

HERALD
OF THE
KINGDOM AND AGE TO COME.

“And in their days, even of those kings, the Eloah of the heavens shall set up A KINGDOM that shall not be abolished FOR AGES, and A DOMINION that shall not be left to another people. It shall grind to powder and bring to an end all these kingdoms, and itself shall stand FOR THE AGES.”—DANIEL.

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The Messiahship not understood by the Laodiceans.

"THE MESSIAHSHIP, OR GREAT DEMONSTRATION."

THE MESSIAHSHIP is styled by Mr. Scott "the problem," or "the problematic element of the gospel:" that is, the proposition that "*Jesus is the Christ,*" which rests on proof.

We admit that this proposition rests on proof, and that, when proved, all things uttered by the Christ rest on authority, even upon His authority; and that it is the highest demonstration of which a subject is susceptible, *that the Christ affirms it.*

But Mr. Scott with all his syllogisms, definitions, and reasonings, has not dug into the root of the matter. He tells his readers that Jesus is the rightful claimant to the Messiahship, but throughout he leaves them completely in the dark as to *what the Messiahship consists in.*

The result of this sort of teaching, of this great defect in his premises, is observed in all Scotto-Campbellite proselytes. Ask them "Who is the Christ?" They will tell you glibly enough that it is Jesus. But ask them to define to you from Moses and the Prophets, *what is to be understood by "the Messiah" or "the Christ,"* and they will be as little able to tell you as though such authorities had no existence in the world! Ask the Moslem, Who is the prophet of God? and he will readily reply, "Mohammed." But why? Because he has been taught to say so as parrots are taught to speak, and with as much intelligence. In order, then, to supply this radical defect in Mr. Scott's premises we present the reader with the following summary of

THE MESSIAHSHIP REVEALED IN MOSES AND THE PROPHETS.

The Messiahship is the office, employment and condition of the personage whose advent into the world was predicted by the prophets of the Hebrew people. These prophets inform us, that he was to be,

1. The Seed of the Woman, and by implication therefore not of Man—Gen. iii. 15.
2. Enmity was to subsist between Him and the Serpent's seed.

3. His heel was to be bruised by the Serpent.
4. He was to descend from Abraham, Isaac, Jacob, Judah, David, Solomon, and Zerubbabel; — *Gen.* xvii. 19, 21; xxi. 12; xxv. 23; *Mal.* i. 2; *Gen.* xlix. 8-10; 1 *Chron.* xvii. 11-14; xxviii. 2-9; *Hag.* ii. 21-23; *Zech.* iv. 10.
5. He was to be born of a virgin of their line—*Isai.* vii. 14.
6. He was to be called out of Egypt—*Hos.* xi. 1.
7. He was to shine forth in Galilee—*Isai.* ix. 1, 2.
8. He was to be a prophet like unto Moses, who delivered the twelve tribes out of Egypt, divided the Red Sea, gave them the law, built the tabernacle, fed them with bread from heaven, mediated between them and God, and into whom they were baptized in the cloud and in the sea— *Deut.* xviii. 15-19.
9. He was to be the Eternal Spirit manifested in flesh—*Exod.* iii. 13-15; vi. 3; *Deut.* vi. 4; xxviii. 58; *Isai.* ix. 6; xi. 3; *Jer.* xxiii. 5, 6.
10. This Spirit-Manifestation was to be *anointed*, or "made Christ;" and to be a preacher of the glad tidings of the Kingdom promised in the prophetic writings—*Isai.* lxi. 1.
11. He was afterwards to proclaim the Day of Vengeance— *ver.* 2.
12. He was to be a sufferer even unto death, that sin might be condemned in his flesh, and a covering for the sins of his brethren be provided—*Isai.* liii. 5, 6, 8, 10-12; *Dan.* ix. 26.
13. He was to be primarily rejected by Israel—*Isai.* viii. 13,14; to rise "from the dead, and to ascend to the right hand of power—*Psal.* xvi; cx. 1.
14. He was to be afterwards received by the whole nation with joy—*Psal.* cx. 3; *Isai.* lxxv. 17-25; xxxv. 9.
15. Though of the tribe of Judah, Messiah the Prince, was to be High Priest of the Hebrew nation instead of the descendants of Aaron; and this was to be in the Olam, or "latter end" of Israel—*Psal.* cx. 4; *Ezek.* xlvi. 2-10; xlv. 9-14.
16. Messiah the Prince though Son of David, was to sit and rule upon his throne *as a Priest* upon his throne, and to bear the Glory, or antitypical *shekinah*—*Zech.* vi. 13; which change of the priesthood necessitated a change of the Mosaic Law.
17. Messiah the Prince was to sit upon the throne of his father David, after he had restored it from a state of ruin—*Isai.* ix. 6, 7; *Amos* ix. 11-15; *Ezek.* xxi. 27; xxxvii. 21-25; *Jer.* iii. 17, 18; xxxiii. 15-26; *Isai.* xxiv. 23.
18. Messiah the Prince was to add his hand a Second Time to redeem the remnant of the Hebrew nation, after the manner of their redemption out of Egypt by Moses—*Isai.* xi. 10-16; *Mic.* vii. 15-20.

19. Having stood up for Israel (Dan. xii. 1) and executed the service of causing the tribes of Jacob to possess their desolated country anon transformed into Paradise (Isai. li. 3; Ezek. xxxvi. 35) Messiah the Prince was to enlighten the nations at large, and be the Eternal Spirit's *Jesua*, or salvation to the end of the earth—*Isai.* xlix. 5-8.

20. He was to raise the prisoners of death in connection with a special use of the blood of the Covenant—*Isai* xlix. 8-10; xlii. 6, 7; *Zech.* ix. 9-11; xii. 10; Dan. xii. 2.

21. Having raised the dead, and inaugurated the work of setting up the Kingdom in the restoring of the twelve tribes, Messiah the Prince was to conquer the world of nations as a Man of War; and as the result, to establish peace and good-will on every side—*Isai.* ii. 4; *Mic.* iv. 3; v. 2-6; *Exod.* xv. 3; *Zech.* ii. 11; xiv. 3.

22. As the result of his conquest, Messiah the Prince was to be King in Jerusalem, having imperial dominion over the whole earth—*Zech.* xiv. 9, 17; *Psal.* ii 6-9.

These twenty-two items, all taken, or condensed, exclusively from the Old Testament, which Scotto-Campbellism desecrates by reducing to the level of "a shadow," or "old Jewish almanac," constitute a Messiahship which nowhere stands out in Mr. Walter Scott's "Great Demonstration;" nor in any of the writings of "the glorious spirits" his speculations and their own policy have evoked. The twenty-two are a *Christology* discoursed by Moses and the Prophets. It is that doctrine concerning a coming Messiah, in hope of whom they endured reproach by the mouths of the several scoffing generations in which they lived. It was a Christianity ridiculed at the court of Egypt; and for which one of its learned and mighty men cast in his lot with the slaves of the Egyptian brick-yards: for, by full assurance of these hoped-for things not seen as yet, styled by Paul "faith," "Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming *the reproach of the Christ* greater wealth than treasures in Egypt; for he looked off earnestly to the reward. By faith, he forsook Egypt, not fearing the wrath of the king: for he endured as seeing the invisible one"—*the Christ*.

Here, then, is a Messiahship which Mr. Scott and his 200,000 brethren repudiate, or are ignorant of. They would be highly indignant if a pious professor of "orthodoxy" were to accuse them of believing in a Christ who was to conquer the world as "a Man of War;" and to reign upon the earth the imperial chief of mankind; and mediating their worship as High Priest upon David's throne in Jerusalem restored. The Messiahship they believe in is

THE CHRISTSHIP OF THE LAODICEAN APOSTACY.

1. A person to be manifested in Israel, who should be Son of God, and called *Christ*, because he was to be *anointed* with Holy Spirit;
2. That he was to suffer for the sins of mankind, be buried, and rise from the dead for their justification;
3. That he was to ascend to heaven, and operate there as king and priest until the time came for the universal conflagration of the world.

Such are the three items into which the Scotto-Campbellite and "orthodox" Messiahship may be resolved. It is thought to be a highly spiritual conception; while the Christship we have itemized from Moses and the prophets, is regarded as "low, earthly, and political." This will appear from a *Dialogue* imagined by Mr. Scott as occurring between the Prophets and the Apostles and published on p. 253-7, of his book. He there puts the following words into the mouth of the

"*Apostles.* —As you, Prophets, thought Messiah a hero like Cyrus, belonging rather to the palace than the temple, did your thoughts of his kingdom halt at the outer, the external, the political?

"*Prophets.* —*Our thoughts rose no higher.* Our meditations terminated on Him as *the Hero of a Military Empire*, and belonging, as you say, rather to the palace than the temple."

On the next page, he causes the Prophets to interrogate the Apostles upon this subject. The following are his words:

"*Prophets.* — * * * What, pray, did you and the nation think of the Messiah and his kingdom, after you beheld him? Were your thoughts of a higher and purer character than ours?

"*Apostles.* —No, by no means; they were low, earthly, and political; for as you thought him a temporal prince greater than Nebuchadnezzar, who destroyed Solomon's temple, we thought him a temporal potentate, greater than Caesar who destroyed Herod's temple."

In another place he makes the apostles say, in reply to a supposition of the prophets, that the unrivalled teaching of Jesus must have greatly enlightened and elevated their views;

"By no means; the outer government—the *dream of an Israelitish theocracy*, or Deputy Monarch, still haunted our thoughts. We looked for a personage less than God, but greater than Caesar, and all other earthly monarchs; and we and others would, if we could, have made a king! * * * Nor did these *grovelling thoughts* desert us till he left us. Our ignorance and temerity were such that even at the solemn moment of his departure from earth to heaven, we boldly presumed to ask him whether he would at this time "*restore the kingdom to Israel*;" and so till the descent of the Holy Spirit on the day of Pentecost, we continued to believe or *imagine* that he was but the Hero of an outer, secular, and political system."

The reader will observe that in this fancy sketch Mr. Scott admits that the only idea of the Messiahship in the world for upwards of 4000 years, that is, to the day of Pentecost, was that of an outer, secular, and political system." That is to say, that whatever the inner, spiritual, and ecclesiastical substratum might be, in its perfect and complete manifestation, it was inseparably connected with an outer, external, and political kingdom. This idea of the prophets and apostles he repudiates as "low, earthly, and grovelling," and by implication, invites us to come to his "Great Demonstration" for the high, heavenly, and truly spiritual conception of the matter! And what is this? Let us see!

Under the supposition that the prophets are acquainted with what has transpired in the world since the day of Pentecost, he makes them say that "the gospel system seems to consist at present only of the inner or spiritual element;" they therefore inquire doubtingly, "Is the

redemption *both* religious and civil" as that of Moses was? In answer to which the Apostles are made to say,

"The Messianic order, like the Mosaic, is double. It consist both of a civil and religious redemption. But while in the Mosaic the political preceded the spiritual, the kingdom the tabernacle, the law the ceremonial; in the gospel, on the contrary, the order is reversed, and the inner or spiritual precedes the outer and political. The inner government goes into the hands of Christ many days before the outer passes into the hands of his saints. Our brethren will attain to that rest only through a great fight of afflictions. But the kingdoms of this world will yet become the kingdoms of our God and his Messiah, and he shall reign for ever and ever. *The saints shall yet possess the government.* The nations will yet sing the song of temporal and spiritual deliverance."

In this extract there is a mixture of truth and falsehood, which requires a knowledge of the word to separate. It is quite true that the Messianic Order consists both of a civil and religious redemption; that Christ and the Saints shall possess the government; and that all nations shall rejoice. This is true; but not in the sense exhibited in Mr. Scott's "Great Demonstration" of his own profound ignorance of the word.

In demonstration of this, we beg leave to remark, that in the Mosaic the political did not precede the spiritual; but the very reverse. A spiritual redemption from Egyptian idolatry preceded the baptism of the twelve tribes into Moses; and their organization as a priestly kingdom in the promised land. Moses was sent by the Angel in the Bush to preach the glad tidings of the approaching deliverance from Egyptian bondage; and the inceptive possession of the land flowing with milk and honey, as promised to their fathers Abraham, Isaac, and Jacob. He was made a god to Pharaoh; and Aaron his brother was appointed to be his prophet, or spokesman, to Israel and the king.

