraces the prophetic testimony for Jesus; whose practice is the keeping the commandments of God; and whose circumstances are the hard times of adversity. Where, then, in "Christendom," is such a body to be found? The 200,000 Campbellites of the United States cannot be this body; for no community professing "Christianity" can well know less of the prophetic testimony for Jesus than they and their leaders, as this "Great Demonstration" evinces abundantly. Neither do they keep the commandments of God; and as to their being a down trodden and afflicted people, it is altogether out of the question; for, if they be the saints, their founder, Mr. Scott, tells us, that the government of the world in these United States is "possessed by the saints"—p. 151. "Our thoughts," says he elsewhere, "involuntarily revert to our own free government and happy citizens; and wonder whether we may not in them behold the commencement of that order of things prefigured by the 'stone cut out of the mountain.' Disentangled from all meretricious alliance with the State, and free to circulate her great salvation in all parts of the Union, Zion, in order to bring forth children in these states, has only to labor. Here the rights of man and religion are harmonized with a peace-professing and a peace-maintaining government, and all the difficulties between the Church and the State are most happily composed. Here the sufferings of the church have an end. Her earthly rest is come. Here the saints possess the government"—p. 111.

No man would pen such absurdity as this who had "the testimony for Jesus," and knew what constituted a saint. If the Scotto-Campbellite saints possess the government, what shall we say of the Episcopalian, Presbyterian, Methodist, and Baptist saints, who vastly outnumber them, and have consequently greater political power than the 200,000? They all "possess the government;" therefore they are all "the saints," according to Mr. Scott. And a precious saints-government it is! Nothing but confusion and every evil work seems to prosper in its hand.

We conclude, then, for this time, that no one of the bodies constituting "Christendom" is the Bride, the Woman of the Lamb." They have none of them the characteristics. They are all ignorant of "the things concerning the kingdom of God and name of Jesus Anointed;" instead of keeping the commandments, they make them void by their traditions and practices; and are all in the sunshine of the world's favor. This is not the case with our little and despised body in the United States and Britain, We keep the commandments, and have the testimony, and are in tribulation. There may be individuals among us, as there were in the apostolic churches, "who walk as the enemies of the cross of Christ; whose God is their appetite, whose glory is in their shame, who mind earthly things:" but these are the exceptions, and have not influence enough to give character to the Body. Without boasting, we may say, that as a community we are more intelligent in the scriptures of the Old and New Testaments than all the rest of Christendom. We understand "the gospel of the kingdom," and they do not; therefore do they err in all other things. The world will not hear us; but them it hears; and for

the old and sufficient reason, "that they are of the world; therefore speak they of the world, and the world heareth them."—1 Jno. iv, 5.

The reason, then, why Scotto-Campbellism has been providentially permitted to agitate the mind of this generation is, that by its speculations and crooked policy a people might be developed who should react upon it in exposing its foolishness and bringing out the truth of the prophets as revealed in, Jesus. First action, and then reaction. We are the reactionaries provided to check the wild speculation and fanaticism of Scotto-Campbellism, Millerism, and Marshism; and to present before the world the real ancient gospel preached to Abraham by the Spirit; and afterwards to Israel in Egypt; and in later times, to Judah and the Gentiles by this same Spirit in John the Baptizer, Jesus, and the Apostles. This we have done; and the gospel so preached has been embraced by Scotto-Campbellites, Baptists, Adventists of divers shades of speculation, all sorts of Protestants, Papists, and Jews. It has levelled all their distinctions. The immersed and sprinkled are all the same to this gospel. Being all ignorant of it, it repudiates their use of water as a useless ceremony. All who understand it agree to this; and as soon as they heartily believe it, they ignore their former dipping or sprinkling and are immersed into and for the Name. Thus, the truth has formed a new spiritual development in this generation—the Lamb's Woman waiting for her Lord.

EDITOR.

"Thomasism."

WE republish the following "*editorial*" under this caption from *The Canadian Baptist* which is issued from Toronto. The editor says, —

"Can we, in view of the following circumstances, speak too strongly of the evil nature of 'Thomasism?' Several months ago a Baptist pastor had sent to him, from one of the professed believers in that doctrine, a communication, of which the following is the chief portion: —'Sir, —Wishing to know what this new religion is which I understood this Mr. John Williams has started, I went to hear him, and, sir, he clearly proved that the Christ you worship and the Christ of the Bible are two different persons, and knowing that if I am saved it must be through faith on the Christ of the Bible, not the Christ manufactured by men, and as it is my desire to be saved I bid adieu to you and your Christ.' Poor, poor soul! thought we. Adieu to our Christ! To Him who was first proclaimed as He who should bruise the serpent's head; afterwards as Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Adieu to our Christ! whose coming as a babe in Bethlehem was heralded by angels singing, 'Glory to God in the highest.' Adieu to Him who said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Adieu to Him who bore shameful scourging and mocking for us! who, even in His dying agony upon the cross, forgot not to pray, 'Father, forgive them.' Adieu to our Christ! of whom it is said, 'There is none other name under heaven given among men, whereby we must be saved;' — 'Jesus Christ, the same yesterday, and to-day, and for ever.' Adieu to Him of whom 'ten thousand times ten thousand, and thousands of thousands,' say, 'Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing!'

We know not who it is that thus deliberately bids adieu to thee, oh Blessed Redeemer! We can only hope that His words say what His heart does not really feel, and we pray that in that day when the Lord makes up His jewels, we may both be found among that blood-bought number, who shall sing 'the new song,' 'Thou wast slain, and hast redeemed us to God by thy blood.'"

