

**HERALD**  
**OF THE**  
**KINGDOM AND AGE TO COME.**

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

---

JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., JUNE, 1860  
Volume 10—No. 6

---

**Change of Post-Office.**

IT will be observed that the Editor's post-office is NO LONGER Mott Haven; but that it is changed to

WEST HOBOKEN,  
HUDSON COUNTY,  
NEW JERSEY;

to which place all who have anything to say to him upon any subject whatever, will be kind enough to address their communications; and they will much oblige their friend the

EDITOR.

MAY 3 1860.

---

**A Paper on some Curious and Original Discoveries.**

CONCERNING THE RE-SETTLEMENT OF THE SEED OF ABRAHAM, IN SYRIA AND ARABIA, WITH MATHEMATICAL AND GEOGRAPHICAL SCRIPTURE PROOFS. READ BEFORE THE “BRITISH ASSOCIATION OF SCIENCE,” AT ABERDEEN, SEPT. 16, 1859, BY MAJOR J. SCOTT PHILLIPS, 21 KENSINGTON GATE, LONDON.

*To the Pres. and Members of the British Association of Science:*

Perhaps it may be permitted me to observe that circumstances of discovery have laid upon me the duty of appearing in your presence today, in order that I should read before this assembly a paper upon some curious and original matter concerning the future civilization and settlement of the seed of Abraham within the borders of Syria and Arabia. And upon so vast and important a subject could not have ventured to speak, had I not been guided to the consideration and combination of some very precise mathematical, and geographical facts, which I trust may only need to be exemplified and simply explained, to obtain your recognition as realities, and your application of them, as may best suit your views, to a variety of useful purposes.

To proceed, however, with my present duty; I would observe, that possibly there exists no need for my detailing at any length the present condition of the countries which we have

mentioned. We know that Syria has been a land flowing with milk and honey, but that it is now waste and desolate. We know that Arabia may be generally described as a waste and howling wilderness; that Syria has for centuries been trodden beneath the hoof of the Turk: Arabia trodden by the feet of the wandering Arab: while both alike have lost all tokens of civilization, existing at this day under the decadence of the Turkish empire and the very dregs of the Mohammedan religion. We know also, that the seed of Abraham, under the general name of Jews, have been and still are scattered throughout the world; and yet they have been called the chosen people, and Arabia bordering upon Syria may be spoken of as the very cradle of the human race.

Who that has careered along the Red Sea, gazing on desert shores where even the trading Arab dares not land—who that has numbered the stones of Zion, and have we not all been enabled to do so by the means of that beautiful art Photography? —who that has the civilization of his species at heart, and has compared our glorious Britain cultivated like a garden with the barren sands of Syria and Arabia, but must wish for the time and the means whereby the sands of the wilderness shall be watered, and the desert shall rejoice and blossom as the rose.

And if, among the various wonderful developments of the days in which we live, a new development can be produced even out of a very, very old book, and if such can be brought to bear upon the lands we have been speaking of, is it not worthy of scientific pursuit to inquire upon this subject; and while Layard has been digging into that book, and digging up foundations, and producing things new and old, and while Rawlinson has been deciphering names and dates, which also illustrate the value of that old, old book, may it not be permitted to us to turn to our geographical maps, and turn to the pages of what is written, and, comparing things past, present, and to come, see if we cannot also decipher somewhat amid the latitudes and longitudes, the elevations and depressions, the coast and river lines, the sites of cities and of plains, which may throw light upon the return of civilization to Syria and Arabia, the return of the Jews to their own land, and their re-settlement upon that land, amid fertility, and wealth, and science, and all that dignifies and exalts the human kind?

In the maps which we have the pleasure to submit to your inspection, it is proposed to show the actual boundaries of the whole extent of the earth's surface which is to be re-inhabited by the seed of Abraham, fixing those boundaries by the needful quotations—then the bearing, line, and centre of construction for the orderly re-settlement throughout the said extent, the same to be proved by mathematical proportions—then the geographical alterations which the formation of Syria will admit, illustrating the same with the effects of such geographical alterations—and lastly, we would carry out their effects even upon the tongue of the Egyptian Sea, the Sea of Suez, and upon the Nile and land of Egypt.

Let us then, draw attention to the geographical map No. 1 of Syria and Arabia, and refer to the record which tells us that when Abraham was dwelling in Canaan, between Bethel and Hai about ten Roman miles north of Jerusalem, it was said to him (Genesis xiii. 14), "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever."\*

\* *ad-olahm*, for, or during an hidden period, age, or cycle—"The Millennium."—ED. HERALD.

But as this was only a general, and an indefinite, though magnificent declaration, we must go farther to ascertain the precise boundaries of this promised land. And so, turning to the 18th verse of the 15<sup>th</sup> chapter, where God covenants with Abraham, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (evidently contrasting the one river with the other,) we take the Nile and the Euphrates to aid us in our search for boundaries, and are thus far aided on the north and south. \*

\* The north-east and south-west in modern style. —ED. HERALD.

From Genesis we proceed to the 31<sup>st</sup> verse of the 23rd chapter of Exodus, where we read upon the same subject, the promise made through Moses to the seed of Abraham. "I will set thy bounds from the Red Sea even unto the Sea of the Philistines, and from the desert unto the river." And here we gain the Red Sea as the great southern boundary, stretching its line up to the river Nile; and for a western boundary, we have the Great Sea, Mediterranean, or Sea of the Philistines. The expression "from the desert unto the river," most probably applied merely to the first partial settlement in the promised land; and in that case, but a small portion of the Red Sea formed a short southern boundary.

But lest we should be lost in the idea that it was only that partial settlement detailed in the 34th chapter of the book of Numbers which was proposed, let us, bearing in mind the grand boundaries *for the full-grown expansion of the promises*, turn to the 24th verse of the 11th chapter of Deuteronomy, wherein God, speaking by Moses to the children of Israel, describes their full inheritance, saying, "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be." Now, rule a line from the northern roots of Lebanon to the southern roots of Sinai in the wilderness, and will not a perpendicular thereto point out the uttermost sea to be the East Sea, the Sea of Oman? # And the uttermost sea, opposite the river Euphrates, is it not the Red Sea?

# The part of the Indian Ocean that washes the south-eastern shore of Arabia. —ED. HERALD.

And therefore as by our geographical map, we presume to judge that the Euphrates, the Mediterranean, the Nile at the prolongation of the Sea of Suez, the Red Sea, and the Sea of Oman, and of course, though not described, the Gulf of Persia, (surrounding all Syria and Arabia,) are proved to be the boundaries of the promised land; while we will next proceed to consider ancient land measures, and endeavor with mathematical precision to strengthen the fixity of these external boundaries, and then go on with measurements therein.

But secondly: For these purposes we require above all a standard land measure; and to obtain that is difficult, because the Scripture measure, the cubit—(and the reed of 6 cubits, each cubit a cubit and a span)—is hardly to be obtained, that is directly, with any certainty, so great are the differences between the best and wisest calculators. But if we compare three different constructions mentioned in different parts of the same great Book, the oblation of Ezekiel, the wine-press of the 14th chapter of Revelation, and the Holy City New Jerusalem, we shall find the first to be a square of 25,000 reeds—the second, a square of 400 furlongs—and the third, also a square of 400 furlongs, or 50 miles. And if we refer to the Greek original, we shall find that the word *σταδιον* has been injudiciously rendered furlongs; whereby the mind of the reader has been directed to English common measure, instead of the ancient

Roman measure; the former of 8 furlongs containing 5280 feet, per mile, the latter of 8 stadia 4864.64 feet per mile—a very essential difference.

Now, so close are the analogies, as will be proved in our practical working, between the three square areas already mentioned, that, while the medium of other investigations gives 20,168 inches as the standard cubit, we decide for our standard, to take the cubit by deduction from the Roman mile of 8 stadia, each 608.08 feet, and thence, the cubit being 19.45855999 inches, which will give the reed of 6 cubits, equal to 116.75135999 inches; and 25,000 of such reeds will correspond with 50 Roman miles, while 75 such miles correspond, as by Van de Velde's latest map of Syria published last year, with one geographical degree. And the correctness of our views will, we believe, be fully proved, both when we apply the Roman mile along our line of construction across the breadth of the promised land, and when we apply the reed and cubit to the measurements of Jerusalem and its temple.