They were to begin their mission by proclaiming the name of Him whom Abraham worshipped. They were to announce that EHYEH, who appeared to Abraham, Isaac, and Jacob, by AIL-*Shaddai*, was his name, expressive of a future manifestation; and that He had established his covenant with those fathers "to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers;" that he had heard their groaning; and that the time to remember the Abrahamic Covenant had arrived. These things being so, they had come to bring to them good news, namely, that Yahweh had commanded them to say, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgment; and I will take you to me for a people, and *I will be to you for Elohim*; and ye shall know that *I am Yahweh your Elohim*, who bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I WHO SHALL BE. —Exod. vi.

Now, what pertains more to the inner and spiritual than the exceeding great and precious promises of God? Things promised by God are things predicted; and constitute what is termed "prophecy." In this Aaronic annunciation to Israel their redemption was prophesied, or preached. At first "they hearkened not unto Moses for anguish of spirit, and for cruel bondage;" but when he did the signs he was empowered to do, "the people believed; and when they heard that Yahweh had visited them, and that he had looked upon their affliction, then they bowed their heads and worshipped."—Exod. iv. 30, 31.

Here, then, was a great “inner and spiritual change—a people who were defiled with the gods of Egypt, and made desperate by oppression, turned to faith in the promises covenanted to their fathers; and ready to yield obedience to the Covenanter's behests. This moral change is evinced in the history of the transactions that ensued during the residue of their sojourn in the house of bondage. "Through faith they kept the Passover, and the sprinkling of blood, lest he that destroyed the First-born should touch them, and by faith they passed through the Red Sea as on dry land; which the Egyptians essaying to do were drowned."—Heb. xi. 28, 29. Thus faith and baptism into Moses preceded their outer and political organization as the kingdom of God.

But they only had faith to enter the wilderness of national probation and discipline; they had not faith enough to obtain possession of the promised land—promised to them as well as to their fathers. But what the first generation had not faith to attain to, was granted to the second, which had.

In the second year of their sojourn their faith was tested. A second time the gospel of the kingdom in Palestine was preached to them. It was preached to them first in Egypt; but this second time while in the wilderness. They were invited to go up, and possess it; but the proclamation was not mixed with faith in them that heard it, (Heb. iv, 2) therefore "the word preached" did not profit them. Because of this unbelief they could not enter into the Holy Land, and consequently their carcasses were doomed to fall and rot in the wilderness, in which they wandered forty years, until all the first generation, except Joshua and Caleb, were wasted from the host. Not so their children, then from forty to sixty years old. Energized by faith in the promises, they crossed to Jordan, and laid siege to Jericho for seven days. By faith in what was promised—the capture of a strongly fortified city by strategy the most improbable to the thinking of the flesh—"the walls of Jericho fell down after they were compassed seven days." Thus the inner and the spiritual preceded the outer, the military, and political result.

Mr. Scott's assertion then, that the political preceded the spiritual in Mosaism, is untrue. The order of divine developments is so uniform and persistent, as to be constituted a law. Before the outer or external universe seen in the wide expanse had a being, its archetype or pattern, pre-existed in the mind of the Creator. This archetype was to the sun, moon, stars, and constellations, with all their teeming multitudes, as the inner or spiritual, to the outer or material. So also in the political world or order of things, thought precedes action; the mental and moral, the garment with which it is clothed. Mr. Scott admits the truth of this in relation to the gospel, though the reason of it is manifestly hid from his eyes.

Mr. Scott quotes Rev. xi. 15, about the kingdoms of this world becoming Christ's, in whose possession he would have us believe, they are at this time, and that many days after this possession, the saints are to possess the government. This about the saints sounds like the truth, but when we interrogate him further, we find, that he is as unacquainted with the saints as with the inhabitants of the moon; and has no more idea of what their possession of the government means, than the celebrated individual upon its face. The following quotations from his book will prove this to the conviction of all who understand the word.

1. "The antitypical people, Christians," says he, "are vastly more numerous than ever were the typicals, and *now form the grandest nations upon earth*"—p. 86.

2. "It is as organic elements of the church that Christians sojourn upon the earth; it is as such they pass the Jordan of death; and it is as such they *ascend* to the *true Canaan*"—p. 87.

3. Speaking of Canaan in which David lived and died, and applying to it the language of the prophets, he says, "that the rest remaining for the people of God, is but poorly typified by such a land."

4. "We have received the inner government first; but the time will come "when the saints" as Daniel says, "shall possess the government," and "all power and authority and rule" be recovered to God by his Son and the Saints. —p. 90.

5. In the Millennium Christ will minister, as *he does now*, the inner government, and his Saints the outer over all the earth. Good government and true religion make the Millennium,"—p. 91.

6. We are cited to what obtains in this republic as the incipient fulfilment of Daniel's prophecy. "Our thoughts," says he, "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 men and religion are harmonized with a peace-professing and a peace-maintaining government, and all the difficulties between the church and the state most happily composed. Here the sufferings of the church have an end. *Her earthly rest is come. HERE 'the Saints possess the government.'* "

This is certainly the baldest nonsense ever uttered by a man having the smallest pretensions to soundness of mind, and intelligence in the word. When the Saints possess the government of this Union, they will certainly not appoint a Jew to open Congress with prayer who denies that Jesus is the Christ; as in 1860, was done by the appointment of Dr. Raphael. How he must have despised the hypocrisy of the Saints who appointed him!

7. "We must not suppose," says he, "that the Millennial kingdom will wrest all power from the hands of men—p. 112. Yet, Paul says, "flesh and blood cannot possess it; neither can corruption inherit incorruption." We leave Mr. Scott to settle this with Paul.

8. "This (American) nation is Christ's nation"—still, in the same breath, he styles it "this infatuated republic."

9. John Wicliff is a saint of Mr. Scott's calendar. "No sooner," says he, "did this grand old man discover *pure Christianity* in the Bible, than he began to proclaim it to the people." Yet this man lived and died in fellowship with the Mother of Harlots, as rector of one of her parishes in England. Pure Christianity, Mr. Scott being judge! Alas!

10. Referring to the scene in Rev. xix. where Christ appears with a vesture dipped in blood, he says, "here the Saviour is a symbol of Christian government, destroying Babylon by his saints. We are on the verge of the last war."—p. 149. Yet elsewhere he says, "In Christ's kingdom there is no war ordnance, no sword nor sabre, nor ball nor powder. He came not to destroy men's lives, but to save them, and his conquests are therefore achieved by the diffusion of the truth, by his love of men, his blood and moral suasion."—p. 96. "Till the supporters of bad

government and false religion are put down, and the government of the world is 'possessed by the saints,' AS IN OUR OWN COUNTRY, the free circulation of our great salvation is a moral impossibility."—p. 151. He will find some difficulty in reconciling this with Psal. cxlix., Mal. iii. 3, and a multitude of other testimonies.

11. "Imperialism is giving way to *popular* government, absolutism to constitutional liberty, and the authority of kings to the rights of humanity. Already in the United States Christianity has wrought out for herself a form of government which is in perfect harmony with her own rights, and which may yet *give peace* to all the nations of the earth."—p. 164. This makes the United States the Shiloh of the world! What next?

12. "All true Christians delight to call Abraham father. Did not Israel receive the promised inheritance? Did they not dwell fifteen centuries there? As for his seed by faith—*Christians*—do they not form the grandest populations, and sway the fortunes of the greatest nations on earth? Are they not as the dust, the stars, and the sand by the sea shore, innumerable?"—p. 170. What an idea he must have of Christians?

13. "The earth alone is given to man. In a very exclusive sense she has been devised to man for his estate. The earth is all our own. Man feels that the Almighty has at once shut him out of heaven. But his heart is in the heavens. He has a strong conviction that God holds in reserve for him, rebel though he be, vast estates, a divine inheritance. This is the basis of hope. Satan has cruelly wrested from us our title to our inheritance; but another and a better heritage will be given us *on high*—the inheritance of the whole universe!!!"—pp. 206-7. All this is demolished by the saying of the Spirit by Jesus and David—"The meek shall inherit the earth, and dwell therein for ever."—Psal. xxxvii. 11, 29; Mat. v. 5.

14. "To pious men, who walked by faith, it has been intimated by the Most High, in all ages, that *there remained for them on high a rest*. A religion that would meet the necessities, and highest desires, and best wishes of man, must embody an ascension to heaven as one of its vital elements, or leave man like an eagle without wings, gazing at the sun."—p. 208.

These citations show the current of Mr. Scott's speculations in connexion with what he calls the Messiahship. They are in perfect keeping with the meagre conception of the Christship entertained by papal and protestant divines. They admit that the twenty-two items we have presented define the ideas of the prophets and apostles to the day of Pentecost, but that they were all proved to be in error by the Spirit on that occasion. But, with reverence be it spoken, the Spirit took a strange method of convicting them of error in quoting the prophets in the low, earthly, and grovelling terms of their testimonies. The prophets and the apostles believed in a Messiah that was to sit upon David's throne; and the Spirit, by the mouth of Peter, expressly declared that Jesus was raised from among the dead for that very purpose. — Acts ii. 30-32. Thus, Mr. Scott not only blasphemes the apostles and prophets, but the Holy Spirit also, and in effect styles his testimony for Jesus a haunting dream, low, earthly, and grovelling.

Mr. Scott's blasphemy, however, is a sin of ignorance in unbelief. He thinks, doubtless, that he is honoring and serving God in his zeal for his own traditions. He does not see that what was revealed on Pentecost was not a contradiction of the outer and political, but a confirmation of it, and a revelation of the inner and spiritual, styled "*the hidden wisdom of God,*" upon which, as the foundation, the outer and political is to be established. Spirit became flesh, and that flesh died, was buried, revived, and was glorified. This mystery

accomplished, it became the basis of a doctrine to be believed—a doctrine which taught that all who believed the exceeding great and precious promises covenanted concerning the Messiahship, or "outer and political," must be the subject of repentance and remission of sins in the name of this manifestation. The death and resurrection of the spirit incarnation named Jesus, was THE DEDICATION OF THE ABRAHAMIC COVENANT. It was brought into force by *the cutting off of Messiah the prince*, who was in this way covenanted for many. Thus covenanted, he was exhibited as *a perfect tabernacle not made with hands*—a body perfected—an altar of sanctification. Having been offered through the Eternal Spirit, he was in the offering "given for a covenant of people and for a light of nations," that he might establish the outer and political, when a people should have been collected for his name. —Is. xlii. 6, 7; xlix. 8-12.

Thus provided, the Deity set him forth as a mercy seat through the faith with his blood. "*The faith*" and "*the blood*" are indispensable for access to this coverlid or mercy seat. A man denying "the faith," or professing the faith, but unaccompanied with the recognition of the blood as doctrinally exhibited in "the revelation of the mystery," cannot approach this mercy seat. In other words, he must believe "the things concerning the kingdom of God, and the name of Jesus anointed," and by washing in the bath, or laver of water, enter into the tabernacle not made with hands, that being in he may be covered, and have no more conscience of sins that are past.

The kingdom of God is all the prophets and apostles expected it to be—a Hebrew monarchy in the Holy Land, with Messiah and the saints for its administration, and exalted with supreme power OVER all the nations of the world. But then the unrighteous and the corruptible cannot possess it. "Know ye not," says Paul, "that the unrighteous shall not inherit the kingdom of God?"—1 Cor. vi. 9. And again—"Flesh and blood cannot inherit the kingdom of God." But why is it so? Because "corruption," which "flesh and blood" are, "doth not inherit incorruption," which is the nature of the kingdom; for as Daniel testified to Nebuchadnezzar in harmony with Paul, "the kingdom shall never be destroyed, nor left to other people," or successors. —Dan. ii. 44; 1 Cor. xv. 50.