The writer of the above inquires, "Can we speak too strongly of the evil nature, of "Thomasism?" In reply, we would say, that depends upon divers considerations derived from the nature of the thing itself so denominated, and its relation to the truth. If "Thomasism" be a nick name bestowed by the ignorant and unbelieving upon the doctrine taught by the apostle Thomas and the eleven, then you certainly do "speak too strongly" in declaring that its nature is evil, in the sense of its being absolutely and essentially evil. An absolutely good thing, however, may be evil in a relative sense. In relation to Baptistism, and to every thing else that is not of the truth, it is decidedly evil; for any one that comes to understand it in candor and honesty of heart, is cured of all respect and subordination to their authority. The use of the sword is an evil, but it is nevertheless a very good thing in judgment upon the wicked. The wicked who are made to feel the edge of it, think they cannot speak too strongly of the evil nature of the sword; but the saints, who are to have the honor of wielding it in the execution of the judgment written (Ps. clix; Dan. vii) esteem it a very good and useful weapon; and that the sharper both its edges are the better. But, until "*the Hour of Judgment*" arrives (Rev. xiv) they are content to leave the trusty blade "to be borne by the wicked, clothed with official power for the punishment of one another under angelic superintendence; while they, the saints, confine themselves to the use of the two-edged sword of the Spirit, which is the word of God." This is a sword that falls with pain upon the hollow, cavernous pates of all noisy editors, priests, and deacons, who ally themselves with "the high things that exalt themselves against the knowledge of God." To this class of pious sinners, the teaching of the apostle Thomas and the Eleven, which they call "Thomasism," is an odious and unmitigated evil, of which, they think, they cannot speak too strongly. They are not disposed to kiss the sword that stays them, and to call it good; on the contrary, they regard it as only evil, and that continually. This is not to be wondered at. They view "Thomasism" from their baptistic and other Laodicean platforms, floating upon the quicksands of the frames and feelings of the natural man, who receives not the things of the spirit of the deity, for they are foolishness unto him; neither is he able to discover them (*ου δυνναται γνωβαι*) because they are spiritually investigated. The things of the spirit are "deep things," and can only be seen by the light cast upon them by the scriptures of the prophets apostolically interpreted. These scriptures, papist, protestant, and baptist editors and divines cannot read so as to make them harmonize with the New Testament; hence they are unable to discover or discern the deep things they reveal. They are spiritually investigated; so that apart from the Spirit's testimony in Moses and the prophets, they cannot be appreciated or sought out. Thus the leaders are blind, and the people led by them are blind also, and therefore nothing is before them but "the Ditch."

Well, we teach the doctrine of Thomas and the Eleven, and the blind leaders of the multitude call it "Thomasism." This would, no doubt, be as displeasing to Thomas were he alive, as it was to call the same teaching of the Spirit by the mouth of Paul after his name. We must, however, leave *The Canadian Baptist* and others to settle the matter with the apostle, and his Lord and God, when they meet in the resurrection, which is hard by. It is not our province to quarrel with them about the names with which they choose to blaspheme "the truth as it is in Jesus." We leave this matter to be adjusted by him. All we are careful to be assured of is, that what they call "Thomasism," and which we teach and believe, is the truth. They can and will call it by what names they please. They may call it Bartholomewism, Lukeism, or any thing else. It only shows their folly. The truth under any name is sweet; and we are able to prove, and do prove continually, and to the satisfaction of many in their ranks, who when convinced, abandon them, that the sweet and fragrant truth shines upon our pages. This is our boast. We "glory in this, that we understand and know Yahweh"—Jer. ix, 24; and that there is not a mother's son of our opponents, be he lay or clerical, can make our boasting

vain. We have been "*taught of God*" by the instrumentality of the written word, and are therefore free, and unspoiled by the poisonous traditions by which headstrong and silly boys are transformed into—

“The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry hem! And, reading what they never wrote,
Just thirty minutes, huddle up their work,
And with a well-bred whisper close the scene.

COWPER.

The Jesus preached by these theologians is what Paul styles "*another Jesus*" than the one he preached. The outline which *The Canadian Baptist* gives of his Christ proves this—an outline which must be interpreted according to *the known traditions* of baptismism. From the scriptures he has quoted, no one would know whether his Christ was Son of Abraham, and Son of David, or not; and, if the heir of these and of God, whether he was to inherit the Holy Land, and occupy the restored throne of David there, or not. Baptistism denies this; and scouts the idea of Jesus reigning there as his fathers have done before him. Two hundred years ago the baptists were believers of what *The Canadian Baptist* terms "Thomasism;" but they do not believe it now. If their Christ is not to reign over the Twelve Tribes and the Nations in Jerusalem on Jehovah's throne there, as Solomon did, only with greater glory, and as Priest as well as King, the Christ they believe in is not the Christ of Moses and the Prophets, but "another." The Christ delineated in the prophets is doctrinal—a *character delineated by the pen of inspiration*; "a man of war," mighty in deed; a conqueror, an emperor, the sole monarch of all the nations upon earth, executing justice and judgment therein; also a prophet, priest, sacrifice, and so forth. The more a person understands of the Old Testament; the more he will know of "the Christ;" for it is neither more nor less than a *Christology*, or discourse concerning the Christ; and conversely, the less he knows of the prophets the less he knows of the Christ; so that if he knows nothing of them, though he may believe in the existence of the historical person named Jesus, he does not know Christ, nor can he tell whether Jesus be the Christ or not. He may say "yes" to a leading question; but without "the testimony for Jesus which is the spirit of prophecy" before his mind, he cannot truly say that he believes that Jesus is the Christ.

The Christ of "the religious world" is a mere fiction, whose Vicar-General his Holiness the Pope claims to be. Now, although all Protestants repudiate the Vicegerent they believe in the same Jesus worshipped by the Pope and his children, great and small. They all adore the Pope's Christ; and with the Pope believe that he will never reign anywhere else than in the skies. They view him as located there forever, with no other function than that of peopling *nowhere* (an inconceivable heaven "beyond the realms of time and space") with dead men's ghosts previously mesmerized by the ministrations of Canadian Baptist editors and others! This is their *beau ideal* of Deity; and in order to make the people fall down and worship it, they steal texts from divers parts of the Bible, and apply them to their fiction; and, as the Canadian Baptist has done in the editorial before us, absurdly imagine that in repudiating his application or use of the texts in the baptismic sense, that we reject the personage to whom they really apply in the sense of their several contexts. We believe in the Jesus whom Paul preached; but not in the baptismic savior of ghosts, which is styled by Paul "*another*."

EDITOR.

Analecta Epistolaria.