But thirdly: We require a bearing before we proceed with our construction, and, to find that—we fix by latitude and longitude the sites of two places—Geba and Rimmon, as by careful consideration of the best authorities; having been led to select these places, where it is written (Zech. xiv. 10), "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place," that is, in Jerusalem's place, for in the following passage it is stated that (Zech. xiv. 11) "Men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

And fourthly: We require authority for the line of construction, and this we find, where it is written (Zech. i. 16), "Thus saith the Lord, I am returned to Jerusalem with mercies, my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem."

And lastly: We require an actual centre of construction, and this we find to be in Mount Zion, because it is written (Isaiah, xxviii. 16), "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner, a sure foundation."

Thus having obtained the boundaries of the land to be reoccupied, the standard measure, the bearing, the line, and the centre of construction, we would now, by your leave, proceed with our developments and proofs. Having drawn the connection between Geba and Rimmon, we stretch out a line of construction through the given centre in Mount Zion, and prolong the same to the great river Euphrates, the northern boundary, and down to the Red Sea, the southern boundary. At the centre we construct a square of 50 Roman miles, which, according to Scripture, is called the Holy Oblation; and now, taking the same measure, viz., 50 miles, in our compass, we step it northward along the line of construction, and find that there are exactly seven spaces of 50 miles each to the boundary at the Euphrates where that river abruptly turns away to the north; and stepping the same measure southward, we find that there are precisely five spaces of 50 miles each between the Oblation and the southern boundary, the Red Sea.

Thus we have thirteen equal distances upon the breadth of the promised land, one for the Oblation and twelve for the Tribes. And if, after having fixed the Oblation upon independent principles, we turn to the 48<sup>th</sup> chapter of Ezekiel and read off the resettlement as stated there, we find a most complete coincidence along the line of construction. We find Dan to the north, then the tribes in succession down to Judah, next to Judah the Oblation, and then the remaining five tribes in succession ending with Gad, all marked off by perpendiculars

across the line of construction, and extending from the east side unto the west, (the east sea being the east side, as proved by Ezekiel, 47, 48,) entirely occupying all Syria and Arabia, (for the portion marked Dedan on Geographical Plan No. 1 goes to fill up the complement of Dan and Asher, the monstrous cantle cut out by the Gulf of Persia), and leaving only the long triangular space below Gad unoccupied, concerning which tribe it is written (Deut. xxxiii. 20), "Blessed be he that enlargeth Gad."

Now, these developments are, we trust, so literal and precise, that we may venture to ask your attention to another geographical argument which will greatly tend to illustrate our subject, and which leads us to make mention of the mode whereby Jerusalem will be made the chief city of the whole earth, and also to speak of the internal measurements of the Oblation which we have obtained, and its developments for the inhabitation, commerce, and conservancy of Jerusalem delivered.

In two volumes, entitled "The Dead Sea, a new route to India, by Captain Allen, R.N.," we have had an ingenious proposition for connecting the Mediterranean and the Red Sea, by a canal across the plains of Esdraelon, and clearing out the old bed of the Jordan. And, under political and engineering reprobation, we know of the plan of the Suez canal. But neither of these would give to Jerusalem the prominence and position which would be effected by an earthquake valley dividing the land of Syria through the Mount of Olives, as seen in our 2d Geographical plan; and concerning which, we have a very curious quotation, (Zech. xiv. 4—8) where it is written: that on a certain day "the Lord's feet shall stand upon the Mount of Olives which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof, toward the East and toward the West a very great valley; and half of the mountain shall remove toward the North, and half of it toward the South, and ye shall flee the valley of the mountains, for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah." And good reason for flying—for the Mediterranean will come rushing in. For Symonds and other surveyors have shown to us that the level of the Dead Sea is 1312 feet below the Mediterranean, and if we draw a line to represent the major axis of the Mount of Olives, and divide that line by a perpendicular thereto, we shall find that on the East, the division immediately reaches the Dead Sea—and on the West, if prolonged so as to indicate the course of a very great valley, it will reach unto Ascalon, whereof the *sc* changed into *z* produces Azalon, and cutting off the termination *on* will bring the valley even unto Azal on the coast of the Mediterranean, fulfilling scripture where it is written, "Ascalon is cut off the remnant of their valley." In the plan presented, the small blue lines show the valleys which bound the Mount of Olives to the North and South, while up the centre of the mountain runs the little valley of Achor, whereof it is written: "I will give thee the valley of Achor for a door of hope," and accordingly, while you may perceive that the line A B shows the major axis of the mountain, and the line C D gives the perpendicular thereto, passing precisely over Ascalon, we have taken the course of delineating the Straits of Azal, as we venture to term them, according to the present natural water lines, save only where it has seemed appropriate to cut into main channels, and so through water sheds. An earthquake valley being opened, the waters of the Great Sea, falling eight times the depth of the Falls of Niagara into the Dead Sea, will speedily cause its waters to rise; and while a mighty whirlpool will be created in the vast basin of the Dead Sea, its rising waters will be quietly permeating the drift lands of four thousand years which now conceal the southern bed of the Jordan. Yes, as surely as the waters of the Mediterranean shall enter the Dead Sea at an angle; and admirably prepared as the geographical construction of the surrounding mountains is to produce a grand gyration; so surely will that gyration of commingled waters rise from a hollow swirl to a mighty

overpowering swell. And when at length the waters stand upon an heap and the sustaining power of gyration ceases to uphold, the mass of water falls and separates and strikes against the surrounding mountain sides: and now, "let the sea roar and the fulness thereof, let the floods clap hands before the Lord, for He cometh to judge the earth and the people with his righteousness," and God will make a way in the wilderness and rivers in the desert.

The tumultuous waters, finding no other outlet, will rush down the Jordan's bed, cleansing it as in a moment. The Red Sea, rising above its desolated shores, will overflow by the Valley of Edon, completing the Straits of Azal into the long Red Sea, by the Gulf of Akabah. Thus Jerusalem, become the central city of the earth, will stand upon the highway for all nations. And the riches of the East and of the West will there find their great Emporium; and *religion reigning above commerce*, \* in those coming happy days, will fill that long-despised down-trodden city with the glory of the earth; and "God will extend peace to her like a river; and the glory of the Gentiles like a flowing stream."

\* The righteous administration of Jesus and the Saints. —ED. HERALD.

Doubtless the ancient bed of the Jordan was the Valley of Arabah. That broad Valley "is one waste of sands, worked by the winds into driving clouds." Its boundary rocks "show as an old sea-coast, grooved by torrents, and worn with water marks." And though, between the North wind and the South, its sands may be heaped to the height of 485 feet—and thus give drainage to the North and South— yet, how soon would the swellings of Jordan, and the rush of the ocean waters by the Straits of Azal, sweep off the sand-drift of 4000 years, and cause the commerce of ancient Petra, and of Tyre, that overthrown merchant city, to centre in the Emporium of the Holy City, the City of Jerusalem.

The Sea—the Dead Sea—shall receive the living waters of the Ocean; and thus shall be formed *the* great pool of Jerusalem—the harbor for the commerce of the world.

Having thus, as we trust, been enabled to show the possibility of Jerusalem possessing the great gate of commerce between the Eastern and Western Hemispheres, we would endeavor to add what we hope may be found to be a great confirmation of our last-mentioned geographical development. For, if as by scale and measure of the cubit, we construct, as in Plan No. 2, the new Temple on Mount Zion, which, on the given scale, would be one mile square—and if, also, considering the conservancy of the great city tea miles square, around the same centre—we seek for an abundant supply of waters rising from a central spot, we shall find, on turning to the 47th chapter of Ezekiel, a vision of waters rising from beneath the altar of the Temple, and issuing out from the threshold of the house eastward. These waters, at a thousand cubits, going east, were ankle deep—at a thousand more they were knee deep—at three thousand they reached to a man's loins—but, at four thousand cubits, behold "a river that could not be passed over, for the waters were risen"—the Straits of Azal were opened, the Dead Sea was risen, and the river shown was of waters to swim in, a river that could not be passed over. This last development is shown by scale and measure in our plan; and having, as we trust, been enabled to illustrate these curious combinations of Scripture with geography, we would be content with having demonstrated their possibility, leaving all our hearers to judge of their probability; only observing, that, as it is written, a fountain shall go forth of the house of Jehovah, and shall water the valley of Shittim: and, as its waters are described as going down into the Dead Sea and healing the waters, so that for the multitude of the fish thereof, the fishermen shall stand thereon from Engedi to Engallim, so, when upon our maps we find Shittim just above the Dead Sea. and Engedi and Engallim on its borders, we can no

longer be led to accept what are called spiritualizing views upon such precise statements, and can but smile, when the multitude of fish, described as the fish of the great sea after their kinds, are attempted to be applied to believers in the truth of the Bible.