This being the constitution or nature of the kingdom of the Deity—of "the outer and political" on the one hand, and of the sons of Adam on the other; there is, manifestly, seeing that the kingdom is promised to certain of them who, even in "this present evil world," become "heirs of the kingdom," *a problem to be solved*—a "mystery," or enigma, to be explained. This puzzle was what the prophets, and angels who communicated with them, could not unriddle, and what the apostles could not penetrate, until the Paraclete, or Divine Assistant, whom Jesus sent to them from the Father, even the Spirit of the Truth which proceedeth from the Father, which spoke the things heard, showed them to them on Pentecost. This wonderful enigma, which, although it has been unriddled, and its solution before the world for eighteen hundred years and more, Mr. Scott, and the whole fog of religious harlequins, who cut capers in the wide arena of the outcast and unmeasured "Court of the Gentiles" for gain and popular applause, are hopelessly ignorant of—this wonderful enigma, I say, styled by Paul, "the hidden wisdom of the Deity in a mystery which none of the princes of this Aion (with which he was contemporary) knew"—1 Cor. ii. 7, 8; —this enigma, which he also styles, "the mystery of the Christ," and "the mystery of the Gospel," is that which was "hid from the Aions and the Generations," even until the forty-second generation from Abraham; that is, until the incarnation and glorification of the Logos, or Word. —Col. i. 26; Matt. i. 17. This enigma Peter terms the "*salvation of souls*," and "the end," or thing now realized by those who believed—1 Pet. i. 9: "of which salvation," says he in the next verse,

"the prophets inquired and searched diligently, who prophesied concerning the gracious benefit for you." But while they thus prophesied of this among other things, they could not expound to their contemporaries the enigmatical salvation which the saints were to be the subjects of before they could possess the government "under," not above, nor beyond, "the whole heaven." As Paul says, it was hid from them; and Peter testifies that it was revealed to them that it was so hid. "It was revealed to them," says he, "that not for themselves, but for us, they did minister the things which are now reported unto you by them (the apostles) who have preached the Gospel to you with the Holy Spirit sent down from heaven; which things the angels desire to look into."

The solution of this enigmatical salvation was that which characterized the teaching of the apostles. They believed and taught all that the prophets had written; but *they added to it* an exposition of certain obscure and unexplained portions of it. Jesus "magnified the law and made it honorable," and declared that "not one jot or tittle of the law and the prophets should fail." Paul declared that he said "none other things than those which the prophets and Moses did say should come;" and Peter exhorted to be mindful of the words which were spoken before by the holy prophets, and to take heed to their word, as to a light shining in a dark place until the dawning of the day, and the rising of the day-star. They did not teach their contemporaries to blaspheme, by telling them that the words spoken by them under the movings of the Spirit impressed upon them low, earthly, dreamy, grovelling, and mere external and political ideas; but like their Divine Master they magnified the law and the prophets, and urged all true believers to be mindful of their words.

A right division of the word is the grand and radical defect of the misleaders of the people. They pile up every thing into one confused mass from which nothing but fantastic shapes can be evoked. They do not see, neither can they be made to see, so wise are they in their own conceits, *that the wisdom of the Deity is a progressive development, requiring increase of knowledge and a consequent amplification of faith, at the several epochs of its apocalypse.* They have reversed all this. In effect, they teach (and the practical working of their machinery confirms what we say) that the older the world becomes, the less it is required to know of the wisdom of God, and, consequently, the less to believe; until, in fact, their theories proclaim the probability of salvation, nay, rather the certainty of salvation without knowledge, without faith, without repentance, without baptism; yea, to cap the climax, without consciousness of existence at all!!! This is the theology of the wise and prudent, the great and good men, the pious and learned, of the court of the Gentiles, to which Messrs. Luther, Calvin, Knox, Wesley, Scott, Campbell, Miller, Joe Smith, Marsh, and such-like belong. It is a darling tradition of their court that Plato, Socrates, unconscious babes, idiots, &c, will all meet in blissful association with the most enlightened and pious of the blessed in the golden streets of the pearly-gated Jerusalem beyond the bounds of space! These, of course, could believe nothing of the wisdom of the Deity, for they never heard of it. But that matters not. If they only are to be saved who understand this wisdom, what is to become of that dense fog of pietists, of whom the names above recited may be taken as the types, seeing that neither said types, nor the multitudes they represent, knew or know nothing noteworthy concerning it? In repudiating this tradition of the Court, "thou condemnest us likewise." Yes, gentlemen, that is true; but the logic is inexorable.

Messrs. Scott, Campbell, and Marsh, a tripod of flesh from which dogmas are oracularized to the perdition of multitudes, are a sample of the divines of the outcast Court whose lives have been wasted in theological whittling. According to their conception of things, the wisdom of God is too bulky for the capacity of this generation. They have found it

too capacious for their own conception; and judging of their neighbors by themselves, and naturally concluding their own the greater gauge, they have regarded their faculty of conception decidedly inferior to their own. Hence, as great philanthropists and disinterested lovers of the precious immortal souls of the dear people, they have devoted themselves to the discovery, not so much of the philosopher's stone, as of *the minimum of faith*. The problem with them has been, to find out *how little a man may believe without being lost*, a sort of salvation by the skin of the teeth. In pursuit of this discovery, they have laid their axes to the root of the tree and cut it down, that they might, if possible, discover the original grain of mustard-seed, the smallest of all seeds, from which it was produced. Not being able to find it, they concluded that if they could shave down and whittle the stem into the fineness of a needle's point, and then detach it, it might be taken as the original seed, *quod erat demonstrandum*, which, being freely translated, signifies, *which Mr. Scott was to make the text of his Great Demonstration!*

By a process similar to this, he, as their representative, has arrived at what he terms "*the creed of Christianity*:" that is, the minimum of faith, which, assented to, is able to save a soul from being lost. In elaborating this atomic faith, he quotes Mat. iii. 17; Jno. iii. 16: xx. 30, 31. He then remarks concerning them: "Observe that these statements are in substance, the same, and relate to a *person*, and not a doctrine; to Christ, and not to Christianity." From this, then, we discern that Mr. Scott does not contemplate "the Christ" in the light of a doctrine; yet he has not attempted to explain how the *person*, could become the object of expectation to the Forty-second Generation without being first a doctrine, or the subject of divine teaching, or testimony. Thus "the Messiahship," in Mr. Scott's use of the word, is simply equivalent to the phrase *anointed persons/up*. Hence, also, the meaning of his sentence, "the Messiahship of our Lord Jesus Christ," is *the anointed personship of our Lord Jesus anointed*. This absurdity comes of using Hebrew and Greek words loosely. Messiah and Christ signify the same thing; and may be, and are, extensively believed in, and yet Jesus rejected. The sentence, in Mr. Scott's use of it, enunciates nothing more than a mere historical fact. It affirms that Jesus was an anointed Person. This is his *ship*, or condition—his Messiahship!

But marvels do not end here. Mr. Scott tells us that this fact is "*the faith of the Gospel*—the thing to be believed in order to salvation. It affirms not what Jesus says or does, but simply *what he is*—the Messiah. This is the matter proposed, discussed, proved, and offered to mankind for faith in our religion."

We admit that no man can be saved who may believe all "the things concerning the kingdom of the Deity, and the name of the Messiah, Christ, or anointed;" but at the same time does not confess that Jesus is that Christ. But, on the other hand, to affirm that a man can be saved by a faith, the boundaries of which are defined by the proposition that "Jesus the Christ is Son of God," in Mr. Scott's historical sense, is stark, staring nonsense. He that believes in the fact, that the Spirit rested on Jesus and constituted his anointing, does not believe in Christianity, as Mr. S. affirms, pp. 19, 20. Thousands witnessed this fact, and heard the annunciation of his divine Sonship, and yet did not even believe that he was *the Christ*; as little also did they believe his teaching—Jno. v. 37, 38: likewise, the demonized knew that he was the Christ, but were, nevertheless, not Christians.

But it is time to annihilate this foolishness by the two-edged sword—the truth. "The thing to be believed in order to salvation," is not an isolated fact, but a great whole—"the truth;" and not the truth abstractly; but the truth concretely, "*as it is in Jesus*." In general terms, this is styled "*the Gospel of the kingdom of the Deity*;" which signifies *the good news*

concerning the kingdom to be set up by the Deity of the heavens—Dan. ii. 44. Jesus came to preach this, and to claim the allegiance of Judah as the king who is to occupy the throne; and also to exhibit in parable the righteousness of God, to which they must attain who would inherit the kingdom when he should be enthroned. He received commandment of the Father *what he should say*; and he made the reception of his teaching or doctrine an element of the condition of salvation. He required men to acknowledge him as the Messiah whose advent and mission Moses and the prophets had predicted; and to receive the word which he spoke. "He that *rejecteth me*, and receiveth not *my words*, hath that which judgeth him; *the word that I have spoken*, the same shall judge him in the last day"—Jno. xii. 48. That word was "the word of the kingdom," which he sowed as good seed in his field. He was engaged in preaching it during the last "*half part*" of the seventieth week, or week of the confirmation of the Abrahamic covenant—Dan. ix. 27: and when the half part was about to close, he said, "this Gospel of the kingdom shall be preached in the whole habitable for a testimony to all the nations." And then the end shall come "of the Jewish commonwealth."—Matt. xxiv. 14.

But before it was preached to the Gentiles, it was necessary that the enigma, or mystery, concerning the salvation of souls without obedience to the Mosaic law, should be solved. If that mystery had not been revealed, and the apostles had been sent to preach the gospel of the kingdom to the Gentiles, they must have preached circumcision and observance of the law for justification unto life. Some system of righteousness must have accompanied the proclamation of the kingdom; for "the unrighteous cannot inherit it." But this was not approved by the wisdom of God, who "found fault" with the law, because of its weakness through the flesh; and therefore resolved to institute a New Covenant, or system of righteousness, witnessed, however, by the law and the prophets. When all things were ready the work commenced—the work of taking out from among the Jews and Gentiles a people for the Spirit-Name. This work began with the Jews, because "salvation is of the Jews;" and the order of procedure was "to the Jew first, and afterward to the Greek," or Gentile. With the Jews, then, it began on the day of Pentecost, fifty days after the crucifixion, forty-seven after the resurrection, and seven days after the ascension from Mount Olivet to the right places of eternal power. Between the resurrection and the ascension was forty days, during which Jesus conversed with the apostles concerning the things pertaining to the kingdom of the Deity. During this period, "he began at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning himself," and while he thus opened these Scriptures of the prophets to their understanding, their "hearts burned within them." Thus they became learned in the things of the kingdom, and in the things concerning Jesus; and as the result of this intelligence thus divinely imparted, they asked their Divine Teacher at the end of the forty days, if he would then restore the kingdom to Israel. In reply, he did not deny the restoration, for he had taught them to expect it; but told them that the precise time of that restoration was withheld by the Eternal Spirit, and that consequently it was not for them to know it. What they had to do before that time arrived, be that when it might, was to disciple to him from among all the nations, "beginning at Jerusalem."

At Jerusalem they began, as related in the Second of the Acts. On that occasion they addressed an audience of Israelites, who were looking, in common with themselves, for the realization of that good thing which was promised to Judah. —Jer. xxxiii. 14, 26; which has never been fulfilled since it was spoken, but which is as certain of accomplishment as that God exists. On Pentecost Peter appealed to the testimony of the prophets, which he certainly would not have done, had he entertained no greater respect for them than Mr. Scott appears to do. He declared that they testified that the Christ was to be resurrected from among the dead for the purpose of sitting at some time concealed from them, and from himself and

companions, upon the throne of his father, David. —Acts ii. 30: and that Jesus of Nazareth, whom they had recently crucified, was he. They had, indeed, put him to death, and laid up the sacrifice in a clean place, and shut it up that it might not be stolen by his friends; but he told them that God had made that body alive again, and had poured the oil of his presence upon it; and in so anointing it "had made it both Lord and Christ." Being therefore thus taken from the tomb as the "*body prepared*," it was now to be set forth as a mercy-seat, an altar, and for a water of purification through faith, to all who believed the promises covenanted to the fathers of Israel. It was not a mercy-seat or a covering tabernacle for them who characterized the recorded ideas of the prophets as low, earthly, political, and grovelling imaginations, but for the believers of "the all things which the Deity hath spoken by the mouth of all his holy prophets, from the beginning of the Aion."—Acts iii. 21.

Thus all Jews were addressed as "the children of the prophets and of the covenant made with Abraham;" nevertheless, also, as "under sin;" and therefore under sentence of death—Rom. iii. 9. 19. Their righteousness, which was of the law, was pronounced insufficient to cover their iniquity, so as to give them a right and title to the promised kingdom. Hence, it was necessary to bring in what is styled in Dan. ix. 24, *tzedek olahmin*, a righteousness of Olahms, Aions or Cycles—*courses of things*, such as the Millennium and beyond. It was necessary that they should be the subject of such a covering of sin as would not wear out though it might be worn coevally with the life of God, which is endless. The foundation for this investment was laid in their intelligence and faith—in their understanding the word of the kingdom—and with honest and good heart, (Matt. xiii. 19, 23) believing it in conjunction with the things they heard concerning Jesus. This, I say, was the foundation: and upon this foundation they had to be built. It is the foundation which Mr. Scott has proved his inability to lay; although he tells us that, as a skilful architect, he has laid the right foundation; and that which does not exist in the mind and heart of our generation. The absence of this foundation and the impossibility of laying it to any very notable extent, by any agency at present in operation, makes it utterly impossible for this generation to be saved. It has too much piety and too little faith and reason to attain to the preparation necessary, as a qualification for the covering of its sin.