The Glad Tidings of the Kingdom of God.

MY DEAR FRIEND: —It is encouraging to observe the steady demand of subscribers to the "Herald" for the instruction and guidance it affords in the "narrow way" to Eternal Life. But alas! how lamentable, that, among the numerous Ecclesiastics who undertake to expound the Scriptures, so few of them are "instructed unto the kingdom of Heaven" Matt. ch. xiii: ver. 57. And hence it is, that professing Christians generally, are more anxious to exert their best energies for this mortal existence, than ultimately to attain its primary object, and remain in culpable ignorance of the fearful consequences of the inspired warning, "He that soweth to his flesh, shall of the flesh reap corruption."—(Gal, chap, vi: ver. 8.)

But look on whatever side we may, we cannot fail to discover the increased moral turpitude of mankind, which, together with the unparalleled "shaking of the nations" and obvious fulfilment of the prophetic events immediately relating to "The time of the End" may be regarded not only as the entire breaking up of the social system, but the premonitory symptoms of that "gross darkness" and universal decay which will precede the dawn of that illustrious Day, when "the Sun of Righteousness shall arise with *healing* in His wings"—Mal. ch iv: vr. 2. for, soon, Messiah shall rule the world in righteousness, and the people with equity"—Ps. xcvi: vs. 9—and, in reference thereto, I beg your indulgence awhile in offering a few desultory observations on "*The glad tidings of the Kingdom of God.*" Luke chap, viii: ver. 1., which, sometimes is mentioned as "The Gospel of God,"—"The Gospel of Christ,"—and "The Gospel of the Kingdom." The word "*Gospel*" signifying good news, or glad tidings. It is the good news or glad tidings of God, because it originated with Him, and the good news or glad tidings of Christ, inasmuch as He was sent from the bosom of the Father, and by him anointed to preach and expound the true design of those glad tidings—see Isa. ch. lxi ver. 1. —Luke, ch. 4: ver. 18, 43, and Acts, ch. x: vs. 38. His miracles testifying the authority of His mission, for said He, "the works which the Father hath given me to finish, the same bear witness that the Father hath sent me."—John, ch. v: vs. 36. This testimony was also confirmed by Nicodemus, a Ruler of the Jews; "No man," said he, "can do these miracles that thou doest except God be with him"—John, ch. iii. ver. 1. Immediately man had fallen, by transgression from primeval happiness, the divine assurance is given that, "the seed of the woman," (applicable to Christ only)—[Applicable to Christ personal and mystical. —Editor] "shall bruise the serpent's head"—Gen. ch. iii: vr. 15. —Gal. ch. iii. vs. 16. Here the design of God for the recovery of Man from the penalty of death and corruption, which he had incurred, was veiled in obscurity; meanwhile, God mercifully commanded the expulsion of Adam from Paradise, "lest he take of the tree of Life, and eat and *live forever*"*—Gen. ch. iii; ver. 22, — in open rebellion to his Creator.

* *le olahm*, to the Aion, or Millennium. — *εις τον αιωνα*, Sept—EDITOR.

After the termination of about two thousand years, during which period "all nations were suffered to walk in their own ways," "God looked upon the earth and beheld the wickedness of man, that every imagination of the thoughts of his heart was evil, continually," he being unrestrained, had by this time so intensely degenerated, that "it grieved God He had made Man on the Earth" —Gen. ch, 6. How solemn the thought, if the mercy of God had not interposed. Adam and his debased posterity would doubtless have "lived forever" in this ruined condition, of sin and alienation from the Creator. In due time, however, the divine command is given to Abram, "Get thee put of thy country and from thy kindred."—Gen. ch.

xii: ver. 1. It may here be proper to remark, that his kindred were idolaters, and therefore would probably have hindered his obeying the purposes of God in calling him to the land of Canaan. So, likewise, any hindrance the "called of God" may meet with in their pilgrimage toward the land of their "everlasting inheritance," must be abandoned, although as dearly prized as a right eye or right hand—Mat ch. xxix: vs. 30. Otherwise we cannot be accounted a disciple of Him who said, "Verily, there is no man who hath left house, or lands, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more *in this present time*, and in the world to come, life everlasting"—Mark, ch. x: ver. 30—Luke, ch. 18. vs. 29, 30. Observe the promise, "in this *present* time, and *after*" that is, "the world to come:" a divine truth, commonly assented to by all denominations of "Christians," but literally believed by none, notwithstanding its verification in the experience of the Patriarchs—Gen, ch. xiii: ver. 2: ch. xxiv: ver 35.

The narrative then proceeds to show that Abram immediately obeyed the command, and "went out, not knowing whither he went." Having at length entered the land of Canaan, God makes the promise to him, saying, —"I will give unto thee and to *thy seed* after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God; and this is my covenant which ye shall keep between me and you, and thy seed after thee, every male child among you shall be circumcised."—Gen. ch. xvii: ver. 18. This covenant was renewed with his son Isaac, saying, "In thy seed shall all the nations of the earth be blessed."—Gen. ch. xxvi: ver. 3, 4. And again, with Abraham's grandson, Jacob, Gen. ch. xxviii: ver 13, 14; chxxxv, ver. 12. Thus showing that the promises referred to "the seed of the woman," only, as originally made to Adam, and is so explained by the Apostle, "To Abraham and *his seed* were the *promises* made. God did not say, And *to seeds*, as of many; but as of one, And to *thy seed*, which is; Christ"—Gal. ch. iii: ver. 16. Therefore, the law was added to the promises, because of transgression, until *the seed* should come, to whom the *promise* was made—ver. 19. And, "If ye be Christ's, then are ye Abraham's seed, to whom only the *promise* appertains, "and heirs" of the "everlasting inheritance," of the land of Canaan—ver. 29.