We would, however, beg to detain your attention a few minutes longer, when, having completed our geographical illustrations, we would turn to quote the peculiar sayings recorded in scripture concerning the three Northern and the three Southern Tribes.

Of Dan it is written, "He shall judge his people as one of the tribes of Israel—Dan is a lion's whelp." They were wont to place lions—we frequently place them—at entrances, and judges of old sat in the gate; so Dan is in the northern entrance to the land.

Of Asher it is written, "Let him dip his foot in oil, thy shoes iron and brass, and as thy days thy strength." Antioch is just within the border of Asher; and in his blessing, we read a just emblem of a modern railway, which, from Antioch, running up the Orontes, and taking the first turn possible through the mountains on its right bank, would run its course parallel, yet sufficiently distant from the Euphrates, down to the settled sea-shore of the Persian Gulf.

Of Napthali it is said, "O Napthali! possess thou the west and the south"—harborage on the Mediterranean and on the Persian Gulf.

Of Isaachar it is written, "Rejoice, Isaachar, in thy tents." They (Isaachar and Zebulon) shall suck the abundance of the seas, and treasures hid in the sand. "Isaachar is a strong ass, bowing down between two burdens." Our plan shows Isaachar at the harbor mouth in the head of the Gulf of Akaba. There all who come by water and all who come by land will pitch their tents and unload their land and sea burdens; the treasures hid in the sand-drifts of the Valley of Araba will speedily be developed, when the rush of the opening Straits of Azal shall establish forever the "river which shall make glad the city of God."

"Zebulon shall dwell at the haven of the sea, and he shall be for an haven of ships, and his border unto Zidon." He as well as Isaachar, "shall suck of the abundance of the seas and treasures hid in the sands." We look upon the geographical plan, and see Zebulon correctly placed.

Lastly, of Gad it is written, "Blessed be he that enlargeth Gad;" "he dwelleth as a Lion" seated at the entrance; "and he provided the first portion for himself, because, there in a portion of the lawgiver was he seated." We have already observed upon the customary position of Lions at entrances; the kings of Israel and Judah proceeding to judgment, put on their robes and sat in the gate; men surrounded by; numerous sons are spoken of as not being ashamed when they speak with their enemies in the gate; all the declarations concerning Gad point out his place as, by our plan, seated at the great gate of commerce; and Gad alone in respect of land which could be available beyond his actual portion in breadth as one of the other tribes, is capable of the enlargement spoken of where it is said—blessed be he that enlargeth Gad.

Having now concluded all that we have to say at present concerning Syria and Arabia, we would just, in conclusion, speak a few words concerning the geographical changes possibly consequent upon the effects of the mighty rush of waters created by the opening of the Straits of Azal.

The rush of the waters, possibly aided by a north wind, because Scripture says—"And with His mighty wind shall He shake his hand over the river of Egypt"—will sweep out the sands which now fill the old bed of the Jordan; and as the Gulf of Akaba is straight, and its sides steep, the sands will not rest there, but, in the quiet back eddy behind the roots of Sinai, there, among the narrows and the islands will the mass of sand be deposited; and when once the swell of the Red Sea is bounded thus, speedily the waters will fail from the tongue of the Egyptian Sea—the Sea of Suez; and as by the maps of the surveyors of the Red Sea, the bay of Cosseir is opposite to the Gulf of Akaba, and since, as by the maps of the savants who accompanied the First Napoleon to Egypt, as well as by the maps of the Society of Useful Knowledge, there exists an old river bed, stretching from Cosseir to the Nile: the rush of waters, swollen as aforesaid, and pressed on by a mighty north wind, will push up that ancient river bed—plunge into the valley of the Nile, with heaps of mud and sand; and in their reflux course drag after them the waters of the Nile—thus "beating off from the channel of the river" into the Red Sea.

Our Geographical Plan, No. 1, shows this old bed taking off in a right line straight below Thebes; and rushing waters in their reflux course would never pause to take the downward curve, but would go straight onward where they found a straight course, as shown upon our map, presented for their exit. Thus the river of Egypt, as described in Scripture, would be smitten in the seven streams thereof. Egypt would be at once smitten and healed; for the lowlands would soon be freshly irrigated by means of wells and water-wheels, and the newly opened mouth of the Nile would bring all nations from the sources of the Blue Nile in Abyssinia; and all from the undiscovered wilderness of the White River—from the great Mountains of the Moon in Africa, till

At Jerusalem should be fulfilled  
That "Ethiopia spreads abroad the hand  
And worships;" and its riches come to swell  
The riches of the City of the Lord.  
And not alone the passage shall be made  
From Ethiopia to the long Red Sea,  
But the superfluous waters of the Nile  
Shall be redeemed above each cataract,  
And flowing westward o'er the wastes of sand  
Shall through interior Libya be poured.  
For "they shall turn the rivers far away,  
And I will cause thy rivers to flow like oil;"  
And Science, guided by the hand of Faith,  
In duteous cognizance of Prophecy,  
Shall make the desert blossom as the rose,  
And fill the barren sands with teeming life.

And now, having concluded a brief sketch of developments in Syria, Arabia and Egypt, we would only, in conclusion, seek to note that when as at length in these our days, so remarkable for the increase of knowledge—we have, after so many centuries of ignorance and guesswork, such correct delineations of rivers and seas, correct latitudes and longitudes, and that wonderful fact correctly established by Lieutenant Symonds, and since by many others, of the actual great depression of the Dead Sea. Surely we may say, that veraciously dealing with Geography, and taking words and things in their natural straight-forward sense, we might expect to obtain some new developments of Scripture truth; and along with them bright

prospects for the human race, and especial prospects for the chosen seed—the seed of Abraham.

If we have failed in deducing these, at least let us say we have not failed for want of earnest desire after true deduction. If our adduced combinations are not realities, we submit to your faithful judgment; and if happily we have been enabled to produce aught worthy of acceptance, let praise be given where alone it is due. We desire only, having fulfilled our humble duty of exposition, to make our courtesy to our kind auditors, and thankfully to retire.

---

(From the Messenger of the Churches.)

### **Church Edification—Its Appointed Means.**

"The edifying of the body of Christ" may be said to embrace all that contributes to that perfection of the Christian character so much insisted on in the Divine teaching. "Be ye perfect," says Jesus, "as your Father in heaven is perfect;" and "this also we wish, even your perfection," is the echo of the apostle. This perfection, in regard to its primary cause, is ascribed to God. See Heb. xiii. 20, 21; Col. i. 12; Acts xx. 32. In regard to the actual working out of it, however, it is as plainly ascribed to the persons themselves. See Phil. ii. 12; Jude 20; 2 Cor. vii. 1. Again, viewed in this aspect of a personal work, this perfection of character has to depend, under God and the means he has provided, mainly on the force of individual determination, assiduously exercised under all the varying circumstances of our common life; while this, again, is susceptible of being greatly stimulated and sustained by the encouragement and help of kindred spirits engaged in the same pursuit. This extraneous aid may be administered under all circumstances of time and place as brethren may find occasion—in the house and by the way. Another field for its exercise is found in the church, and the object of this paper is to inquire into the means, or rather the agency, which God has appointed for the edification of his people when thus gathered together for his worship and service.

A cursory glance at the apostolic teaching on this point presents us with two very distinct modes of promoting the edification of the church. These might be termed the TUTORIAL and the MUTUAL. The apostles, prophets, bishops, pastors, and teachers, were evidently responsible for the progress of the church to perfection. Paul was deeply sensible of his responsibility in the matter, for he spoke of the "CARE OF ALL THE CHURCHES" as that which came upon him daily. And he says to the Philippians: "God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." We see this care of the apostle practically exemplified in his revisiting the churches for the purpose of confirming them. Thus, Paul and Barnabas "returned again to Lystra and to Iconium and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God." At another time, Paul and Silas "went through Syria and Cilicia CONFIRMING the churches." Thus the apostle carried out his proposal: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." While the apostles and evangelists were thus solicitous for the edification of the churches they had planted, it is evident from the letters of Paul to Timothy and Titus, that these apostolic deputies were charged with the appointing of functionaries having the edification of the church as a prominent part of their duties. See Titus ii.; 1 Tim. iv. 6—16; 2 Tim. ii. 15; iv. 1-5. The responsibility of these rulers

and the duty of submission to them, is set forth in such an exhortation as this: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account." All this shows such an organized system of tutorial superintendence, as, in the absence of any qualifying circumstances, might well justify the popular idea that nearly the whole of this machinery was intended to be permanent in the church.