But this was not the case with the thousands on Pentecost. The foundation was laid in them deep and broad. "Believing the things concerning the kingdom of the Deity and the name of Jesus Anointed," they had only to be told, by divine authority, *what they should do*; and doing it, they would be subjected to an investiture of their nakedness, and acquire the answer of a good conscience before God. Peter told them "what they must do," although ever so devout according to the law. It was necessary that their faith in the kingdom and name, and their new disposition towards Jesus, be counted to them for "repentance and remission of sins." In answer to their inquiry, then, "*What shall we do?*" the apostle said: "Be changed and baptized upon the name of Jesus Christ every one of you into the remission of sins." This they gladly assented to, and *in being immersed* their disposition was granted to them for repentance, and their faith for justification from all past sins and the acquisition of a right and title to the kingdom with eternal glory.

This investment was the righteousness which exceeded the righteousness of the Scribes and Pharisees, and which qualified for entrance into the kingdom of God. By the investiture their moral nakedness was covered; they were constituted in the Christ, and righteous, and "heirs of the kingdom which the Deity had promised to them that love him"—*heirs*, not possessors; but heirs who shall possess power over the nations to rule them with a

rod of iron, and to break them to shivers—(Rev. ii. 26, 27)—to rule over them with the Christ, with whom they shall ride on conquering and to conquer in the judgment hour.

What a miserable fiction is that "*other Jesus*" whom Paul has not preached, and to whom is offered the blind adoration of Mr. Scott, of the fickle, ignorant and unstable masses, and their clerical guides, from His Fleshly Holiness in Rome to the head of the abomination in Utah, the polygamous off-spring of Scotto-Campbellism and fable! Compare the Christ all these believe in with the Messiah we advocate, and see if there be in them any similitude at all. In person and mission, in doctrine and practice, they are not the same. Ours is the Divine Hero of the prophets and the apostles; theirs, the mere creation of the fleshly mind—the vain conceit of minds diseased, and intoxicated with the fumes of the golden goblet in the hand of the Great Harlot, from which all nations have imbibed a deep and deadly draught. EDITOR.

(To be Continued.)

The way of the wicked (comprehensive of all the forms of piety they devise) is an abomination to Yahweh; but he loveth him that followeth after righteousness (according to the gospel).

Analecta Epistolaria.

A Bethanian "Christian Spirit."

WE publish the following letter *literatim, verbatim et punctuation*, as it emanated from the writer's elegant, chaste, and eminently Christian pen! What a heavenly country would this be, if peopled only with such "glorious and Christian spirits" as this Campbellite "Lover of Truth!" Who could possibly desire to soar on the down of an angel's wing to kingdoms beyond the realms of time and *space*, with such a world of spirits choice on earth below! Communion and friendship with this spiritually-minded Ioway must be a perfect foretaste of the joys, the feasts of reason and the effluence of soul awaiting the aspirants of bliss in the Campbellite ultratimal and ultraspatial moonshinery! Blessed shadows, happy immortal apparitions, how you must "long to be there!" But to our loving friend's epistle.

Dr Thomas—Sir do you Call yourself a disciple of christ if you do you are a bad specimen. I only judge from your malicious wicked spirit you manifest as the tree is known by its fruit you appear to be a disciple of the Serpent that beguiled eve that brought sin and death upon all mankind though we are told not to fret thyself because of evil doers as for your paper I have several times in my life pick it up with intention to read but before I had read a half a column I would throw it down with disgust—Sir it is your envious disposition that causes you to speak of one of whom you have been taught the first Rudiments of Christianity. Sir is your spirit any semblance of christs which is first pure then peacable and the fruits that follow a christian. You speak of A. Campbell being in error—are you clear of error thou pure one—you had better get rid of error yourself before you speak of his. you speak of Campbellism inveiled and what is Thomasism—it is too hideous a monster to unveil no soulism no infant pagan and idiott salvation the are untaught questions and you have no business with them you had better be preaching the Gospel than to be speculating untaught questions—tell the people to read the bible and read it your yourself for there in you find the words of eternal life and not to return railing for railing but love your enemies that is the spirit of Christ but Sir the spirit you manifest is more wicked than the devil that asked christ to fall down and worship but get the hence satan for thou art an offence unto me when you read this

you will behold yourself as one do in a looking glass. you come up to the full character of the schismatics the apostle speaks of you make discord and strife where ever you go among Brethren and Churches I am very glad you have found a Location at last and instead of Motts haven you may find it a haven of rest you have had as many Localities as your paper has had names & I hope you will repent of your wickedness a cease from evil and learn to do well but this is done by humble spirit and prayer you are going to and fro like an evil spirit and a fire brand among the people of god and depending on the bounty of the people

a lover of truth.

Fredericksburg, Iowa;
Feb. 1860.

A FEW WORDS FROM THE "VILE SPIRIT AND FIREBRAND."

The above choice specimen of Christian literature was, doubtless, regarded by "A Lover of Truth" as a very truthful and creditable production, and a complete knockdown to our hideous and monstrous self! How we shall be able to survive the blow is difficult to tell. Had it struck us upon some vital spot, it must have been "all up" with us, and Campbellism would have been relieved of our hated presence. But it requires more potent and telling fistiness to take the wind out of our monstrosity than our zealous and indignant Iowa has at his command. We are invulnerable to assertion without proof. His Grand Sachems have exhausted all this sort of warfare against us at their disposal; so that there is now no more spirit in them but to gnash their teeth amid the battlements of despair. We are doubtless very wicked in their estimation; but so are they in the estimation of the Pope: and we are just as much concerned at their denunciation of us as they are at his. Hence there is but little prospect of our causing joy among the angel ghosts of the Scotto-Campbellite heaven because of our repentance of the "wickedness" imputed to us—the wickedness of not only asserting, but also of proving, which is the real offence, that Scotto-Campbellism is an antichristian and Laodicean counterfeit of the Christian system apostolized by Paul, Peter, and the eleven. In this "wickedness" we are steeped head over, and none can purify us from it. They may call it "Thomasism," "a monster," or by any name they please. We are not scared at names. We know that we teach the truth, and that nothing which is not of the truth can cope with us. We have no vested interests to fight for, and hold nothing we would not instantly abandon when convinced of its erroneousness. All this is very "wicked," doubtless, but it is a wickedness of which we never intend to repent, and into which we shall lead all who have faith enough to follow. Such being the hopelessness of our case, and the reality of things, there is no alternative for our Iowa correspondent but to embrace our "wickedness, too hideous a monster to be unveiled" by puny Campbellism, or to perish in a pietism that makes void the Gospel by its traditions. We trust that he will abandon this for his own sake, and upon sober second thought make up his mind to read our writings in spite of all "disgust," that he may come to comprehend what we really do teach, and so save himself hereafter the mortification and contempt which inevitably await those at the tribunal of Christ, where we must all appear, who condemn and insult what they do not understand.

But all the letters received from the Scotto-Campbellite fellowship are not of the same "*anathema-maranatha*" type as that from "the Iowa shoot." The following is from a very near relative of collegiate policyistic reformation orthodoxy in Tennessee. We suppress the name by particular request.

"READ WITH PLEASURE."

"Dr. Thomas—Dear Sir, —Your excellent number for Jan. is at hand and read with pleasure, and I feel much indebted to you for the comfort and instruction it imparts. If you do not teach the truth, I cannot tell who does. Some think I may become "a Thomasite" if I read your writings; if so, may we not all become Christians if we read the Bible? Becoming "a Thomasite" does not alarm me. I feel invulnerable with the Bible to enlighten my path, and wish to be united with all who will take it for their guide, fearless of the opinions of men. The Bible-teaching is not believed among men professing Christianity; and those who contend for its unadulterated teaching, consequently, will not be believed either.

I believe the Gospel and the things pertaining to it. So wishing you both spiritual and temporal happiness, and that the Lord may bless your efforts for his glory, I remain,

Yours respectfully,

A SISTER IN THE LORD.

C—, Ten.,
Jan. 20, 1860.

Query. —In the revolutions of the world, what part has America to perform?

THE DESTINY OF THE UNITED STATES.

By "America," in the inquiry, we presume is meant the United States. In reply, we remark, that this confederacy is not represented by any prophetic symbols, nor are there any verbal predictions concerning it after the manner of those concerning Babylon, Persia, Macedonia, Rome, the Ten Kingdoms, Russia, and so forth. There are, however, prophecies of general import and application which affirm truths and principles which, while they do not define any part to be performed by this republican power, do, nevertheless, very clearly reveal a very interesting and exciting future for all the peoples and powers of this "New World," and the destiny that awaits them in its consummation.

Thus, for example, it is written, "In thee, Abraham, and in thy seed all the nations of the earth shall be blessed." The nations of America being part of this universality, it follows that the blessedness will be enthroned here as well as elsewhere.

Again: the principles of the Gospel of the kingdom, apply equally to nations as to individuals. Now, one of these principles is, that "without faith it is impossible to please the Deity." Hence no faithless nation can please him; and none with whom he is not pleased can inherit blessedness. The conclusion is, therefore, inevitable, that before the Abrahamic blessedness can be enthroned in the United States, its populations must become a faithful generation.

Again: Paul says that "they which be of faith are blessed with faithful Abraham;" but, in another place, he also says, that Abraham as one of a cloud of witnesses of whom the world was not worthy, "died, not having received the promises." Abraham is therefore not yet blessed with the enjoyment of them. Hence, the nations have not yet been blessed *with him*. But they are to be blessed with him; therefore, Abraham must be raised from the dead, that the nations subsequently to the resurrection may be blessed with him.

Again: the faith with which the Deity is pleased, is assured confidence in the good things he promises or proclaims. The proclamation to be believed by the nations for justification unto blessedness with faithful Abraham, is the Aion-good message to be evangelized after the resurrection and before the fall of the Romish Babylon—Rev. xiv. 6. This is a proclamation of national blessedness in Abraham and his seed; and implies a radical and total change in the civil and ecclesiastical constitution of every nation upon earth. By consequence, therefore, it proclaims the utter, entire, and complete abolition of all the thrones, dominions, principalities, and powers of the world, whether imperial, regal, oligarchic, or republican; with all "the names and denominations of Christians" constituting the Laodicean "Christendom" of the age. This will be a radical revolution of the American order of things—the New Kosmos of the Western Hemisphere.

Again: the eternal Spirit hath declared that his Son shall be enthroned where David formerly reigned. In the same place, he hath also declared that when so enthroned, he shall have the nations for his inheritance, and the uttermost parts of the earth for his possession. This includes the United States; so that when these republican nations are enjoying the blessedness of the new order of things, they will no longer be their own sovereigns, electing their own servants to do their will; but they will be the obedient, humble, and loving loyal subjects of David's Son enthroned on Zion, the hill of the Eternal Father's Holiness.

Again: we know the innate love and greediness of politicians for the spoils of office. Their reckless and unprincipled covetousness is notorious and patent to all the world. Their greed is as the grave, the barren uterus, the thirsty earth, and the devouring fire, which never cry "enough." In grasping for plunder, they regard neither God nor man; they are consequently hardened and obdurate, and unimpressible as Pharaoh, who knew not Yahweh, and flatly refused to obey him. This being the character of men in place and power, creatures in whom is no faith, it is morally and politically certain that they will not voluntarily surrender them into the hands of a king enthroned in a remote city of the Greater Asia. Their pretended "patriotism" will emulate "the Father of their Country;" and they will cry "death to tyrants, and no submission to a foreign king!" But their patriotism will be their ruin, and the overthrow of the Republic; for it is written, "the nation and kingdom that will not serve thee, O Zion, shall perish; yea, those nations shall be utterly wasted." This will be an exciting time in America.

Again: it is written, "there shall be one king over all the earth, and his name one." "*All the earth*" includes these United States and Territories. Hence, the testimony proclaims the abolition of the constitution of the Union, and the reduction of its constituent sovereignties to the condition of *the subjugated provinces of an Asiatic Empire*.