Now, the Jews never clearly understood this divine promise, in consequence of their rejecting "the glad tidings" of the Kingdom preached by Christ; but, in the vain imagination of their hearts, construed these prophecies relating to the future glory of Canaan, as belonging exclusively to themselves and their posterity, gained by their own works under the law—Rom. ch. iv: ver. 13. Somewhat after the manner of many "Christians," who are looking for a temporal millennium of "peace and safety," to be established by the efforts of "Christian zeal." "We", said the Jews, vauntingly, "we be Abraham's seed." "Abraham is our father"—John, ch. viii: ver. 33, 39. This saying was true so far as their being his lineal descendants, but wholly untrue as regards the *Children* of Abraham, to whom the covenant promises were made and therefore it is obvious that the Jews are as ignorant of the design of God for the recovery of fallen man as were the people under the preceding dispensation. The Jews, when they had listened to the doctrine of Eternal Life, could in derision ask Christ, "What good thing shall I do that I may have eternal life—Matt ch. xix: ver. 15. —Mark, ch. x: ver. 17—Luke, ch, x: ver. 25. An evidence of their entire ignorance that it is "the gift of God through Christ"—Rom. ch. vi, ver. 23—and not to be gained by any *good thing* done under the law. Verily, as were the fathers, so are they, "a stiff-necked generation, always resisting the Holy Spirit" — Acts, ch. vii: ver. 51. Looking in vain for a Messiah who shall not be identically "the seed of the woman—Isa, ch. vii: ver. 14. —Luke, ch. i: ver. 35. The circumcised "seed of Abraham"—Gen. ch. xxi: ver. 12. —Luke, ch. ii: ver. 21. —Heb. ch. ii: ver. 16. —Gal. ch. ii: ver. 16. And the "seed of David." Jere. ch. xxiii: ver. 5, 6.—Rom. ch. i: ver. 3. Him who was

"a man of sorrows, and acquainted with grief," wounded for our transgressions, and bruised for our iniquities."—Isa. ch. liii: ver. 3, 5. —Rom. ch. iv: ver. 25.

No sooner had King David purposed in heart to build a House wherein to behold the presence of God, than Nathan the Prophet was commanded to show him that God had long previously designed the type of His holy anointed one to build a house for His name, even "thy seed after thee, which shall proceed out of thy bowels, I will establish his throne and kingdom *forever*."—2nd Sam. ch. vii: ver. 12, 13. Here, as in the instance of Abraham, whose son Isaac was a type of the Paschal Lamb on Mount Moriah, where nearly two thousand years afterwards "Christ our Passover was slain for us." So, also, was Solomon, when he succeeded to his father's throne, a type of Him who ere long "shall reign in Mount Zion, and in Jerusalem, before His ancients, gloriously."—Isa. ch. xxiv: ver. 23. Nor should the incident be overlooked, that as "Isaac went forth to the place bearing the wood" for the burnt offering, even so Christ went forth to the same, bearing His Cross. Abraham prophetically called the name of that place "Jehovah-jireh," or, "the Lord will provide."—Gen. ch. xxii: ver. 14. Thus showing that Jehovah still intended to provide the true offering which shall "be seen there."

Doubtless, the seed *innumerable*, to whom the divine promise was made, are not the posterity of Abraham born after the flesh, but both Jews and Gentiles, "born of the Spirit" in accordance with the birth of Christ"—Matt. ch. i: ver. 20—Luke, ch. i: ver. 35; a mystery, which the Jews never understood—John, ch. iii: vs. 9. There is, however, good ground to believe that the Jews, who reject Christ, are the Children of Ishmael, inasmuch as they are ever prone "to persecute him that is born, after the Spirit"—Gal. ch. iv: ver. 29 — represented by Ishmael mocking Isaac, —Gen. ch. xxi: ver. 9, 10—which is referred to by the Apostle Paul, as being typical of "men born after the flesh, and not after the Spirit."—Gal. ch. iv: ver. 29. Likewise, Christ said to the Jews, when boasting of their descent from Abraham, "I know that *ye are Abraham's seed*, but if ye were Abraham's children, ye would do the works of Abraham"—John, ch. viii: ver. 37, 39—by "obedience to faith." Verily, therefore, "they are not all Israel" ("the Israel of God") "which are of Israel; neither because they are the seed of Abraham, are they all children of Abraham." Under the promise, "they which are the children of the flesh are not the children of God."—Rom. ch. ix: ver. 6, 7, 8. Thus it is seen, that "he is not a Jew who is one outwardly," Rom. ch. ii: ver. 28, 29, and that no difference was put between Jews and Gentiles, under the covenant promises; for, whatever may be his caste, "except a man be born again, he cannot see the Kingdom of God;" or, "except a man be born of water and of the Spirit, he cannot enter the kingdom of God."—John, ch. iii: ver. 3, 5. Such, then, are the "Israel of God" to whom exclusively the covenant promises appertain. Men, "born of God,"—John, ch. i: ver. 13—James, ch. i: ver. 18—1st Peter, ch. i: ver. 23. And this renewed condition explains the often perverted text, "For as *in Adam* all die, even so *in Christ* shall all be made alive."—1st Cor. ch. xv: ver. 22. Or, "as by one man's disobedience; many were made sinners," inherently so, and therefore mortal, even "so, by the obedience of One, shall many be made righteous," born of God, and thus partake of immortality. "For if *any man* have not the spirit of Christ, he is none of His". —Rom. ch. viii: ver. 9. And hence, "he that hath the Son *hath life*, and he that hath not the Son of God, *hath not life*"—1st John, ch. v: ver. 12. Such, and such only, shall be made alive at the "Resurrection of the Just," in "the likeness of Christ." Immortal, incorruptible, and in none other state or condition have mankind any just ground for hope to enter the *promised* Land of Canaan, the "New Jerusalem," the "city of the great King," whose own rightful inheritance it is, according to the promises of God, not only as the *circumcised seed* of Abraham, but the only *existing heir* to the throne of his father David, and until that true Heir *return*, to stand again with His feet on Mount Olivet, and there triumphantly claim the Kingdom as "King of

kings and Lord of lords." "Jerusalem shall be trodden down of the Gentiles," nor shall that decree be annulled "until the *times* of the Gentiles be fulfilled."—Luke, ch. xxi: ver. 24.