Let us take a glance in another direction. It would really seem, from the numerous apostolic exhortations to the duty of mutual edification, that this was intended to occupy a very prominent place in the ministrations of the disciples. See 1 Thess. v. 11; Heb. iii. 13; x. 24, 25. While this duty was becoming at all times, as the disciples might find fitting occasion in their private intercourse, the last passage named places it beyond a doubt that the public assembly was equally appropriate for this friendly interchange of good service, seeing that the apostle connects it so closely with the duty of "not forsaking the assembling of themselves together."

We find, then, two very distinct modes of edifying the church co-existing in the days of the apostles, namely, the tutorial and the mutual. The question arises here—Have we any means of ascertaining the exact relation which the one sustained to the other? and whether or not they were both designed to be permanent? Let us see.

In Paul's letter to the Ephesians there is a very pointed reference to this subject in a passage where the apostle evidently treats this question in relation to the permanency of the agency whereby the church was to be edified. The apostle had been reminding the Ephesian church of their being a mixture of Jews and Gentiles, and of the latter having become fellow-citizens with those saints of the stock of Israel who had walked in the steps of Abraham's faith; and as they were now associated with Jewish believers in Jesus, who had reconciled both to God in one body by the cross, and were thus made fellow-heirs, and partakers of his promise in Christ by the gospel, he proceeds, in chap. iv., to exhort them to walk worthy of this calling wherewith they had been called, endeavoring to keep the unity of the Spirit in the bond of peace. The apostle enforces this advice by reminding them of the one body and the one spirit, of their being called in one hope of their calling, and of there being one Lord, one faith, one baptism, one God and Father of all. He then alludes to the fact that along with this unity of the spirit, there was diversity of gifts. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children," &c.

We have here, then, the end proposed, and the means by which it is sought to be effected. The end is defined to be the growing up of the individual disciples in faith, knowledge, and love, from the condition of moral and intellectual infancy to the stature of full-grown men, even to that standard presented in the perfect character of Jesus himself, who is the Head. Assuming that the apostle is treating of this process as extending indefinitely beyond the generation then existing, let us next inquire as to the working of the agency by which he expects it to be brought about. Notice first, then, that the apostles, prophets, evangelists, pastors and teachers, are appointed, according to verse 12, as pointed in our Bibles, for three separate things—1st, The perfecting of the saints—2d, The work of the ministry—3d, The edifying of the body of Christ. By removing the comma at the end of the first clause (which we are entitled to do as points were not in use when Paul wrote), it will appear that those gifted persons were appointed for only two objects—1st, The perfecting of

the saints for the work of the ministry—2d, The edifying of the body of Christ. Reading the passage, then, without altering or transposing a single word, its plain teaching is to the effect that the primary and direct duty of apostles, prophets, evangelists, pastors and teachers, in the church, was the perfecting, fitting, or training the general body of the saints for the work of the ministry, with the view of qualifying them for that work of mutual edification by which the grand end in view was to be brought about. Of course, in the exercise of their proper tutorial functions, the apostles, prophets, &c., would not be precluded from helping on the general edification of the church, but would rather find the two objects directly promotive of each other.

If any apology is needed for thus dispensing with the comma in verse 12, it may be mentioned, in addition to the fact of the original being unpointed, that, by the ordinary pointing the apostle is made to commit a glaring tautology or repetition, which we can hardly suppose such a writer as Paul to be guilty of. In proof of this we refer to the first and last clauses of verse 12, as expressing exactly the same idea, namely, "the perfecting of the saints," and "the edifying of the body of Christ." The "perfecting of the saints for the work of the ministry," however, is sufficiently distinct from the general edification of the church, to entirely clear the apostle from such a charge as that referred to.

On a fair view of the materials of which the early church was composed, it will be readily seen that there was ample need for such a training system as that indicated in this passage. It could not be expected that such motley assemblages would all at once "*excel* to the edifying of the church." Grown up persons drawn from all classes of society, and for the most part unpractised in such exercise, would require to undergo a proper course of training ere they could efficiently take part in the work of mutual edification.

Reverting then to the question—What relation was it designed the tutorial method of edification should bear to the mutual? It is submitted that the tutorial—inasmuch as it was the means of preparatory training for, and was supplementary of the mutual, during the infancy of the church—was intended to be subservient to the mutual, and to give place to it when the persons appointed by the apostles and their deputies should have been gathered to their fathers. Thus the ministry of the saints would continue as the permanent mode of church edification. And this is confirmed by the subsequent history of the church; for the gifted persons referred to disappeared from the church in the course of nature, while the agency through which they had been appointed was not to be found, and no provision appears to have been made for supplying the deficiency. But the apostasy would have the semblance of the gifted men, and various agencies have been devised for their appointment. Pope, emperor, king, heritors, presbytery, and people, have each their devoted partisans to uphold their right to succeed the apostles and their deputies in the duty of appointing teachers for the church. Patronage, whether exercised by king or people, is, however, uncountenanced by the example of the apostles. "The powers that be" were duly recognized as worthy of honor in matters civil; but there can be no doubt that the maxim of Jesus, to "render to Caesar the things which are Caesar's, but to God the things which are God's"—was ever prominently before the minds of the apostles. And as for the people, the ONLY case in which they were deferred to in the choice of functionaries was that of what are supposed to be *deacons*, mentioned in Acts vi., where it is not a matter of teaching at all, but simply one of the just apportioning of the victualling department, to allay a murmuring that arose among certain of the disciples. This object would be more readily gained if those appointed to superintend the matter were chosen by the disciples themselves. In no case where overseers or teachers were appointed, is there

the slightest indication that the general body of the disciples had anything to do in the matter but to "obey them that had the rule over them."

Should it be thought that the grand end contemplated by the arrangement we are considering was not accomplished by the means provided, and that therefore there would be a necessity for the continuance of apostles, prophets, evangelists, pastors, and teachers, it may suffice to say, that although there was an apostasy or falling away on the part of man, there was no failure on the part of God or his arrangements. If man failed to do his part, God is not to be chargeable for the result. He could say as he said of Israel of old: "What could have been done more to my vineyard, that I have not done in it."

But what shall we say of such as claim to be apostles, and that not merely APOSTLES OF CHURCHES, as were Barnabas (Acts xiv. 14) and Epaphroditus (Phil. ii. 25), but the veritable apostles of the Lord himself—apostles, "not of men, neither by man, but by Jesus Christ?" Do not such expose themselves to the charge of being "false apostles, deceitful workers, transforming themselves into the apostles of Christ," just as some were found to be in the days of Paul? (2 Cor. xi. 13) and for detecting whom the church of Ephesus is commended by Jesus in these words: "I know thy works, and thy labor and thy patience, and how thou canst not endure them who are evil; and thou hast tried them who say they are apostles and are not, and hast found them liars. Rev. ii. 2. Let the warning of Paul be pondered: "And no marvel: for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." 2 Cor. xi. 14, 15.

A very important practical question arises here as to our own position as exercising "the work of the ministry for the edifying of the body of Christ." Seeing that we do not possess such agency for training for this duty as the early disciples had, is there any other available means which can supply its place? It so happens, that although the men are not to be found among us, we possess a part of the means which they employed for the edifying of the church and for the training of the disciples for this work. The letters of the apostles, although called forth by special circumstances connected with the various churches to which they were addressed, were clearly designed to be subservient to the great end of their edification. The letters to Timothy and Titus, contain express directions for the selection of fit and proper persons for this work, and include plain advice as to their own personal duty to promote the work both by precept and example. Then we have the teachings of Jesus contained in the writings of the evangelists, which were probably not in general circulation among the early disciples. A mine of knowledge exists in the writings of the prophets, which will amply repay the labor of digging. Let these various means be used to the best advantage, in combination with whatever helps these modern times furnish us with, bearing in mind that now as of old "all scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be PERFECT, THOROUGHLY FURNISHED TO ALL GOOD WORKS." J. C.