Again: the United States being contumacious through the policy of the factions, are thereby placed in antagonism to "THE KING OF THE JEWS." The declaration that he shall be king of the whole earth, implies that the antagonism has been subdued, and the dominion of the King of Israel established throughout the land. In view of this, and the testimony in the prophets, we affirm that *the United States are destined to be conquered by the Jews, marshalled by the Saints*. Thus it is written, "Fear not, thou worm, Jacob, ye men of Israel; I will help thee, saith Yahweh, even thy Redeemer, the holy One of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, (*or empires*) and beat them small, and shall make the hills (*or smaller powers*) as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Yahweh, and glory in the holy One of Israel—Isa. xli. 14. And again:

"The portion of Jacob is the former of all things, and Israel is the rod of his inheritance; YAHWEH TZAVAHOTH is his name. Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I destroy kingdoms, and captains, and rulers."—Jer. li. 19. And when the Ancient of days comes, judgment is given to the saints of the Most High; and the time comes that the saints possess the kingdom *under the whole heaven*—Dan. vii. 22, 27: and the United States, with all its noisy patriotism and valor, shall be trodden like ashes under the soles of their feet—Mal. iv. 3. Jesus, while sojourning in Judea, prophesied that "they shall come from the west, and shall sit down in the kingdom of God." As he did not limit "the west," we may reasonably conclude that they will "come" from "the far west" as well as from that which is nearer to Judea; and that, consequently, they will go thither from this habitable of the western hemisphere to learn wisdom, and to confess their impiety and foolishness in which they now delight. This we assuredly believe, because it is written in the prophets, "In the latter of the days (*beakharith haymahyim*) it shall be that the mountain of the house of Yahweh shall be established on the top of the mountains, and it shall be exalted above the hills; and," in consequence of this exaltation, "peoples shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of YAHWEH, and to the house of the ELOHIM of Jacob: and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth a law, and Yahweh's word from Jerusalem." The prophet tells us what brings the nations to this wise determination. He tells us that it is in consequence of their having lost their power of resistance, through the presence of one who is able to command and maintain the peace of the world. "And he, Yahweh, shall judge among many peoples, and rebuke strong nations afar off" from Jerusalem; "and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation *shall not* lift up sword against nation, neither shall they learn war any more." The judgment and rebuke break in pieces their military power; and when that is gone, a nation has no alternative but to submit to the conqueror. This the several divisions of the globe will all do; for it is written, "the nations shall wait for his law"—a law proceeding forth from Zion, utterly incompatible with, and subversive of all their laws and constitutions; a law that will change the political and religious aspect of the world. Under its ascendancy clergyism will be abolished, and Catholicism and Protestantism, in all their hydraism, will be no more. The emancipated nations, in the enjoyment of the liberty and enlightenment conquered for them by the Eternal Spirit, Yahweh, in Jesus and the saints at the head of the armies of Israel, will speak a pure unsectarian language, and serve him with unanimity. Their present pietism they will then heartily despise, as we do now who understand and appreciate the truth. The peoples of this Union will join other nations from the ends of the earth, and confess, saying, "Surely, our fathers have inherited lies, vanity, and things wherein there is no profit." These lies, vanity, and unprofitable things, are the elements of which popular religion is composed, from the old Mother of Harlots down to the New Cottle Church, which is the most recent specimen of blasphemy generated in the filthy purlieu of the unmeasured and outcast "Court of the Gentiles"—Rev. xi. 2. We protest against those elements; and, of course, are denounced by all who, in their ignorance of the word, mistake them for the truth. But we go on, knowing that we are in the track of that ancient "cloud of witnesses" who were denounced by their contemporaries also, and worse treated than we. We know that the reigning religionism is not the divine system of the Bible; and that it is impotent to the salvation of any. It is a strong unprofitable delusion, which can benefit no man beyond the present life; and we rejoice to know that it is all to be abandoned by the peoples, and exterminated from the earth. And, oh when this glorious and blessed consummation shall obtain, then "from the rising of the sun even unto the going down of the same, Yahweh's name shall be great among the Gentiles, and in every place incense shall be offered unto his name, and a pure offering; for his name shall

be great among the nations, saith Yahweh of armies."—Mal. i. 11: Mic. iv. 1, 2: Zeph. iii. 8, 9: Jer. xvi. 19.

Such is the destiny of America as marked out for it by the Gospel of the Kingdom of God. Its present condition is merely temporary and provisional. It is like the democratic and Social republic under Lamartine in 1848, a mere temporary expedient preceding the GREAT MESSIANIC EMPIRE, which, when established, is pre-eminently Peace; for of the increase of its dominion and peace there shall be no end, when its glorious and immortal Emperor, as the Day Star of the New Heavens, encircled with the constellations of his glory, shall sit and reign upon Yahweh's throne in Zion, as David did before him, the omnipotent ruler of the New Abrahamic World. It is to this high position and glory the gospel invites us—a well defined and splendid destiny which none can attain to but those who believe the promises and obey the commandments of God.

EDITOR.

A PAST MILLENNIAL ADVENTIST CONSIGNS US TO PERDITION.

Dear Brother—Langarl of Cincinnati was in Cambridge, O., several times last summer and fall. He had preached once or twice before I heard of his being there. I called on him, and had some conversation with him, the result of which was to convince me that he bore a striking resemblance to those men of the first century you told us of in the Herald some time ago, called *Gnostics*. The following is a specimen of the current of his thoughts by which he may be known:

"Dr. Thomas," said he, "is wrong in a great many things, and he will have to change his mind about many things, or *he will never be saved*. I know him all over, and all through, and all about him. I have read Elpis Israel, Anatolia, and the Herald. * I know him like a book. He makes too much of the kingdom, and too much of water. We have all come out of the sects, and we bring out some of their peculiarities with us. Dr. Thomas came out from the Baptists—(I interrupted him, and remarked that you came out from among the Campbellites)—"Well, well," he continued, "he has Campbellite peculiarities. I came out from the Methodists, and I have Methodist peculiarities." This he makes very evident both in his preaching and conversation. "There is a good deal of the Methodist about me."

* Yes, two volumes of it some years ago; for one of which he is in arrears. —*Editor*.

I heard him address the public twice. The topics upon which he seemed to delight to dwell chiefly were the speedy establishment of the everlasting Kingdom; that is, in about two years: and the millennium in the past. He says, that the thousand years reign commenced in the complete subjugation of paganism by (I think he said) Charlemagne, and closed about the time of the French Revolution; which event, he said, was the revival of paganism, or the loosing of Satan from his prison for a little season. I remarked, that if this were indeed so, the Saints had experienced but a sorry reign as kings and priests with Christ during that thousand years! He said, that the passage in Rev. xx. 6, only required them to be priests to offer up spiritual sacrifices to God. He said, also, that the Napoleonic Dynasty was "the beast that was, and is not, and yet is," after whom all the world is wondering—"it was" in the person of the first Napoleon; "it is not" in the person of his son; and "yet is" in the present nephew of the uncle.

He taught that none of the wicked dead would be raised to consciousness; and for proof frequently quoted, "he that hath not the Son of Gad hath not life; and shall not see life," and so forth. I inquired, how he could reconcile his notion with their hearing the voice of the Son of God, and coming forth? "Easily enough," he said. "Their dead bodies will obey his voice, like the dry bones in Ezekiel's vision; and pass in review before the Judge, and be sentenced to a resolution into dust forever." I referred him to Dan. xii. 2, which was rather a puzzler; for he could give me no explanation of it that seemed satisfactory even to himself. The keeping of the commandments of God spoken of in Revelation, he said was the keeping of the ten given to Moses; and harangued the people at great length upon the necessity of keeping holy the Seventh Day. In speaking of the kingdom he seemed to have nothing definite to which to direct the attention of the people, so that they might know how it was to be obtained.

I had occasion to speak to him of Joseph Marsh's case. He said that Joseph Marsh's position is a right one; and that Dr. Thomas is wrong in urging people to be baptised oftener than once. I begged to differ with him in this, as well as in nearly all his teaching.

With earnest wishes that you may be preserved to the coming of the Lord, I remain your brother in the blessed hope,

Jan. 31, 1860.

JOHN SWAN.

THE CONDEMNATION OF THE IGNORANT REAL PRAISE.

No testimony to a man's intelligence, integrity, and faithfulness in the truth, is less to be suspected, more creditable to him, and every way more favorable to the scripturality of his position, in the estimation of candid and truly enlightened persons, than the denunciation, condemnation, and repudiation of ignorant and foolish men. The incarnation of past-millennial Storro-Marshite Adventism, christened "Langarl" by some ghostly reverence in his physical babyhood, is a witness of this class of gospel-nullifiers. He is an embodiment of the Laodiceanism of the Dark Ages; modern Cookism, Marshism, and Storristism; with a dash of Judaism; all hashed up, *olla podrida* fashion, with the vagaries of Methodism. From the specimen before the reader of the foolishness that leaps out of his throat as soon as he opens his mouth to speak about the kingdom, millennium, apocalyptic symbols, and phrases, non-resurrection of the wicked, Sabbath, Joseph Marsh's case, our position, and forth; no other conclusion can be scripturally and rationally arrived at, than that he is a clay-cup full of the abominations of the drunken Italian prostitute. We have a slight personal acquaintance with Mr. Langarl, formed at Rochester, N. Y.; and speaking of him as a store-keeper or mechanic, we should take him for a decent and respectable sort of man. But when we contemplate him as "a preacher" in the light of the testimony of God and the communication before us, we can only see a very ignorant and foolish blasphemer of the "truth as it is in Jesus." We feel highly commended by his condemnation of us. So long as he is so presumptuously ignorant of the word, we should be deeply grieved and humbled by his praise. Nothing mortifies us more than the praise of an ignoramus, or the commendation of the wicked. We only value the commendation of God, and "the excellent of the earth" whose intellect and moral sentiments have been cast into the mould of his prophetic and apostolic testimonies. Hence we do not "seek to please men." We only seek to please God by "contending earnestly for the faith once for all delivered to the saints;" being fully assured, that, if we can please Him, we shall not fail also to please all who are "taught of Him," in proportion to our own and their attainments in his wisdom; which is mere foolishness in the opinion of such natural men as Cook, Marsh,

Storrs, Himes, Field, Scott, Campbell, Langarl, and so forth. If we were afflicted with the praise of these mutually discordant elements of the Laodicean Apostasy, which the Spirit long ago "*spued out of His Mouth*"—Rev. iii. 16;—"we should not be the servant of Christ." We should groan in spirit, being certain that there was in us some radical gospel-nullifying error which commended us to the good will, approbation, and fellowship of such pedlars in the small wares of the Old Adam's spirituality. We rejoice that none of them have a good word in our behalf; and that we are to them, non and all, "an heathen man and a publican." We hope that, till they cease to be Laodiceans of the Synagogue of the Satan, and repudiate *Satan's* depths as *they* teach (Rev. ii. 9, 24; iii. 16.)—they will continue so to regard us. "*He will never be saved.*" This is the sentence pronounced upon us by their clique of pietists. If their doctrine of salvation be the truth; and the belief of that truth be necessary to salvation, we plead "guilty of death." On such premises we cannot be saved; for we reject their teaching as the vain and trashy speculations of the dark-minded flesh of Sin.

We have neither time nor space for a formal refutation of the silly crotchets sown into *the* methodisticized brains of this past-millennial preacher, by Messrs. Cook, Marsh, Storrs, & Co., venders of all sorts of spiritual seeds for all kinds of soils, and degrees of barrenness. His head is so full evidently of thorns and briars, that there seems to be no room for the words of truth and soberness. The world is full of such preachers, who are the mere satellites of the dark bodies from whom they find it to their present interest to take their cue. There is no force can be brought to bear upon them, to drive them, comet fashion, beyond the orbit of flesh and pelf. The little editorial, and would-be papal, ambitions, glorify them as preachers, because they subserve their schemes and speculations; and the preachers of their traditions magnify and justify them in return, because in their puffery they find profit and applause. So they wrap it up.

We shall then summarily dismiss this past millennialist with the remark that, right or wrong in his opinion, we do not urge people to be baptized oftener than once. "We do not urge people" to be baptized at all. Our position upon this point is, that immersion in water is not apostolic baptism if the subject of it be ignorant of the gospel of the kingdom of God. Mr. Langarl has been immersed, but the traditions he retails show clearly that, if he understood and believed the gospel before his immersion, he has forgotten it, or apostatized from it; for he evidently does not understand it now. Paul says, that Christians are saved by keeping in memory the gospel he preached; but that if they forget it, their former belief is vain. —1 Cor. xv. 1. If Mr. Langarl really obeyed the gospel in his immersion, no price could hire us, knowing this, to immerse him again; but, on the other hand, if Mr. Swan's report of the present state of his mind was its condition at the time of his immersion, and knowing it we had been called upon to take him in hand, we would not only have abstained from *urging* him to be immersed; but if we had heard him demand immersion, we would have *urged* him to defer it until he had become an intelligent and affectionate believer of the truth. One immersion upon scriptural principles is quite enough; and one immersion upon unscriptural principles is one too many; and fifty such is one too few, because an intelligent belief of the truth has not been attained. But we have so often explained our position upon this point, that, *we* are satisfied, it is only a spirit of wilful misrepresentation that leads our opponents to endorse the indictment filed against us by "Langarl." EDITOR.