The Gospel, or glad tidings of that glorious kingdom, is, verily, "The Doctrine of Christ,"—Mark ch. iv: ver. 2, —2d John ver. 9, —but, inasmuch as it originated with the Father, Christ declares, "My doctrine is not mine, but He that sent me"—John ch. vii: ver. 16.—He was sent from God to preach and expound the mysteries of that Kingdom, and thus reveal the means whereby God has designed to give to His people, Israel, the "Heritage of the Heathen,"—Ps. iii: ver. 5, 6, —and at the same time "bring Life (eternal) and Immortality, to light,"—2d Tim. ch. i: ver. 10, —a condition of man, which he had never hitherto clearly discerned. "My meat," said Christ, "is to do the will of Him that sent me, and to finish His work."—John ch. iv: ver. 34. Or, in other words, the main cause of my existence is to fulfil all the mind of God, and wherein Adam failed, but, "how am I pained till it be accomplished,"—Luke ch. xii: ver. 50. Ah! if the painful scorn and derision of that "stiff-necked generation," if the strong temptations of Satan, or the agonizing death on the Cross, "My God, my God, why hast thou forsaken me," could possibly have prevented His full accomplishment of that stupendous work, man, fallen man, must have been for ever left in his present sinful and perishing condition, —1st Cor. ch. xv: ver. 17, 18. Then unto Christ be ascribed all praise and glory, for He testified with His expiring breath, "It is finished." "I have finished the work which Thou gavest me to do."—John ch. xvii: ver. 4. —ch. xix: ver. 30. And can the faithful servants of so good and faithful a master, heedlessly proclaim to the world, that *any* of the fallen race of Adam have obtained redemption ere "the Day of Salvation" had dawned, or "the acceptable year of the Lord" had arrived? —Isa. ch. lxi.: ver. 2. Luke ch. iv: ver. 19. "Tell it not in Gath, publish it not in the streets of Askelon, lest the uncircumcised in heart and ears triumph." But rather let the Truth be declared to penitent sinners, that *now* "if thou shalt confess with thy mouth, the Lord Jesus, and shalt *believe in thine heart*, that God hath raised Him from the dead, thou shalt be saved."—Rom. ch. x: ver. 9. For it is "the Gospel," that is "*the power of God* unto salvation."—Rom. ch. i.: ver. 16. "Neither is there salvation in any other name under Heaven, given among men" (than Jesus Christ) whereby mankind must be saved. —Acts ch. iv: ver. 12. It is impossible to take any scriptural view of Truth, without being convinced that "the glad tidings of the Kingdom of God," as expounded by Christ, is the centre of divine Truth, the central point of all Prophecy, and the heavenly Luminary that exhibits the true Glory of Immortality.

This good news of the promised Gift of Eternal Life to all believers, Christ the Son of God, was sent to preach and expound; and it is written that "His sheep hear His voice," therefore, the sheep for whom He laid down His life, —John ch. x: ver. 3, 15, —do both hear and understand "the mysteries of the Kingdom of Heaven,"—Matt ch. xiii: ver. 11, —in this "acceptable year," or "day of salvation."

We will not pause here, to consider any views of a *previous* salvation; such as is taken from the opinions that "*Immortal Souls*" enter some intermediate state, the "sleep of the dead," and so forth, seeing that such vain imaginations, are opposed to the Scriptures, which plainly declare, that, when Christ shall appear, *then* shall every man be *rewarded* according to his works, —Isa. ch. xl.: ver. 10—ch. lxii.: ver. 11—Matt. ch. xvi: ver. 27—Col. ch. iii: ver. 4, and Rev. ch. xxii: ver. 12, —as, otherwise, man would obtain his reward at death, if not wholly, at least, in part, or an earnest thereof, but no such opinions are in harmony with divine revelation.

Christ was not only *anointed* to preach "the glad tidings" to the meek, and proclaim "the acceptable year of the Lord," but He commanded the Jews, also, to "preach the Kingdom of God."—Luke ch. ix: ver. 60. And in His last parting farewell with His disciples, He likewise commanded them to "Go into all the world, and preach the good news to every creature," as the means of salvation, —Mark ch. xvi: ver. 15, —comforting them with the assurance, that "He is with them alway, even unto the end of the Aion. As, however, it is a question of primary importance, "How shall they preach, except they *be sent*?"—Rom. ch. x: ver. 15, —men would do well, ere they undertake that responsibility, to ascertain whether they are delegated by the Holy Spirit to proclaim "the Gospel," for without such divine authority, they will, doubtless, "pervert the Gospel," by preaching "another Gospel" than that declared by Christ and His Apostles, —Gal. ch. i: ver. 7, 8, —not being either "the Gospel of God," the "Gospel of Christ," or the "Gospel of Salvation." Dangerous indeed, the task, to *Run*, before being *Sent*, of God, to proclaim His will, —Jer. ch. xxiii: ver. 21, —for not only themselves, but others, equally blind, may thus be misled into the pit of destruction, —Matt. ch. xv: ver. 14—Luke ch. vi: ver. 39, —not observing the waymark warning, "If *the Gospel* be hid, it is hid to them that are lost."—2d Cor. ch. iv: ver. 3. But, beloved Christian Brother, "I am persuaded better things of you, and things that accompany Salvation, for God is not unrighteous to forget your work, and labor of love, which you have shewed toward His name."—Heb. ch. vi: ver. 9, 10. Therefore continue to proclaim to the world that Jacob, the Representative of the "Israel of God," "*waited*," and David "*longed*," for the Salvation of God. —Gen. ch. xlix: ver. 18—Ps. liii: ver. 6, and cxix: ver. 174. And that "a Crown of Righteousness" is reserved for all them who "*love*" His appearing. —2d Tim. ch. iv: ver. 8,—for they shall thus be privileged to greet His glorious Advent,

"Lo, this is our God, we have *waited* for Him,
And He will save us. —
This is the Lord, we have *waited* for Him,
We will be glad, and rejoice in his Salvation."

Isa. ch. xxv: ver. 9.