*Edinburgh, Scotland.*

---

(From the Edinburgh Messenger of the Churches.)

### **The Sign of the Burial of Jesus.**

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matt xiii. 40.

These words were spoken in the presence of persons who were shortly to have it in their power to test the truth of the Prophet who uttered them; and I have no doubt but they were fulfilled in accordance with the usual understanding of such terms.

The four biographers of Jesus, although they have been very minute in mentioning the day of his crucifixion as being that of the preparation of the passover, have not made it clear to us at least on which day of the week he was crucified. Still they are agreed that he rose from the dead about the dawn of the first day of the week; and in order to find if this sign was correct we should have to count back the three days and three nights from that period, then we should arrive at Thursday morning. Now, if he was buried in any part of Thursday, according to the general way of speaking, he would be three days and three nights in the heart of the earth, although not exactly three times twenty-four hours, for according to Jewish calculation, any part of a day counts a day, and the same with any part of a night, it remains therefore to be proved that he actually was buried on Thursday (and not on Friday as is commonly believed), thereby confirming the truth of his repeated saying, "After three days I shall rise again;" a saying which his enemies were aware of, for they said: "We remember that that deceiver said, while he was yet alive, After three days I will rise again." Matt, xxvii, 63, xvii. 23. Mark viii. 31.

All the Evangelists state distinctly that Jesus was crucified and buried on the day of the preparation of the passover, that is the fourteenth day of the first month, when the lamb is slain in the evening, or, as in the margin, between the evenings. Exod. xii. 6. Mark, who is particular in noting the meaning of the preparation, says: "That is the day before the Sabbath," xv. 42. And Luke says: "And that day was the preparation, and the Sabbath drew on," xxiii. 54. And John says: "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was an high day," xix. 31. The best way to understand the meaning of all these testimonies concerning that great Sabbath is to go back to the law of the Sabbaths: "And the Lord spake unto Moses saying, Speak unto the children of Israel and say unto them concerning the feasts of the Lord which ye shall proclaim, holy convocations, these are my feasts. Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation, ye shall do no work therein: it is the Sabbath of the LORD in all your dwellings. These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month at even is the Lord's passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." Lev. xxiii. 1-7. This law is repeated in Numbers xxviii. 16.

From these extracts we learn that the fifteenth day of the first month is a Sabbath—a day of rest upon whatever day of the week it might occur, and is therefore a holy convocation—a day of rest—the same as the usual weekly Sabbath. That there were two Sabbaths following each other—the first beginning at sunset of our Thursday evening, and the regular Sabbath beginning at sunset of Friday evening—in that week on which Jesus was crucified, is evident from what Matthew says: "Now the next day that followed the day of the preparation the chief priests and Pharisees came together unto Pilate." Matt, xxvii. 62. Matthew here distinguishes the *Feast-day* from the regular weekly Sabbath, for after stating the object of the deputation and their securing the sepulchre by sealing the stone and setting a watch, he goes on to say: "In the end of the Sabbath as it began to dawn towards the first day of the week came Mary Magdalene," &c.

There can be no mistake here with Matthew, he is very particular in marking the two complete days which intervened between the crucifixion and resurrection of Jesus; and though he does not, like the other three Evangelists, call the feast day a Sabbath, but simply, "for the day after the preparation," still he makes it clear in another way, for in the passage already quoted, "In the end of the Sabbath," the word here used by him is in the plural, and should read "In the end of the *Sabbaths*, &c, which clearly indicates two Sabbaths in that memorable week. Christ, our passover, was slain for us at the very day and hour when all Jerusalem was in commotion slaying their paschal lamb, and preparing for the great day of the unleavened festival. It was therefore necessary that our Lord and his disciples, in order to eat their passover on the day appointed in the Law, should have done so on the very commencement of the fourteenth day, that is what we call Wednesday evening after sunset; which was, and still is the beginning of every day among the Jews, according to God's appointment at the creation, when the evening counted with the morning following one day.

According to the common opinion, Jesus died on Friday at the ninth hour (2 o'clock P.M.), and rose at 5 o'clock on Sunday morning, a period not exceeding 39 hours: it must therefore be apparent that *three days and three nights* never can be used to designate such a short space of time.

JAMES NAPIER.

---

## Analecta Epistolaria.

### EUREKA.

No. 1.

*Brother Thomas:* —The brethren in Baltimore being anxious for you to go on with publishing "EUREKA," will take *fifty copies*, and wish you to let us know when the next HERALD comes out, how your subscription list stands, and whatever the deficiency may be in the sum required, will, with the church in Washington, make it up in the way of a loan, which will give you no trouble. The Truth is progressing here. We have lately had three additions: two of brother L.'s family, his niece and daughter, and William M., from the Methodists, who you remember when you were last in Baltimore.

Yours in the one hope,

ALEX. PACKIE.

*Baltimore, Md., April 15, 1860.*

N. B. As regards the offer made you may rely on it, as I will stand by it myself if there should be any difficulty.

A. P.

REPLY TO ABOVE.

To date we have received orders for 250 copies of Eureka. When 250 more are ordered we shall proceed to press.

We are much obliged to the brethren in Baltimore for their liberal subscription of fifty copies, especially as we know that they are not overburdened with the perishable riches. As to the "loan" kindly offered in connexion with the brethren in Washington, we accept the will for

the deed. We are very much obliged to them for their generous disposition, which proves to us that they are in earnest in their profession of devotedness to the truth. If we could see the end from the beginning, and that that end would be propitious, we might thankfully accept it; but the end might be a failure—*an edition of a work uncalled for upon one's hands, and borrowed money to be paid*. This is a consummation we desire to avoid. Being free from debt, we desire to remain so; and though it may be slow to wait until the 500 copies are subscribed for before we go to press, the process will be sure, and guarantee us exemption from all soul-fret by which multitudes are bewrayed who regard not the admonition to "owe no man anything but love." Borrowing and sorrowing are ill-favored twins, whose companionship we would diligently and eternally eschew.

EDITOR.

**EUREKA.**

No. 2.

BROTHER THOMAS, —

*Dear Sir:* —It was with much pleasure that I received the joyful intelligence communicated by the HERALD, that your work on the Apocalypse was ready for the press. I have been anxiously waiting for its completion for some time, and I sincerely hope, dear Brother, that you will not be obliged to put it on the shelf for want of sufficient funds to have it published. I trust your readers will readily respond, one and all, to the call for subscriptions, and the requisite sum soon be obtained, that the book so long looked for may be forthcoming. I enclose five dollars; please send me two copies by mail. There will a trifle remain after the postage is paid, which please accept, with the wish that I could send you one hundred subscribers. I remain as ever, your sister in the hope of the coming kingdom.

N. MARBLE.

*Cayuga Co., N. Y. April 2, 1860.*

---

**The Gospel of the Kingdom in Rochester, N. Y.**

ELABORATION OF A NEW MAN IN THE ANOINTED JESUS.

*Dear Brother Thomas:* — Thinking it might be of interest to yourself and the readers of the HERALD to hear with regard to my visit to Rochester, N. Y., whither, in the providence of God, my steps have lately been directed, I have taken the present opportunity to pen a few lines, setting forth some of the results of the same. I was in Rochester three Sundays, and during my stay preached eight discourses on the things concerning the Kingdom of God, and the name of Jesus the Messiah, particularly calling attention to the One Faith as a confident persuasion of things hoped for or of the One Hope, and a sure conviction of things unseen and consequently yet future; likewise earnestly urging the necessity of the obedience of faith by a thorough reformation, and by immersion into the name of the Holy One.

Five persons who had been previously searching for truth as for hid treasure, and had become convicted of duty, were immersed. Three of these were from the congregation in sympathy with, and under the ministration of J. B. Cook; the other two had been formerly in sympathy with Joseph Marsh, of the *Expositor*. One of these, brother A. Sintzenich, has been for many years past Mr. Marsh's printer, and until recently has stood shoulder to shoulder with him in opposing "the truth as it is in Jesus;" but the discussion of the subject of pre-

requisites to immersion in the *Expositor*, opened his mind to the investigation of the Scriptures, until he has become convicted, convinced, and an intelligent and obedient believer of "the things concerning the Kingdom of God, and the name of Jesus the Anointed." By the foregoing you will perceive that although the two divisions of what was once called "the Church of God in Rochester," have not been united, yet out of the two, viz., the division under the supervision of J. B. Cook, and that under Joseph Marsh, has been "elaborated a New Man in the Anointed Jesus, so making peace," not between the two divisions, but between those gathered out of them; who, having put on Christ by obedience, have been adopted into the One Body of the Messiah, and the royal priesthood of the House of David.