GOOD WISHES.

The following is from one who is now a worthy brother in the faith; but formerly, like ourselves, groping in the darkness of Scotto-Campbellite speculation. The writer says, —

Dear Brother—I feel very grateful to you for your able and independent advocacy of "the truth as it is in Jesus." May our Heavenly Father increase your ability in the fearless and courageous defence of His holy word from the traditions of men. Be encouraged, Dear Brother. But for you, those of us who believe with you the glorious gospel of the kingdom to be established at the appearing of our Lord and Saviour Jesus Christ, would be now in Egyptian darkness. We owe you a debt of gratitude we can never pay. But our Heavenly Father will; for He is able to give you all things with life eternal. Blessed be his Holy name for His great mercy to usward. May He long preserve you to defend His truth to His appearing in His kingdom is the prayer of Yours, Sincerely,

THOMAS HAMLIN.

Nottoway, Va., Feb. 7, 1860.

THE HERALD READ WITHOUT DISGUST

The following is from a lady in North Carolina, who has not the happiness of association with any in society around of "like precious faith with Peter and the Eleven."

Dear Brother—I herewith send you five dollars. It is but a trifle in comparison of the knowledge we derive from your valuable paper. What should we do without it? Situated as we are, all alone, I leave you to imagine with what pleasure I greet the Herald. May you be blessed with health and strength to continue your labor of love and work of faith.

Yours in the Hope of Immortality,
Jan. 1, 1860.

J. A. W.

A MOST DIMINUTIVE THING.

Dear Brother Thomas—Dr. D., the dentist, whom I introduced to you at Odd Fellows' Hall, has taken great interest in sifting the question, "*What is the Gospel?*"—and is satisfied that none of the torchlight luminaries of Baptisdom to which he belongs, either know or preach it. He told me recently, that as soon as he can comprehend the matter with a full assurance of faith, he meant to obey it. In a conversation with Dr. Burrows, first Baptist preacher, the doctor remarked, that the kingdom you preached was the most diminutive organization he ever heard of, or met with. Dr. D. replied, that "he was afraid that it was too small for him to wedge himself into."

In a subsequent communication the writer continues, "Dr. D. has applied for dismissal from the Third Baptist church, because they do not preach the gospel; because they believe and teach, contrary to the Bible, that man has congenital immortality; and because they subvert the Scriptures in teaching that man has a conscious entity subject to rewards and punishments between death and the resurrection." The affair is under a council, called in these days "a committee." Rev. (?) Shafer of the Religious Herald says, that "if Paul were to come into his office teaching that man sleeps in the interval between death and the resurrection, *he would kick him out of the room.*"

With Christian wishes and esteem, I subscribe myself yours sincerely, in hope of the kingdom and all its glory,

JAMES LUXFORD.

Richmond, Va., Dec. 30; and Feb. 11, '60.

BAPTISTIC TORCHLIGHTS EXTINGUISHED.

No doubt the kingdom appears to be a very diminutive organization to Dr. Burrows, who has such an immense number of ghosts to provide mansions for, according to the system of speculations he is hired to preach. Yet one might suppose, that our kingdom might be large enough in view of the conception of some learned "divines" of his school, that a multitude of "immortal disembodied entities" might find standing room upon the point of a needle! And why not? If the clerical "kingdom of glory" be, as they tell us, "beyond the realms of space"—if a whole kingdom with all its glory require *no space*; if *something* require *nowhere* for its existence—why may not a million of souls not only stand, but dance a polka also, upon a needle's point? Here is a question for Dr. Burrows, and all his collaborating soul-saving professionals in Richmond to consider. If they hold on to the *no space* notion—that the kingdom of glory is something, yet nowhere; the doctor and all his collaborating reverences, will be bound to admit that our kingdom (and we call it *ours*, because all who believe and obey the gospel concerning it are joint heirs of it with the Anointed Jesus) is amply dimensional enough to contain all the ghosts that ever were or will be produced from the race of man. But if they abandon their *no space* conceit, still our position is untouched; for our kingdom is not for the clerical multitude; "many" of these "are called," or invited, "to God's kingdom and glory;" but it is not the merely called that are saved; for while many are called, only "few are chosen," and our kingdom is ample enough for them.

But, Dr. Burrows and his divine fellows have mistaken the whole matter from base to apex. The clerical kingdom of glowing ether is very well adapted to incorporeal shadows, being nowhere for nothing. But not so the kingdom of the Deity promised to us. This is not a kingdom for ghosts at all. It is a kingdom for living and undying bodies, which are something; and being something, they require space; so that the kingdom they are to possess is not ultraspatial, but in space; and surrounded by the sun, moon and stars, and constellations of the heavens. It is a kingdom localized by the promises of God in the Greater Asia, and destined to rule over all the earth. The clergy and their flocks have no part in this kingdom. Their kingdom is this present evil order of things; ours is the world to come. Now they have everything pretty much after their own fashion, with the exception that they cannot altogether uproot us and banish us from the earth. They have "prevailed against the saints;" nevertheless there is a few of us on hand to protest against their foolishness and unbelief. "Christ's kingdom is not of this world," but of that. It belongs to the millennial period, when there will be no "Reverend Doctors" preaching ghosts into nowhere for so much per annum. The peoples are then to be fed, not with the anecdotes and fables of old clerical wives, but with wisdom and knowledge "from above, which is first pure and then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." There will consequently be no "clergy" then. They will all have been driven into "spirit-land" where there is "no knowledge," and the light is as the darkness of Egypt. Heaven speed the day when not a clergyman shall breathe the breath of life, exhaling his pious blasphemies to the destruction of the people! "*The Court of the Gentiles*," which is now outcast and unmeasured, in that day will only exist on the page of history; and when it is abolished, the hierophants of its mysteries and abominations will vanish with it. But we must wait a little longer for the good time that is coming. "The court" will tread the truth under foot till their "forty and two months" are fully expired; and then Zion will arise and shine, because her light is come to chase the darkness of the clerical apostasy from a beswindled and deluded world.

But what shall we say of his kicking reverence of the *Religious Herald*? Of him, who would under any circumstances kick the Apostle and Teacher of the Gentiles out of his room?

We suspect this divine is something of a cross with that perverse species of bipeds which delights to "kick against the goads." It is "hard" kicking; but still, it seems to be a specialty for which they have peculiar taste!

There are some cattle that will kick against the goads in spite of all consequences—the dull ox and the more stupid donkey. Saul of Tarsus, before he became Paul the Apostle, practised these gymnastics to his own confusion and dismay. But Saul was a conscientious, pious and earnest persecutor of what, in his ignorance, he believed to be a blasphemous subversion of the law and the prophets, in which he believed. He was not a clergyman hired by a sect to edit old wives' fables, and to preach a nullification of the gospel announced to Abraham. He did not say that, "if Moses came into his office teaching the raising up to Israel of such a Messiah as Jesus, he would kick him out of the room!" He was not such a sleepy ox of a man, or such a long-eared and vicious simpleton as this. He had too much confidence in Moses, and too high a respect and admiration for his mediatorial and prophetic character, to declare that "he would kick him out of his room" for anything he might teach. His confidence in Moses was such that he was fully assured that he would only teach what was true. Had he been a boy, transformed into a professional soul-saver by the pious or spiritual machinery of some factory peculiar to the outcast "Court of the Gentiles," styled "a Theological Academy," or by some other fancy title, he would have made no scruple of kicking all the "holy men of God who spake as they were moved by the Holy Spirit," out of his room, if they came into it teaching truths subversive of the clerical traditions by which he earned his mess of pottage, and made the word of God of none effect. But Saul had an honest, not a hypocritical, zeal of God, though not according to knowledge. He was a sincere hater and persecutor in ignorance of the reality, and because he acted in honest ignorance, he found mercy in the way narrated. Such a man commands our respect; but had he been a professional hypocrite, teaching Gamaliel's interpretation of the law and the prophets; and evincing so little respect for the God-inspired authorities of Israel, as to declare that he would "kick them all out of his room" if they entered teaching doctrine destructive of Dr. Gamaliel's interpretation of them, all God-fearing and truth-loving students of the word would have spurned him with ineffable and well-merited contempt. No, all Saul of Tarsus desired to know was what the law and the prophets really taught. Had one said, "they teach that the expected Messiah must needs suffer death, be buried, and rise again; and afterwards enter upon his glory;" he would not have replied, "if they were to come into my office teaching such stuff, I would in a trice kick the whole squad of them out of my room!" Nay, with all his dislike to such doctrine, he would not have been so insolent, so insulting to the memory of faithful witnesses, "of whom the world was not worthy." He would honestly but ignorantly have denied that they taught any such humiliation for the expected hope of Israel; but never would he, in the irreverent and impertinent style of a Baptist professional, have threatened to "kick them out of his room," on the supposition that they taught it. Alas, for this generation, whose "veneration" and "conscientiousness" and "hope," are traditionized by such shallow, empirical, and blaspheming reverences, who tolerate the apostles in their "offices" only so long as they are supposed to teach the trash they glorify for a piece of bread! There is no hope for such a generation so long as these spirituals "of corrupt minds, destitute of the truth, who suppose that gain is godliness," hold its intellect in the bonds of their fleshly dreams. This is the slavery, worse than Roman, from which all men need emancipation. The clergy are traders in "the bodies and souls of men."—Rev. xviii, 13. They are the slave-dealers against whom heaven has intense and burning indignation; and so long as the people surrender themselves to their spiritual direction, they will never have peace. They sow the wind, and the whirlwind is all that will be reaped in the approaching doom.

After reading Paul's experience one might have supposed that he had endured enough without having to be kicked out of the office of the *Religious Herald* by its "Reverend," sanctimonious and gymnastic editor! But their persecutions are not ended; and both Paul and Jesus, or, which is doctrinally the same thing, any of the Body Mystical to which they belong, are doomed to a forcible and ignominious expulsion from the office of the organ of the Virginia Baptists, by "the light fantastic toe," of the divine Shafer, if they condescend to enter it. Christ and Paul, and all the prophets and apostles, dwell in the true believer, because their doctrine is believed by him. Hence, what is done for or against such a believer, is done for or against Christ, Paul, and so forth. The afflictions of Christ and the apostles are therefore filled up by the afflictions and tribulations of their disciples. It is therefore very easy to put the divine Shafer to the proof. Will one of the faithful in Richmond in whom the truth is which Paul preached, visit his reverence, and show him that both Jesus and Paul taught that "man sleeps during the interval between death and the resurrection?" If he kick his visitor out of the editorial sanctum he would, doubtless, treat Paul himself with the same indignity; and becoming *un fait accompli*, Paul may then be considered as kicked out of the divine Shafer's room! We do not know whether the long-eared gymnastic be a huge Brogdinagian, or a microscopical Lilliputian; we might infer the former from the dullness of his wit; or the latter, from the diminutiveness of his intellectuality, if the oracle reported to us be a specimen of "the divine." But either way, we trust that any representative of Paul who may condescend to risk a kicking ejection from the inner temple of Baptist holiness, will receive the kicking with all possible meekness, and during the reverend operation remember that it is Jesus and Paul that are being kicked, and not he. This consideration will deaden not only the kicks, but the indignity; and tend to make the kicking marvellously pleasant.

But in dismissing the case of this kicking churchman, it may be as well to reiterate some proof of the teaching against which he has such kicking animosity. Jesus teaches, and therefore Paul taught, that *the dead are asleep*. Take the case of Lazarus in proof. He had been four days in the sepulchre, and in his sister Martha's opinion, in a state of decomposition, as was likely, considering the climate. At this crisis, Jesus said, "Our friend Lazarus sleepeth; but I go, that I may wake him out of sleep." This was very explicit. The disciples, however, misunderstood him, and thought that he spoke of his taking rest in sleep; upon which Jesus said plainly, "Lazarus is dead." Whatever constituted Lazarus was dead—dead asleep. He taught that those who were to rise again, when dead were sleeping. Although the ruler's daughter was dead, he said, "She is not dead, but sleepeth." And Matthew says, that "many bodies of the dead having been sleeping saints, arose and came out of their graves." Here the sleeping is affirmed of "*the saints*;" so that whatever constituted the saint, call it soul, body or spirit, or what you please, Matthew, who is good authority, says it had been sleeping.