"And *then*, Thou, O Lord, will perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers, from the days of old."—Micah ch. vii: ver. 20. — Luke ch. i: ver. 72, 73. —Ps. cv: ver. 8, 9, 10, 11. Verily "*Then* the earth shall yield her increase." —Ps. lxxvii: ver. 6. "*Then* shall the field, and trees of the wood rejoice."—Ps. xcvi: ver. 12; and "the desert blossom as the Rose."—Isa. ch. xxxv: ver. 1; "Instead of the thorn shall spring up the fir-tree, instead of the brier shall come up the myrtle tree, yea, the mountains and hills shall break forth in singing."—Isa. ch. lv: ver. 12, 13; "For there shall be no more sorrow, pain, or death."—Isa. ch. xxv: ver. 8. —Rev. ch. xxi: ver. 4. "The days of mourning shall be ended," "Violence shall no more be heard in the land."—Isa. ch. lx: ver. 18, 20. "*Then* God, will, in very deed, dwell on earth with men."—1st Kings, ch. viii: ver. 27. — Rev. ch. xxi: ver. 3. For Israel's King shall "rule the world in righteousness, and the people with equity."—Ps. xcvi: ver. 9. And "all kings, shall fall down before Him, all nations shall serve Him."—Ps. lxxii: ver. 11. "In His days, the righteous shall flourish, and dwell in the land forever."—Ps. lxxii: ver. 7, and xxxvii: ver. 29. "They shall come to Zion with songs of everlasting joy." —Isa. ch. xxxv: ver. 10; and listen to the united acclamations of thousands of thousands of angels, singing, "Worthy is the Lamb that was slain, to receive power, riches, wisdom, strength, honor, glory, and praise," while the redeemed on earth echo back the melodious strain in sounds resembling many waters and mighty thunderings. "For the Lord God Omnipotent reigneth."—Rev. ch. v: ver. 11, 12, 13—and ch. xix: ver. 5, 6.

Yours, very faithfully, in the "Blessed Hope" of Immortality, at "the glorious appearing of the Great God and our Saviour, Jesus Christ." RICHARD ROBERTSON.
89 Grange Road, Bermondsey, England,
Jan, 21, 1860.

"Sick of Governing and being Governed."

Friend Thomas—Dear Sir: —I am sick of *governing* and being *governed*, from the sample I have had in this world. And if *your future* is to be *Princes*, Priests, and Kings, over the masses, I *ignore the Bill*, and will have none of it. The future I hope for, is a state in which all will do right without coercion — without Kings, and Priests and Princes. And why? I will tell you. Because all that makes us sin here, will *vanish* on our *expiry*. No "marrying and giving in marriage"—of course, no lusts of the flesh; no needs of the flesh as to eating, clothing, &c, &c. All found by the goodness of God. Of course *meum* and *tuum* (mine and thine) are not known in the next world, so there cannot be any contention—so no sin. So universal love and happiness, IF WE EXIST.

I send you a *dialogue* in view of *death*. It will show you where I *now stand*. That is in the *hope* God will continue our existence, and that by *experience* and more favorable circumstances given by our heavenly Father, we may from the A, B, C, of this world, climb step by step up the ladder, till we reach Him who sits at the TOP.

I remain yours, &c. with many good wishes,
Maury Co., Tenn., Jan. 16, 1860.

ROBERT MACK.

The Future State.

WHEN our friend's dialogue comes to hand, we will give it all due and respectful attention. In the meantime we would remark, that though we have read the Bible much, and thought upon its contents a good deal, we have never yet met in its pages with the future state our worthy correspondent hopes for. By "*future state*," we understand that state of things which is to succeed the present order —the state intermediate between the resurrection of the just at the apocalypse of Christ, and "*the end*" which arrives a thousand years after. This future state of a thousand years duration must be passed through before a man can get at the blessings "*beyond*." Of this "*beyond*," the Bible says very little; yet it reveals enough to convince us that "all will do right without coercion." There will then, indeed, be no lusts of the flesh, no contention, &c, because the flesh, *as now constituted*, will not exist. The body of sin and death will have been destroyed; and the body of spirit will be the rule of the nature of all the inhabitants of the earth. But this is the paulo-post future, and not the future state of which the gospel of the kingdom treats.

We must be contented to receive with gratitude what God has proposed according to his own good pleasure. We must not act like spoiled children, and insist upon having things our own way, or nothing. The belief and obedience of the truth, from Abel to the present, has not yielded a sufficient multitude to people the earth in the paulo-post future state. It will require a thousand years yet, and more, to develop this multitude from the existing race—a *multitude of sinless immortals*, which shall supersede the multitude of devils which now inhabits the earth, and governs it with all the appliances of hypocrisy, fraud, violence, and villainy. Our friend must be content for God to work out his paulo-post future purpose in his own way. He has thought proper to ordain, that earth's devils shall be punished, and subdued,

by Jesus and his brethren. That they shall break *the power* of the devils, and reduce them to servitude; that "the man of the earth may oppress no more." These devils are "the masses," whose present rulers are "*the Devil and his Angels.*" In the wisdom of God, *SERVING devils* will be permitted to exist upon earth for a thousand years after *the ruling devils* are abolished, and their places filled with *ruling saints*. We admire the arrangement much, of giving the devils a practical demonstration of what it is, for God to govern through the righteous; seeing that the world has had such an awful demonstration of the government of Sin through the wicked. In the future state, the righteous, who will be immortal, will rule the devils with a rod of iron—Rev. ii. 26, 27. The times of the devil's ruling devils, as it is now, will have passed away; and Messiah's times will have come. In these, the ruling saints will be omnipotent. They "neither marry nor are given in marriage," but are as the angels. Not so those in subjection to them in the future state. They marry and are given in marriage; are subject to coercion, own property, and traffic by land and sea, as at present; only all these things are conducted upon better principles, under righteous and wise laws, which the divine legislators will be able, and will cause to be respected; for when the kingdom comes, the will of God will be done, as in heaven also upon the earth.