In conclusion, I wish to say a few words with regard to the other bodies. It is now some three years since a fanatical preacher of Adventism from the east succeeded in estranging from Mr. Marsh a part of his former friends, together with J. B. Cook. This caused a deadly breach in what was called "the Church of God," which breach has never yet been closed but each of the two parties has claimed that itself was the true Church of God in Rochester, and the other not. All along during this, the period of the breach, much has been published in the columns of the *Expositor* with regard to those wicked men who were laboring to distract and divide the One Body, viz., the aforesaid "Church of God."

But within a few months past a change for the better has taken place, and that One Body, of which many looked upon Joseph Marsh as a head, has arrived at such a perfect state of unity that it can no longer be rent and divided, unless individuality itself be divided: for Joseph is not only head, but shoulders and front, and hands and feet, and all things in all things: for that body is now concentrated and consolidated in himself, as he now stands entirely alone in Rochester—an *Editor and Minister without any Church or congregation*—as that body, so often noticed in the *Expositor* as the Church of God, meeting in Chapel Hall, ceased to exist some months ago. With regard to Mr. Cook, I must leave him for the present, as I find him to be incomprehensible, telling me as he did in Boston some time within the past eighteen months, in relation to the discussion between yourself and Mr. Marsh on Baptism, that "you had the argument, and that Joseph was very injudicious and unwise in taking the position he had;" and in Rochester I find him not only remaining in disobedience himself, but casting a rock of offence in the way of others, and telling them that if they really saw or felt it their duty to be re-immersed, it was all very well, and he was willing to assist them, but if others did not see it a duty, they should not be disfellowshipped as Christians on that account; and so, poor man, he seeks to please all. My visit to Rochester has been to me a source of encouragement and rejoicing in the manifestation of the truth. The seed that has been sown in good ground has taken root, and is bringing forth fruit for Eternal Life in the Kingdom of God.

Very truly thine in Good Hope,

MARK ALLEN.

*Woburn, Mass, April, 1860.*

---

### **Orthodox Diablerie.**

*Brother Thomas:* — The last Herald has come to hand. I am glad to learn that you contemplate publishing "Eureka." I hope you will succeed in procuring funds to enable you to publish it. It is a cause of rejoicing to me to learn that you "have found an exposition of the Apocalypse, in harmony with the things of the kingdom of God and the name of Jesus Christ." I intend to subscribe for Eureka soon after I return to Pennsylvania. I have tried to procure you some subscribers here; but money is very scarce, and lovers of the truth are scarcer still. I

have lectured here on the things of the kingdom and name a good deal; and about a half a dozen individuals have manifested some disposition to obey the gospel. Two aged people, (one a Campbellite,) would have been baptized ere this, had the opposition not exalted its head so defiantly. On the day in which they intended to be immersed, the street in front of the house where I lectured (it was a dwelling-house) and along the creek was thronged with the serpent seed, some of which had threatened to egg me, tar and feather me, cause me to "take water," etc. That night, about 9 o'clock, an effort was made by a couple of ruffians, to scare me by pretending that a warrant had been issued for me; the idea of a little paper with the name of a Virginia justice upon it had no terrors for me. I therefore wisely determined to stand my ground and risk all the evil said paper and said name was capable of inflicting upon me. This attitude of defiance the ruffians did not relish. About midnight, just after we had retired, a company of devils (and can there be any worse in the orthodox hell of flaming blue?) assaulted the house with stones, dashing out the windows, perilling the lives of the inmates. The house was a small log house, containing but one room in which we all, just six of us, two of whom were children, had retired for rest. But the orthodox devils gave us no rest that night. However, providentially, none of us were seriously injured. I never was in a place where the devils were so rampant as they have been here. I intend to return to Pennsylvania next week.

I have scattered among the people the tracts sent, but with what results I cannot tell.

Yours in hope of the kingdom,

JOHN W. NILES.

*North Bend Mills, Va., April 12, 1860.*

---

**"How are the Dead Raised"—Trinkery.**

*Respected Brother:* —We earnestly solicit you to publish an article in the *Herald* on the resurrection of the bodies of the dead saints; for a few lines from your able pen may serve to settle a difficulty which has arisen among professors in this place concerning the bodies of those who attain to the resurrection from among the dead. One party affirms that, when a person dies and is decomposed, every particle of them enters into the composition of other bodies, animal and vegetable; and so on from one body to another: and that, at the resurrection, God will take a portion of each kind of elements of which the body was composed, and from them organize another exactly like the first (but not a particle of the former body in it,) and animate it with life; and that this will be a resurrection of the same person that died.

But the party of the other part do not assent to this. They hold that after the decomposition of the body, there is a portion of dust remaining, which becomes the nucleus of the future self, which will be re-organized and reanimated by spirit of life.

The party of the first part boldly affirms that a person without a knowledge and belief of the sciences cannot understand the Bible, therefore he might as well throw the Bible away.

Please give an exposition of 1 Cor. xv. 37—44. And will you please also to tell us what Paul intended when he told Timothy to "avoid oppositions of science falsely so called?" 1 Tim. vi. 20.

Is it lawful for those who have been sanctified by the New or Abrahamic Covenant, dedicated by the inestimably precious blood of Jesus, to decorate their "vile bodies" with gold and silver ear-rings and finger-rings, and so forth? I do not inquire for myself; for I neither do nor intend to wear them; but for the benefit of those professing godliness who do.

Please consider these points as soon as you possibly can. You may think them difficulties that ought to be settled in their own locality. And so they ought. But expositions and exhortations from those who have a more comprehensive, and therefore better knowledge of the Bible, may serve to put to silence those who are causing divisions.

I remain yours in the One Hope of the Gospel and of the not far distant appearing of Christ.

SARAH POTTER.

*Chicksaw Co., Iowa, Aug. 22, 1859.*

---

### **Tares—" The Sciences "—Metal Trumpery.**

THE Gospel of the Kingdom and its Mystery were proclaimed under the unerring inspiration of the Spirit of the Father, by Jesus and the apostles. These were guided into all the truth; and delivered to their contemporaries "*the righteousness of the Deity witnessed by the law and the prophets,*" pure and simple; and therefore styled "the simplicity that is in Christ." Those who were "taught of God" by the enlightening influence of the word preached; and had the good sense to rest satisfied with the truth once for all delivered to them, were nourished by it, and grew to be strong young men and fathers in Christ—Rom. iii. 21; 1 Cor. xi. 3; Jno. vi. 45; 1 Jno. ii. 12—14. These were "not wise after the flesh," in the general; but "foolish," "weak," and "base," in the estimation of the "wise, mighty, and noble," of the world. —1 Cor. i. 19—31. In the beginning it was a contention and conflict between the wisdom of the Deity and the wisdom of the flesh, for the ascendancy. The Flesh or the Devil denounced the wisdom of the Deity as sheer folly; and the Deity, through his inspired servants, retaliated the charge; and threatened to confound the Devil's wisdom by the simple principles they affirmed.

This then was the issue in the beginning—the Wisdom from Above *versus* the Wisdom from Beneath. On the side of the plaintiff was illiteracy, and weakness, humbleness, poverty, and the truth; and on the part of the defendant, learning, power, pride of life, all the feelings and sympathies of the flesh, riches, and worldly wisdom. Science and philosophy, backed by all the world calls good and great, marshalled themselves against the Fishermen of Galilee, whose strength and power, in the controversy, was "the unadulterated milk of the word." This they preached, and by this, as a two-edged sword, they made war in the spirit of death or victory.

But it was not long before *the Old Man of the Flesh* discovered that he was over-matched in a fair and open light with *the New Man of the Spirit*. He found that his science and philosophy could not hold their own in a controversy with the unadulterated testimony of the Deity; and that, if he was not to be compelled to abandon his beloved wisdom utterly, he must change his tactics, and adopt a new strategy in the war. And this he resolved to do.