Luke says that the entity named Stephen "*fell asleep*" under the blows, and perhaps kicks of his executioners.

In 1 Cor. xv. 18, speaking of certain who were dead while he was writing, Paul says they are asleep; and that if there is no awaking out of that sleep, they are perished; which, however, could not be, if the clerical heathenism of the existence of an immortal soul in the body and of that soul being the real man, be assumed. "*The fallen asleep in Christ*," says he, "are perished," if there be no resurrection—v. 23. And in ver. 51, where he reveals the secret, that all Christians shall not die, he expresses it in the words, "*We shall not all sleep*."

And when he speaks of the resurrection of the saints at the apocalypse of Jesus, Paul says in 1 Thess. iv. 14, the Deity, the sleeping through Jesus shall gather together with him

αξει συν αυτω. In 2 Thess. ii. 1, he terms this, their gathering together around him, επισυναγωγης επι αυτον; and in speaking of the order of things, says, that the living left remaining, shall not anticipate *the sleeping* in the presence of the Lord; for the Lord Himself in command, with an archangel's voice, and with a trumpet of Deity, shall descend from heaven, and the dead in Christ shall rise first; afterwards the living left remaining, at the same time with them shall be carried off in clouds for a meeting of the Lord in an air; and thus shall be ever with the Lord." It is evident, then, to all but clergymen, and those traditionized by "the craft which prospers in their hands," that Paul taught that the saints are either living or dead; and not at one and the same time, both living and dead; and that the dead saints are "asleep in Christ," and therefore in the state defined by Solomon, when he says "the dead know not anything."

But, we need not marvel at the death grip with which "the spirituals of the wickedness in the heavenlies" hold on to the Nicolaitan conceit of the existence of a disembodied and incorporeal entity, they term "the immortal soul," in what they call "the spirit land," or "world of spirits." It is the vital principle of their superstitions. Demolish this, and the whole superstructure of their Laodiceanism tumbles into ruins, and buries them down-crashing into the caverns of the bottomless profound. What is all their preaching, all their gospels, all their consolations of religion, on death-bed, in dungeon, or the gallows, in civil life, or mid the wounded of the battle-field, but for the shrift and salvation of "the immortal soul?" Prove that this is a nonentity, and clergy-craft in all its details and mystifications, is proved to be mere imposition upon the credulity of the people; and they themselves Barnum-transcending princes of humbug and deceit.

Now it is quite likely that some "natural man" who may read what we have written here, may cry out against us in the spirit of "a Lover of Truth," and rate us in his own mind, in the highly complimentary language of that enlightened correspondent, for "a malicious wicked spirit," "a disciple of the serpent," "more wicked than the devil," "an evil spirit and a fire-brand," and so forth. But this would not be marvellous. The clergy are the hierophants of the flesh—the priests who minister in the spirit of the flesh to the edification, consolation, and comfort, of its feelings. The flesh of Sin, or the Old Adam, *alias* the Devil (and he has many *aliases*) is an intensely feeling and pious personage. Hence, wherever you see the old Adam in his high places, whether the heavenlies be civil or spiritual, you will generally find him with a thick mantle of wool over his own shaggy wolfskin. Behold him in the chair of St. Peter, enthroned in the most fragrant odor of sanctity; and on the imperial and regal thrones of Europe; in all the pulpits of his Christendom; and in all the walks of private life. These men have all a reputation with the world for piety more or less intense. It overlooks their peccadilloes, because to condemn them would be to condemn itself. The clergy pay their court to all these great and splendid sinners; who honor them in turn as the servants of the only god they know, the god of this world, because they minister to them comfort and consolation in their sins. They teach them how God and Mammon may be served at once: and entrance into everlasting blissful habitations, be secured. Such comforters are by no means to be despised by the natural man. They are the dear, sweet, quacksalvers, and poulticers of his feelings, who enable him after a long life of devil-service, to "go off like a lamb," and die a saint at last! Now such ghostly comforters are inestimable chattels; family heirlooms not to be dispensed with. Whosoever therefore handles them without gloves, touches the apple of the Old Man's eye, which speedily flashes lightning and indignation against the sacrilegious wretch that dares to scrutinize his household gods so unceremoniously. He does not care how many prophets they may blaspheme; nor how many apostles they may kick out of their offices. This may pass unrebuked; but to show up the blasphemers in their native blackness

and sin, is an offence too heinous to be endured. Thousands have been burnt at the stake in expiation of the crime.

EDITOR.

The Gospel in Canada.

Respected Sir: —Having returned to Toronto after my four months travel, I issued a placard announcing my intention to show from the scriptures, that the only heaven promised to Adam's race, was to be on this earth. After lecturing about five weeks I returned to Carlyle or Blair, in accordance with an invitation, already published in the Herald. Here I delivered twelve lectures in eleven days, and baptized nine into the one faith. Returning to Toronto I baptized eleven more. After this, a Presbyterian Divine at Blair announced a course of lectures to endeavour to counteract the great truths which had been proclaimed there. Accordingly I received another invitation to meet this reverend; but when I went up he would not discuss with me, although I gave him a public challenge.

At the close of his lectures, I took the pulpit after him, and showed from the scriptures, the absurdity of his philosophy. I baptized two more at this visit. There are others that fully understand the Kingdom's Gospel, and ere long, I think, will yield obedience. Since then I visited Perth, Lanark Co (by request of Bro Shanks late of Owen Sound) about three hundred miles below Toronto. I delivered six lectures, two in Perth on Saturday and Sunday evening: about three hundred sat attentively for two hours and a half whilst I reasoned with them from Moses and the prophets: the other four lectures I delivered at Playfair, a few miles from Perth; the inhabitants lay scattered, but I was much pleased to see the quantity of people that came together. There appeared to be a deep impression made upon some minds, which I leave in the hands of Him who giveth the increase. I am receiving invitations from different parts of Canada: there are a great many intelligent minds who see the hollowness of the religion of the nineteenth century; they are like the Eunuch, needing some one to put them on the right track to the understanding of Moses and the prophets. Yet we need not expect that all who receive the good seed, will obtain the Kingdom; for the Son of man, the good sower, shows that there is only one class of hearts that will attain to the Kingdom.

In hope of a speedy deliverance from trial and an abundant entrance into the Kingdom of God. I remain yours,

J.W.

C. W., March, 9, 1860.

From Ohio.

Dear Bro. Thomas: —I am now at Ashtabula Ohio. I have been here six weeks. Truth is prevailing in this section. I have immersed thirty-two since I came here. The heathen rage, and the people imagine vain things. I have immersed one hundred and twenty-nine with an intelligent *faith* in the Gospel of the Kingdom of God, and the Name of the Anointed Jesus, within fifteen months.

Within, I send you a paying subscriber for the Herald. God bless you in your labors of good.

L. H. CHASE.

Ashtabula, O., March 9, 1860.

Not Forgotten.

Dear Brother: —I am not without some feeling yet. I have not yet forgotten the obligation under which I and many others have been laid by you, by your efforts, and, I trust, success, in our liberation and future freedom from theological slavery which exists in the north, south, east, and west, even as far as the wicked minister of Satan has travelled through the land, crying, "Give, give! A willingness to support what he calls "the Man of God," is the brightest evidence to his mind of conversion. But this is all worthless stuff; and should be thrown out of the market, and with their preaching and editing be utterly rejected.

But, on the other hand, he who endeavors to benefit, elevate, and bless his fellows, driving darkness from their minds by the truth, lifting them out of the horrible pit and miry clay of clerical traditions into which the blind guides have precipitated them for filthy lucre's sake, should be encouraged and strengthened by all whom the truth hath freed. It is not easy to find many such in this age of selfish and hypocritical pretence; and where found he will be no other than an immersed believer of that gospel of which Paul said he was not ashamed. Such an one, I say, should be energized with the means of carrying on effective warfare against the enemy. I have been long hoping to be able to do more than simply paying my subscription; for I do not think that five or ten dollars a year would be an equivalent for the instruction it contains.

I remain yours in hope of a glorious and blissful meeting in the Lord's kingdom, when his politics shall prevail, and He shall be Governor among the nations.

S. W. GERRELDs.

Worcester, Mass., Jan. 17, 1860.

It is Gratifying.

Dear Brother: —Perhaps it will be gratifying to you to know that it was by a careful perusal of the pamphlet entitled "What is the Truth?" that I was led to search the scriptures concerning the Kingdom of God. Said pamphlet was handed to me by brethren Wright and Chart of Hadley. Since then, I have had the privilege of reading the Herald occasionally, which has been the means of showing me the truths contained in the word. We are but few at present, and much opposition. Bro. Lineus Hart and myself were baptized by Bro. Wright a few days since, Bro. Chart being present. I shall anxiously look for Elpis Israel, for I think I shall receive much instruction therefrom. My religious education has been strictly "orthodox"; consequently, a great many erroneous views have found entrance into my mind, which I expect to have rooted out by reading Elpis Israel in connexion with the scriptures.

Having obeyed the command of the Saviour by believing and being baptized, I have made my title clear to (not "mansions in the skies.") but to eternal life, and heirship of the kingdom of God. And that I may continue patiently in well-doing until the Lord comes, is the prayer of your brother in the one faith.

CATTERICK PACKHAM.

Genessee Co, Mich. Jan. 31. 1860

Our Controversy.

We have no controversy with the people of any "Name or Denomination" of the world's "Christendom." We propose to instruct, not to controvert with them. Our controversy is with the Devil's Own—with the proud Pharisees, aping godliness and humility, in the

pulpits and editorial sanctums of the sectarian world. These are the priests of the Old Adam: the blind guides of the deluded people into "the Ditch;" who live and fatten by deception and pious fraud; and who therefore in the general can neither be converted nor benefited by the truth, Jesus did not come to call such; but only to denounce and expose their hypocrisy to the reprobation of the people.

EDITOR.

The Court of the Gentiles.

The New Cottle Church.

CLAPHAM, famous always, even in the days of Sydney Smith, for the religious element in its population, is but now giving to the world a new church. The British public, as a body, has probably never heard of the Cottle Church; but we, in common with emperors, ministers, members of parliament, and other celebrities, have been favoured with an exposition, if it can be so called, of the doctrines of that sect. The Cottle Church, it would appear, does not disdain the political element in its teachings; and one of its principal features (in which, perhaps, it does not stand alone) consists of altering texts of scripture to suit its own purposes. We regret that space will not permit us to go into any detailed account of the tenets of this faith, but the few specimens we shall give from the manifestoes which have reached us, will probably suffice to give our readers a general notion of its scope and characteristics, and will enable them to ascertain the inspiration from which it proceeds; we may add that, notwithstanding the extensive and well-organized propaganda the Cottle Church possesses, its founder appears, in the later tracts that have been issued, to bewail the small impression as yet produced upon the public mind, even to a notion of abandoning personally further active attempts at proselytism.

A remarkable and valuable quality of the literature of this Church is, that the perusal of the smallest extract from one of the tracts will be as effectual in determining its origin and character as the perusal of whole volumes. The extracts we shall now set before our readers will, we think, be sufficient to convince them of this fact beyond the possibility of a doubt.

The first document or tract we come to is dated 9th March, 1859, and is addressed by Mrs. Elizabeth Cottle, of Kirkstall Lodge, Clapham, to Lord Derby. We have slightly modified the language, in order to suit it to the present channel of publication.

"Ps. xix, 5. —In them (' the heavens' or churches) hath he set a (Jewish-Christian) tabernacle for the (Pagan) Sun- (day of Christendom) which is as a bridegroom (Prince Napoleon) coming out of his (bridal) chamber (at Turin), and rejoiceth (with Elizabeth, in her note to the Privy Council, Feb. 1, 1859) as a strong (Roman) man to run a (Derby) race."

Again:

"Isa. xlii, 2, 3. —He shall not cry (aloud), nor lift up (his voice in parliament), nor cause his (Elizabeth's 'still small') voice to be heard (even) in Fleet Street, where the papers are printed and sent to the editors."

We were ignorant of a portion, at least, of the following texts:

"Mrs. Cottle has hitherto had the 'Book of Life' and papers printed only for herself, and has sent them out into all the world, 'without money and without price,' (Isa. lv, 1, 3) even for postage stamps. Matt, xx, 2; Luke xx, 24."