Our friend says he is "sick of governing and being governed." We do not doubt it. To govern devils, black and white, without the power of making our will respected, is enough to make any man sick; and to be governed by devils, who are the mere incarnations of the lusts of the flesh, the lust of the eye, and the pride of life, such as are now at the head of the world's affairs in both hemispheres, is above reckoning; and calculated to make a man sigh for a better state. But if sick of this, is it a good and sufficient reason for us to "ignore the bill," whose programme is, not to be governed oneself, but for the saints to govern with omnipotence? There will be a pleasure in the exercise of such government as this; especially as it is to be combined with the work of enlightening a world of nations, which, having learned experimentally the almighty power of its rulers, yields an earnest and reverent attention to their word.

We hope our friend will think better of the bill of fare presented in the Scriptures. Think of the glory and honor of ruling the world for God, and regenerating it; with all the riches to be possessed; and the bliss to be enjoyed, of which the God-nature alone is capable. We trust our friend before he goes down to Sheol will review his premises, and purge them of everything unscriptural; and work out all his conclusions in harmony with the plain and positive testimonies of the apostles and prophets. No logic is sound which is incongruous with these. —EDITOR.

Jan. 26, 1860.

Progress of the Truth in Canada.

(Concluded from page 70.)

BROTHER WILLIAMS concludes the report of his "running to and fro" to increase the knowledge and faith of his fellows in the things belonging to their everlasting peace and welfare, by saying, "I returned to Toronto after an absence of fifteen weeks of perils both by water and land. Several times I have had to travel through the bush on foot, as the stages could not run, the roads being impassable. At other times I have had such joltings over corduroy roads that I have been sore from head to foot, and all to endeavor to enlighten mankind in "the things of the kingdom," that by belief and obedience they may obtain forgiveness of past sins, and inheritance among the sanctified; and though without hire, with

plenty of enmity from the professing world, abundantly spiced with slander and abuse. But this is not without its consolation; for the greater the trials the greater the reward. Were I to labor for a yearly salary, it might be said of me, 'Verily, I say unto you, you have had your reward;' but if I do it freely and of a willing mind, and live in dependence upon God, I believe that he will raise up friends to minister to my necessities. I can say, that hitherto he has not left me, nor forsaken me. But living dependent upon society is not living in dependence upon God. I am satisfied that the course I pursue was the apostolic method. They had first to preach the gospel, not a substitute for it, or 'another gospel,' before they could live of the gospel. The apostles were not offered so much a year before they would 'enter the field;' nor was Paul, though pre-eminently 'the teacher of the Gentiles,' found always dunning his readers to support him as an evangelist for the sake of 'the precious cause.'

But, on the other hand, there are some who seem to think that a preacher can live like a chameleon exclusively upon air. My conviction is, that even were such a diet all sufficient, a preacher of the real gospel may be fairly supposed to have other indispensable necessities than those which answer to the cravings of the stomach. Air being transparent and penetrable, it will not do for shoes and raiment; and as it is so common as to be of no value in the market, conductors and contractors will not accept it in payment of locomotion 'from post to pillar, and from pillar to post.' I do therefore think, that those who can should minister of their 'deep poverty' as well as of their abundance and superfluity, to the extra-aerial necessities of the faithful laborers in the truth—Mark xii: 44; 2 Cor. viii.

I have had many difficulties to contend with since I have been in Canada. Some who professedly love the truth have said, that they did not think it right for a man to be always preaching; but that he ought to work and support himself, and preach too. But this was a sort of clairvoyance irradiating from the pocket. But these very persons are ever found sand-washing and prospecting in the mines of the god of this world; and without the slightest ability or inclination to enlighten their fellow-men. They are full of the maxims of worldly wisdom, and great sticklers for money-saving economics; but in the generous diffusiveness and geniality of the gospel, their souls are mere icicles of selfishness incapable of thaw.

But I have overcome the difficulties cast in my way by such stumbling-blocks as these; and have proved to them that I am actuated by the love of the truth, and not by that of money. But stingy souls judge of others by their own stinginess. I have shown that I am like yourself—'not starvable.' Some are like the dog in the manger, unwilling or unable to enlighten their contemporaries themselves, and opposed to others making the experiment who can. As far as their sayings and doings are concerned, the truth would perish from the earth. They are wrapped up in the social enjoyments of their own hearths, while others are enduring the burden and heat of the day. If you hear of them at all, it is in the censoriousness of table gossip, or in crotchety fault-finding; nevertheless, with no other accompaniments before the tribunal of Christ, they blindly imagine that some high position awaits them in his kingdom! —Exaltation for nothing done!

We may truly say with the apostle, 'If in this life only we have hope in Christ, we are of all men the most miserable.' But the Christian's hope in Christ pertains to another life, and therefore future. There is a hope in Christ, and a faith in him, which the prophets predicted and rejoiced in with glorious anticipation. To talk of the death, burial and resurrection of Christ as the only faith and hope is extremely fanciful and fallacious teaching. For what a man seeth, or has in possession, why doth he yet hope for it; but we with patience wait for it. It is the duty of those who believe, to set before the world the promises of God, pure and simple,

all of which are summed up in the word of the kingdom. 'Hearken,' says James, 'hath not God chosen the poor of this world *rich in faith*, and heirs of the kingdom which he hath promised to them that love him?' This is the richness of the faith. By becoming obedient we become heirs of this glorious inheritance. Although at present poor in the goods of this world, we may be joint-heirs with Christ, sharing with him in the age to come, when the nations become his inheritance, and the uttermost parts of the earth his possession. Now is the time of the Christian's humiliation; then, the time of their glory: now despised and rejected of men, then exalted to honor and power: now considered the offscouring and vile refuse of the world; then God's jewels, precious in his sight, and 'shining as the sun in the kingdom of their Father.'

Truly, we do not estimate our privileges as we ought; but, I suppose, it is because we can only see through the glass of God's truth darkly; our vision in the present state cannot penetrate into these glorious realities as we shall when clothed with immortal vigor. Salvation, then, in the present state is a matter of promise; but when the High Priest of the Israel of God shall appear from beyond the Veil to those who have been looking and waiting, he will be manifested without a sin-offering to salvation. 'Wherefore,' saith Peter, 'gird up the loins of your mind. Be sober and hope to the end for the salvation that is to be brought to you at the revelation of Jesus Christ.' For this we must patiently wait, reckoning that the sufferings to be endured are not worthy to be compared with the glory that shall be revealed in us.