In developing the new combination, his policy was *first*, to admit certain things of the divine wisdom to be true; and *secondly*, to mix up with them certain crotchets of his own by which the admission might be neutralized, and the whole system be rendered of none effect. It must be conceded that this was an ingenious device of the old fellow. Finding that he could

not maintain Judaism and Paganism in the presence of the wisdom from above, pure and simple; he resolved to Judaize and Paganize it; and then it would suit "His Holiness the Devil and Satan" as conveniently as any other creation of the Flesh.

Having decided upon his policy, he set to work with a right good-will, to establish it after a sanctimonious and godly sort. He knew that man was naturally prone to excess in all things; especially in the exercise of his moral sentiments; and that, in obedience to this propensity, he would strain out a gnat, and swallow camels by the herd. Having to work therefore upon a creature thus perverse, he set him to straining out of his cup a multitude of gnats called "*conscientious scruples*." He occupied his time, strength, and energies upon this tedious and interminable conjuration, so that he had no leisure for the weightier matters of the law. He disturbed his "conscientiousness" about circumcision; how the dead are raised up; what kind of a body they come with; are they raised at all; the teachings of science and philosophy upon these points; this meat should not be eaten; that drink should be teetotally abstained from; the day of passover, and of the new moon, and sabbath days being kept holy; the worshipping of angels; voluntary humility; leavened bread; decoction of raisins; tobacco; abolitionism; conversion of the antipodes; and so forth, and so forth, without end. These are the speculations he crowds into the noddle of poor befooled flesh and blood; which, being absorbed in the business they create, is spoiled by their deceivableness; and instead of keeping its garments unspotted, is devoting itself to riches, contracting obligations it can never discharge, despoiling the helpless and unprotected, and full of injustice and sin. What shall be said of the Christian that is straining with indignation to the bursting of his carcass at the oppression of slaves two or more thousand miles remote, while he is himself oppressing the weak and defenceless at his door! If this be not straining out a gnat and swallowing a camel, we know not what is.

There is in our time as in the days of the apostles, a plentiful crop of crotchets extant, already prepared as seed-tares for sowing into the minds of those who have believed the gospel of the kingdom. We see the operation in progress, and are satisfied that if the Lord do not come speedily, another apostasy will be developed from our very midst. Human nature is the same it has ever been since the Fall; and if tares were sown under the eyes of the apostles, and grew luxuriantly while they were present to mow them down; what marvel that in our day the process should be repeated with the same or rather greater and speedier success; seeing that for the most part the word of the kingdom is but feebly rooted in this generation's mind.

"A person without a knowledge and belief of the sciences cannot understand the Bible." This is downright nonsense. What are called "the sciences" by the sciolists of our day, were unknown to "the wise and prudent" of Paul's time; and also to the "babes;" and yet these babes are said to have understood the scriptures. He tells us that Timothy understood Moses and the prophets from childhood; yet he was ignorant of Chemistry, Natural Philosophy, Electrical Science, and so forth. "I thank thee, O Father," said Jesus, "that thou hast not revealed these things to the wise and prudent, but to babes; for so it seemed good in thy sight." It is these very sciences, in which smatterers are constantly dabbling, that obfuscate their unskilled intellects, so as to make them unimpressible by the word. They catch a glimpse of a scientific principle, which they are unable to verify for themselves; and with this imperfectly understood, and all their scientific stock in trade, they set up their theories in judgment upon the Bible; and command it to speak thereto, upon pain of their pronouncing it unintelligible! Such is the folly of the wise in their own conceit.

Mystified by their science, (certainly in their hands "falsely so called,") they tell us that not a particle of the old body is to exist in the new, yet the person will be the same! Is there not a particle of the old body that was crucified, in the existing body of the glorified Jesus? This is a fact at variance with their science. But besides this, Paul upsets the theory by plainly and directly testifying against it. In writing to the saints in Rome he says in ch. viii. 11. "He who raised the Christ from among the dead, shall also make alive your *mortal bodies*, through his indwelling spirit in you." One such fact and testimony is enough to satisfy a saint, if not a sinner.

In dismissing this crochet, we remark, that in the formation of the resurrectioned body it is not necessary to recombine all the different "kinds of elements" in their precise particles. These may be reduced to hydrogen, oxygen, nitrogen, and carbon, as the basis of animal flesh. The precise atoms of these gases that existed in the old body are not essential; any other atoms of the same will suffice. Adam came from the dust, not from the gases of the firmament; all that is necessary, therefore, to his resurrection body is, that the same dust be built up by the formative power of the Deity *as it was before*. This would constitute it a body related to the former, as the corn growing in the field is to the naked grain planted there in the spring. Being restored to the *as-it-was-before constitution*, its personal identity is the necessary result; and the resurrected man recognizes that he is the same man that lived in a former state. This is taught by Paul in the passage referred to by our correspondent. The resurrected body is *a Body of Life*, but not necessarily a body of *endless life*; for many will be raised who will "be hurt by the Second Death."—Rev. ii. 2. In the resurrection there is, *first*, formation; *second*, vivification; and *third*, glorification. The last is attained only by those who have been "rooted and grounded in the faith, and not moved away from the hope of the gospel which," in Paul's day, "had been preached to every creature under the (Roman) heaven. — Col. i. 22, 23.

The word *αναστασις*, rendered in the common version *resurrection*, implies the reappearance of the old material. It signifies a *rebuilding*, a *setting up again*. When this is affirmed of the dead, the reappearance of the identical dust in bodily shape is intimated.

In relation to Sarah's daughters wearing metal trinkets, or bedazzling themselves with flashy ornaments, the best reply that can be given is in the words of the apostle, that "women adorn themselves in modest apparel, with modesty and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. —1 Tim. ii. 9; "whose adorning," says Peter, "let it not be that outward of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is *in the sight of God* of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves."—1 Peter iii. 3. Nothing looks so indicative of a vulgar mind and grovelling instincts as a load of flash jewellery dangling upon a woman's exterior. It argues the wearer's consciousness of the utter worthlessness of the hidden man of the heart, and of the necessity of putting the symbols of worth upon the outside. The lower we descend in the scale of civilization the more pleased do we find the natural man with exterior ornamentation. *The more empty his head, the more childish his delights*. The savage paints his face, sticks feathers in his hair, and is in ecstasies with colored cut glass in the form of beads, or sparkling in brass, or copper washed in gold. All this becomes him well, because he is an uncultivated barbarian, and a mere creature of fleshly instincts. But for men and women professing godliness, we expect indications of a superior order of things within. If we see a pearl necklace upon her neck; or a pencil case hanging from a chain where it is rendered

utterly useless for writing; and upon divers fingers of her hands ring piled upon ring in gross profusion, we are not reminded of any latent godliness within. On the contrary, we are rather prompted to inquire, Of what dark age of the world is this jeweller's show-block in crinoline the type? A sensible man despises such sham; how much more contemptible then must it appear to God! He looks to the jewellery of the hidden man of the heart, and if He find that well and highly adorned, He counts that daughter of his family a jewel of His heart. It is truly nonsensical for women professing godliness to follow the fashions of the daughters of Belial. It is all very well for those whose instincts are grovelling, and their brains addled by trashy literature, to decorate their inglorious and perishing mortalities with cheap and gaudy trumpery. It finds employment for the industrious and ingenious mechanic and artisan. But Christian women have attained to a more exalted position in the intellectual and moral universe of God, and ought, therefore, to be the subjects of too divine a consciousness to trick themselves out in the glittering peddlery of a wandering Jew. Then let them put the trash away, and they will fulfil the exhortations of the apostles; and if they care at all to do so, in so doing they will commend themselves to the approval of the—EDITOR.  
*March 13, 1860.*

---

### A Happy Escape.

*Doctor Thomas:* —Send me your HERALD. I wish to read your writings. I have heard of you for years, but have not read any of your productions. I have been in the meshes of Campbellism; and after years of combat, during which I was first a Quaker, and then a Campbellite, I have at length been immersed into the one hope; and now "desire the sincere milk of the word that I may grow thereby."