The following circumstance will reach most people for the first time: —

"Summer is nigh (May 25), and it (the Cottle Church) is even at the doors (of Kirkstall Lodge and All Saints' Church, and the doors of the Houses of Lords and Commons)."

Here is a valuable article of faith:

"New (Cottle) wine must be put into new (Cottle) bottles, and both (the new and old wine) are preserved ('in the new heaven and new earth' of 'the new name' of Cottle). —Rev. xxi, 1, 3, 12; Isa. lxvi, 22, 24."

A most important point is, to "renounce the devil, and all his legal and theological works." The latter condition would, perhaps, be no great trial.

We learn from Mrs. Cottle that these sentiments were forwarded in manuscript to the "two emperors of France and Austria at Villafranca, to the Pope Beelzebub, to Victor Emanuel, the Queen, Lord Palmerston and ministers, and the editor of the *Times*." To judge from the title given to one of the intended recipients, we should doubt if the document in that case ever reached its destination.

However, Mrs. Cottle, in October, 1859, addresses Lord Palmerston, and, although expressing her satisfaction at the fact that seventy thousand papers of the above description have been received "without dissent or opposition," from which she augurs great things; nevertheless, she informs his Lordship that she, "Mrs. Cottle, cannot go on pouring out the spirit any longer, for if she did, she would fail (Isa. lvii, 16)." We may therefore conclude that there will be a cessation of the labors of the Cottle propaganda.

But to speak seriously, what can be the circumstances under which these impious ravings (and we have made no unfair selection) are printed and circulated? They cannot be the work of one poor insane fanatic. There must be several sane persons associated with her; in fact, the wicked trash must be altogether disseminated by sane people. There must be an amanuensis and a printer at least; and probably many other ministers to the grave recording of the passing extravagances of a deranged mind. Of what type of character or status in society these persons can be, our readers will probably be as much at a loss to determine as ourselves; and they will agree with us, that they have been guilty of no small offence to decency and good morals. It is not enough to say that this is but a harmless means of venting the delusions of a mind diseased. There can be no necessity that the desire of humoring the unhappy patient should be carried to the length of actual publication, to say nothing of the scandal promulgated, and the expense incurred. It is only becoming that the melancholy frenzies of the unfortunate victims of mental disorder should be kept as much from the public gaze as possible; and those who make an exhibition of them are guilty of an uncalled-for outrage on the decencies of social life. —*Lond. Leader*.

The Spirit of the Old Mother.

"A resolution has been submitted to the Swedish Diet by a Protestant clergyman named Jansen, enacting that the entire Swedish clergy shall henceforth have complete control over all printed papers or pamphlets circulated by hawkers, and that, moreover, severe punishment shall be inflicted on all laymen who shall discuss religious subjects without first

having been examined and authorized by a Protestant clergyman. This proposition was unanimously adopted, and some members proposed even more stringent measures. —*N. Y. Sun.*

The Old Harlot herself, could not be more tyrannical than this. The Italian Jezebel has long worked by the same rule in Rome and its dependencies; whence, the Protestant clergy being; all powerful in Sweden, have introduced it there. They would exclude everything that calls in question the scripturality of their system. Not being able to sustain themselves by Scripture and reason, they fall back upon State authority, and call on "the world" to help "the church"—a proof that it is not the true church; for the church of Christ would scorn to invoke aid and comfort of the devil. But the spirit of the old mother reigns in her harlot-children. Let us, however, be thankful, and let all within us bless and praise the name of Yahweh, that the Protestant clergy of America and Britain are too impotent to obtain the enactment of such an abomination in these countries. The *Herald of the Kingdom* would be suppressed in the twinkling of an eye; and its editor severely punished for a presumptuous layman who dared to think for himself, and to speak and publish his honest convictions, contrary to the dictation of all "reverend divines!" The enactment of such a law would bring upon us perilous times indeed; for, of course, we should disregard it whatever might result. —EDITOR.

Jesus Rejected by the House of Representatives.

"The House of Representatives at Washington is to be opened on Wednesday Feb. 8, by religious services to be performed by the eminent Dr. Raphael, of the Hebrew persuasion. Such an incident we believe, has never before occurred in our history."

The above appeared in the *N. Y. Sun* of Feb. 1. It is an incident that could not possibly occur in the history of a truly Christian people or legislature. The "liberality" of the House extends to the denial of the Messiahship of Jesus, in appointing as their mouth one, who, with his mouth, pronounces Jesus accursed; for if Jesus be not the Christ, as Dr. Raphael affirms, then he is accursed. This appointment of the representatives shows what sort of a Christianity their spiritual guides, the clergy, have indoctrinated them with. "*No man cometh to the Father,*" said Jesus, "*but by me.*" Now these politicals at Washington profess to go to the Father in their congressional prayers; but in their stupid folly they set up a way of access in opposition to the principle laid down by Jesus. They virtually tell him, that they can go to God without his mediation; for they have set up a Hebrew doctor to pray for them who repudiates the claims of Jesus! Hear it, O ye nations, and be astonished, O earth, the lower house of the American Congress have set up a *New York Jew*, as their mediator between the United States and God, instead of the DIVINE JEW OF NAZARETH; and through him, without sacrificial blood they dare to force themselves into the august presence of the Eternal! Not only has such an incident never before occurred in the history of the Union; but it has never occurred in the history of any people, calling themselves "Christian" upon earth, since the ascension of Jesus Christ.

But, we would not have the reader suppose, that we consider the prayers of the Gentile Spirituals, who have heretofore officiated as chaplains, more acceptable to God than the prayers of the Hebrew doctor. We believe that the Jew and Gentile prayers are on a par. The Messiah says of Israelites who do not acknowledge him, "*I will not take up their names into my lips*"—Ps. xvi. 1-4; and Gentiles that profess to acknowledge him, but do not believe and do what he says, "*they shall be condemned.*" This is the relative position of Dr. Raphael and his clerical predecessors to God—the prayers of neither worth a rush.

But with what supreme contempt must Dr. Raphael regard the Christianity of the Episcopalians, Presbyterians, Methodists, Baptists, and Papists, of the legislature, who have appointed him, an enemy of Jesus, in preference to any of his pretended friends, to approach as their representative into the presence of God, at whose right hand they profess to believe that Jesus is sitting! Could Dr. Raphael be persuaded to embrace such a Christianity? He might upon the principle of betraying Jesus with a kiss for the sake of the thirty pieces of silver; but upon no other. It is certainly a great triumph for Judaism to behold one of their Rabbis as the spiritual chief for the time being of a so-called Christian legislature; but what a disgrace to clergysm, Romish and Protestant, throughout the world!
Feb. 8, 1860.

Paul Affirms the Mortality of the Soul and Spirit of Man.

WE believe with Paul, that man is a whole made up of parts; and that these parts are "spirit, soul, and body:" and that for a man to be duly sanctified, he must be sanctified in all these. —1 Thess. v. 23.

But while we believe this, we also believe with Paul that neither of them is essentially immortal, or deathless. If the reader say that the *spirit* is immortal; Paul denies it: if he shift his ground, and affirm that the *soul* is immortal; Paul denies this too: but, if beaten off this ground, we do not think, he will say, "then the *body* is immortal."

However, he will perhaps, inquire where Paul's denials are to be found? We will show him. Let us, then, assume that *soul* is the part of man that is to live for ever. Now hear what Paul says of the thing expected to live for ever in 1 Cor. xv. 36. —"Fool, that which thou sowest is not quickened ζωοποιεῖται, *made alive*, except it die." The thing sown is the thing to be made alive. But the thing sown cannot be made alive unless it first die; hence the soul or spirit sown must first die in order to being made alive, which is Paul's affirmation in the form of a necessary and inevitable conclusion, that body, soul, and spirit, are all mortal.

Now, he prays that these mortal constituents of the whole man may be preserved blameless in the presence of our Lord Jesus Anointed—εν τη παρουσία. His prayer was not according to the English version—"unto the coming, as if he supposed one or more of the parts would be continued in life for 1800 years and upwards. But he taught the reproduction of the "*body of life*" called *man* from the dust; and that when it reappeared it would again consist of body, soul, and spirit in the presence of the Lord. In view of this, he prayed that he might be preserved blameless;" for if not, they would then receive for the evil they had done; which, if unpardonable, would result in death and corruption a second time—Gal. vi. 8; 2 Cor. v. 10. If blameless in faith, disposition, and deed, of the Eternal Spirit, they will reap life peculiar to the Aion.

EDITOR.

Brotherly Love.

"We have ever found that with brotherly love, as with every other Christian grace, those evince the least who talk the most about it.

"According to the cant of modern times there never existed brotherly love in the world till now. Certainly none of the prophets in the Old Testament possessed it, for the constant

theme of their sermons was the sins of the professing church. Certainly the Apostles possessed none, for their perpetual subject was the superficial quality of the religion of the strictest sects of that day—Acts vii, 1, 51, 53; xiii, 27, 28; xviii, 6; xx, 29, 30. Certainly the reformers and nonconformists possessed none, as we find that their great subject of complaint was the worldly-mindedness of professors; Isaiah, Elijah, Elisha, Micaiah, Jeremiah, Amos, &c, are distinctly charged by their several contemporaries, with being harsh and uncharitable in their judgments, foreboders of evil, and not of good; breakers of brotherly love, and sowing disunion in the Church. We may adopt the language of honest old Stuckley in his *Gospel Glass*: “We see not our signs, there is no more any prophet, neither is among us any that knoweth how long. When we were restoring the ark of God, what stumbling of the oxen have we seen? What miserable disappointments have we met with? How hath God stopped our way, and branded our enterprises with wonderful marks of his sore displeasure? The Lord knoweth I take no pleasure to rake in these dunghills. I dread the ill uses that the sons of Belial may make of this enterprise. I expect various censures from them who should be otherwise minded; but my record is on high that the great design of this publication is to reduce professors to a more awful, humble, serious repentance towards God, and single conversation before men. I was told, the prudent should hold their peace in an evil day. I know it is an unthankful office to admonish and reprove. Out of pity to your souls have I undertaken this subject. The clouds are swelling, and I am loath they should fall on you in a secure and impenitent condition. I am not ashamed to tell you that I foresee foul weather; and I would you should be in readiness for boisterous seas.” But this is a subject now which it is more than high treason to name. Nevertheless, thus stands the record, and if it be true love to preach the gospel to an open sinner, is it less love to declare this to a professing saint? “Lo, I *begin* to bring evil upon the city which is called by my name.” “Go ye through the city and smite, let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; and *begin at my sanctuary*.” “Beware lest that come upon you which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye will in no wise believe, though a man declare it unto you.”

Smooth Things will not do.

Bro. Thomas: —I was once one of that order of “the clergy,” popularly known as Methodist Ministers. But when I came to the understanding and belief of the Gospel of the Kingdom, I put off the Methodist and his deeds in putting on Christ in baptism; and have since supported myself and family by the artistic cunning of my hands; and am now rejoicing in the liberty with which Christ's truth hath made me free.

When I first engaged in reading your writings, I used to think you were too hard upon the clergy; but the more comprehensive my view of the truth became, the more clearly I perceived that your course was the right one. Lay on, therefore, and spare not; the influence of the clergy is the great obstacle to the diffusion of the truth. You are not a whit too severe. Smooth things will make no impression on this generation, therefore go on, conquering and to conquer. Amen.

N. D.

Diplomatic Divinities.

THE Bishop of Barcelona, says a Spanish journal, in speaking of the plenipotentiaries of the proposed Congress styles them "THE DIPLOMATIC DIVINITIES *of the Olympus of the approaching Congress*;" this is very much the idea implied in the word *δαίμονοι*, *Demons*, in Rev. xvi, 14. They are diplomatic divinities whose sphere of operation is intermediate between the governments of the world, an order of intelligences between the gods of the highest heavens, and the hierarchies, or lords spiritual and temporal, of the political firmament. Read the prophecy and compare it with what is going on.

EDITOR.

Is it so?

"*The Scriptures fairly handled need no explanation*"—*T. Fanning*. The following is Luke's comment on the text:

"And Philip heard the officer of Candace read the prophet Isaiah, and he said, 'Understandest thou what thou readest? And the officer said, '*How can I, except some man should guide me?* And he said, of whom speaketh the prophet this I am reading? Of himself, or of some other man? And Philip began at the same scripture, and *preached unto him Jesus*'"—Acts viii, 30—40; in other words, explained the truth as it is in Jesus. EDITOR.

The simple believeth every word; but the prudent man looketh well to his going.