That you may still be preserved to continue your good fight of faith; and that its professed friends may be careful to keep it unmixed with the vain questions and unprofitable speculations of the world lying under the wicked one, is doubtless the sincere prayer of all true companions in the tribulation of the times. I subscribe myself faithfully yours,

JOHN WILLIAMS."

Toronto, C. W., Dec. 1859.

Miscellanea.

The Holy Land.

JERUSALEM, Dec. 8, 1859.

IT would not require much research into books of travels in Palestine to perceive how universally they designate this city as melancholy, forlorn, silent, or by other epithets denoting that it is located "far from humanity's reach." It would not require much research now to discover that within a couple of years, but especially within a couple of months, it has become, in proportion to its size and population, one of the most stirring cities that can be met with.

The trade within is largely augmented since the influx, ever increasing, of Russian pilgrims; but the life and bustle are to be really found outside the walls, to the north and west, where the country has suddenly changed its aspect, and presents an ant-hill amount of industry, where hundreds of men—peasants of the land, with a few Maltese, Ionians and Africans—are employed in raising walls preparatory to the numerous edifices designed by Russians, Armenians, and native merchants; and this, again, tells upon remote distances, where the lime is being burned, and the hills denuded of verdure to supply the kilns. All day long the explosions of blasting rocks resound, as though the walls of a citadel were being besieged, the plugs flying up into the air, each with a stream of fire like a rocket.

Beside those inclosures, the works in progress consist of a wide road being made to the ancient Convent of the Cross, now a Greek clerical seminary, nearly two miles distant from the city, and sundry small forts being erected by the Pasha along the Jaffa road, to be occupied by the Bashi-Bazouk, for insuring the general safety. The first one is close to the north-west corner of the wall; the next, of a larger size, is built just on the spot long endeared to pious minds by being that from which the view of the Holy City is first obtained in that direction—a sad combination of devotional feelings with the riot of uncontrolled soldiery; but more than this (and, in mentioning it, let it not be thought that we are pleased with the admixture of what is ludicrous), the Pasha has caused the tower to be painted over with black paint—a stone building painted!—in order to render it more fearful in the eyes of the peasantry; and this because the Bin Bashi of the regulars has assured him that in France, Germany and England all the great fortifications are thus colored for the purpose of scaring the enemy. Certainly it is a fearful object, even going a step beyond the vile taste of whitewashing the fine ancient gateways of Jerusalem, built by Suliman the Magnificent, on the recently expected visit of the Sultan in August last. The idea of painting a fort for the purpose of inspiring terror smacks greatly of Chinese taste.

The Pasha rides out every afternoon, to visit this funereal outpost, and to enjoy the animation of the works around us, especially watching with lynx-eyed jealousy against any approach to progress being made, or buildings that might be undertaken, by Europeans. The advantages he has achieved of late over the Arabs near Gaza by diplomacy, without bloodshed, have been magnified in Constantinople-French newspapers into "a series of glorious victories," and he has mulcted them of about £2,000 in compensation for their previous plundering of the peasants.

When he announced to the sheikhs of villages what he had done, and asked advice as to how he should employ the money, they all, with two exceptions, wished to have the money divided among them, rather than have it spent in useful works for future protection. To which, his Excellency rejoined, "For shame! do you not know that I am your father, and know best what is good for you?" So he set to work in constructing these petty towers along the Jaffa road to Jerusalem, far enough from the Arabs. We shall see whether the Bashi-Bazouks will not prove as eminent plunderers as the Bedouins, and whether they will not run away from their detached forts as soon as any of the latter appear, or before. The Pasha has done wonders in seizing and banishing to Cyprus or Constantinople the old belligerent sheikhs of Hebron and the Belad Arkub, and in completely disarming the peasantry. He has not, however, punished the Taaneri, who, near Bethlehem last year, slew one of the best Agas of the Bashi-Bazouk in open fight, with numbers on each side, almost within sight of the Pasha's tents. Neither has he done anything yet to detect and punish the murderers of Miss Creasy; nor does he in any way molest the Jordan Arabs, who have recently been acting as they please about Jericho, and who have all their stores of grain there.

In the late dispute of monks at Bethlehem about replacing a slab of pavement which had become broken in front of the sacred manger, the matter was settled impartially by having Turkish officials to place the stone in presence of Latins and Greeks.

Within the city rents are rising to a frightful extent, viz.: to double, treble, or even more of their rates a year ago. The poor are suffering exceedingly from this cause and benevolent persons are desirous of seeing houses built for them outside the city—that is, if the

Turks will allow it; for, alas, the almshouses designed by Sir M. Montefiore are still arrested by their authority.

Our weather has hitherto remained very pleasant, but the cold has now set in, though as yet with bright sunshine; all classes of people are crying out for rain.

The peasantry, owing to their improvident habits, are now without seed-corn for the season, having scarcely sown any barley last time, and the wheat harvest having been unfortunate. On the former of these accounts, they are compelled to sell their draught animals for plowing, at very low prices, and on the latter account, they are everywhere beseeching the loan of money, offering interest of six measures of wheat at the next threshing-floors, for the present use of a sovereign—amounting in value to a hundred per cent., for six months.

From the two reasons together it is feared that as little will be sown, the next harvest will be very deficient.

I should also mention that men are wanting too, for many are tempted by the high wages for building employment about Jerusalem to leave their fields, and this will bring evil results to the public in general. —*London Daily News.*

Proverbs.

The lips of the righteous feed many; but fools die for want of wisdom.

An hypocrite with his mouth destroyeth his neighbor; but *through knowledge shall the just be delivered.*

The wicked work a deceitful work.

Whoso loveth instruction loveth knowledge; but he that hateth reproof is brutish.

The thoughts of the righteous are right; but the councils of the wicked are deceit.

The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise.

The lip of truth shall be established for ever; but a lying tongue is but for a moment.

Lying lips are an abomination unto Yahweh; but *they that deal truly are his delight.*

The heart of fools proclaimeth foolishness.

Whoso despiseth the word shall be destroyed.

Every prudent man dealeth with knowledge.