W. H. REEVES.

*Clarke Co., Ohio, Jan. 25, 1860.*

---

### A Great Privilege.

*Brother Thomas:* — The "faith" and "hope" of the gospel of the kingdom of God claims our attention. I prize the knowledge of the glorious gospel of the blessed God more than the earth beside. What durable riches are brought to view in the coming inheritance: "gold tried in the fire," "white raiment," "tree of life yielding fruit every month, and leaves for medicine," "an inheritance incorruptible, undefiled, and that fadeth not away;" and finally, all that pertains to the immortal state! How it should become us to be rich in faith, and to hope to the end for the salvation to be brought to us at the revelation of Jesus Christ the Heir of all things; and to be found in Him as a chaste virgin, without spot, or wrinkle, or any such thing! What a treasure we have in the sure word of prophecy; and what a privilege that the common people have it; and that we do not have to stand and receive its teachings through the polluted and polluting channel of the Pope and his evil priests, or through the mutually discordant sects of Protestantism, and their dark-minded clergy; but that each can read and understand, or, at least, are free to essay the same!

W. P. CHAPLIN.

*Kosciusco Co., Ind.*

*Brother Thomas:* —We are rejoicing in the truth here, although we number no more than survived the Noachic flood, and we see that the word "rightly divided" has power. Three of the number mentioned have made the "good confession" witnessed by Jesus before Pontius Pilate, and have put on Christ by baptism, which is the only way. These three were members of the Methodist church, a well-known institution of the flesh, belonging to the unmeasured

and outcast "Court of the Gentiles." The consequence of this secession is, that the Old Serpent, who is ever ready to devour the children of the "Free Woman," has been considerably stirred up. We are elbowed out of society, and regarded as pestilent fellows, because "we cannot but speak the things we have seen and heard."

In exemplification of this I may cite the fact that to-day, while I was speaking of the things of the kingdom in a store, I delivered a side blow in a general way against Romanism and Protestantism, showing that the doctrinal emanations from their high places were "a lie," and that I was prepared to prove it. The keeper ordered me out of the store. I told him I would go, but not till he should give the persons then present a reason. The only one he gave was, that he was a Baptist, and that I was reproaching him. But I guess that he finally thought it would not do to eject me, as the company was somewhat divided, and were attentive to hear. I soon, however, left the store, and was followed by three who desired to hear more about the truth. I tried to show them what "the Christ" is, in taking up the promises made to Abraham and David, and showing them the way to "glory, honor, and eternal life." We do not feel competent fully to show the people the kingdoms of men as they have existed since the days of Nimrod; but we can show them the Kingdom of God, which David says "shall fill the whole earth."

I have lent all you sent me of the pamphlet, "*What is the Truth?*" and "The Italian Crisis," and they provoke inquiry.

What do you sing in the meetings of the brethren for worship in New York?

SETH WRIGHT.

*Lapeer Co., Mich., Feb. 20, 1860.*

ANSWER.

A metrical version of the Psalms of David, with paraphrases of Scripture, which we correct where the rhymer throws in his foolishness. This is the best we can do as yet.  
EDITOR.

---

### Olla Podrida.

*Dear Brother Thomas:* —We now number nine in Winnebago Co., Illinois, five of us living in Burrill, ten miles north-west of Rockford. We meet in both towns separately on every first day of the week, to break the loaf, and so forth; and occasionally we make a sally forth upon our Gentile neighbors by speaking in our public schoolhouse. But the soil does not seem adapted to the seed sown, for as yet no germination has been observed.

I have been a long time intending to ask answers from you to some queries; and have delayed writing, owing to my not being able to send you sooner something which would appear to show that I valued the *Herald*.

*First:* Ought a believer in "the things of the kingdom of God and the Name of Jesus Christ" to take any part in the politics of this world, either as holding any office, or voting for any officer of any grade or description, whether of United States, State, county, or township officers? This includes supervision of roads, school directors, and commissioners. This last item I wish you to examine particularly; for it appears to me that education is a good work; and Paul exhorts to "be ready to every good work." Tit. iii. 1.

*Second:* Did Jehovah command the Israelites to abstain from eating swine's flesh merely as a test of obedience, as a positive law, or was it for their own interest?

Again; if, on the supposition of an answer, that it was not altogether a positive law only, but was connected with their welfare, then it would appear that it was not good for them. I ask, secondly, if it was not good for the Natural Israel to eat swine's flesh, is it good now for the spiritual Israel?

*Third:* Are there any Greek manuscripts extant that prohibit Gentile Christians from eating pork, in Acts xv. by giving the word *porkeias* (swine's flesh) instead of *porneias* (fornication) as we have it in our present copies. If there are some, even a very few (and I am told there are a few), does it not give importance to the subject, to consider whether the transcribers have not made a mistake in the many in this case, and not in the few; for you know, there is not much dissimilarity in the two Greek words representing swine's flesh and fornication, as there is in the English, all the difference being the letter *nu* instead of a *kappa*—one little short stroke added to a *nu* makes all the difference; so there is no great wonder if such a mistake had been made.

Besides, why should *fornication* be here introduced along with three positive prohibitions against meats. If it was the unlawful union of the sexes that was intended, why was not adultery named in preference, it being one of the original ten commandments; or why was not murder here prohibited, being one of the worst of crimes; and as it contains so much meaning in it; for even one that does not love his brother is said to be a murderer; and such a one will fail of entering the kingdom. Our first parents lost the garden of Eden through eating what the Lord had forbidden. When Israel was chosen the Lord's people, the number of forbidden meats was greatly increased.

Now I do not say that we are to be regulated by the law of Moses; but this I would suggest, that if we can perceive a beneficial effect from the copying after any or custom of the Israelites of old, would not common sense say, do thou likewise? I believe that all physiologists agree that it is unhealthy. Now it appears that the Gentile Christians were laid under a restraint. They had a law of forbidden meats, of things offered to idols, things strangled, and from blood. There being this prohibition, it will not avail to say, "not that which entereth in at the mouth defileth the man"; for, if it prove anything, it will prove too much. The question is, was swine's flesh included in the prohibition? Jesus destroyed a great number of them, choking them in the sea. Does not Isai. lxvi. 15-18 preach the destruction of those that eat swine's flesh, the abomination, and the mouse, when the Lord comes with fire and with his chariots, to render his anger with fury; and when he shall gather all nations and tongues, and they shall see his glory. Does not this indicate his judgments upon the Gentile nations when the Lord shall plead with all flesh, and the slain of the Lord shall be many? See also ch. lxv. 4.

Again. Did not Antiochus Epiphanes defile the temple in Jerusalem by offering swine's flesh, and causing the people to eat it, as was common to the Greek nation? If that was wrong then, is it not wrong now for Christians to defile the temple of the Lord, which is now composed multitudinously of the bodies of the saints, by partaking of this unwholesome, unclean, and God-despised flesh.

I should be much pleased if you would give your views upon these subjects in the *Herald*. There are many of the brethren in different places who are interested in them. Some are decided upon them; others are waiting for more light.

With kind love to you, I remain your brother,

JAMES WOOD.

Oct. 12, 1859.

---

### **A Good Broadside Requested.**

*Dear Brother Thomas:* —We are all in pretty good health; and, I think, we are improving somewhat spiritually. Still, some of our brethren have placed their necks under a yoke of bondage, refusing to eat certain kinds of meat, because forbidden by the Mosaic Law. I wish you would give those silly scribblers who wrote on these questions in the *Banner* a good broadside. It would render them inefficient for harm in this quarter to some extent.

Yours in Hope of Eternal Life,

JOHN COLLINS.

Washington, D. C., Jan. 19, 1860.

We reserve our "*broadside*s" for the enemy; didactic exhortation for the brethren. —  
EDITOR.

---

*Dear Brother Thomas:* —Among other things I would also request that you would notice my queries on the Pork and Politics Question, which I sent you last fall, in October, I think, as soon as you can conveniently. Several of the brethren are still looking for them.

Hoping that you are well, I remain your brother in the Hope,

JAMES WOOD.

Feb. 22, 1860.

---

### **Politics.**

In regard to brother Wood's first question, we make the general remark, that the less any man has to do with politics, the better for his character, peace of mind, and worldly circumstances. If this be true of the natural man—and politicians who know what faction, and faction wire-pulling and working are, declare that it is true—how much better is it for the Christian to have nothing at all to do with politics. Politics are the unprincipled intrigues of flesh and blood for the acquisition of the spoils of office in the hands of others; or for the retention of them, to the perpetual exclusion of all who covet them. Hence politics are resolvable into heartless and boweless selfishness, and afford no scope for the development of the Spirit's fruit. They are of the flesh fleshy, and consequently defiling.

But a person may *hold* office without being a politician; and he may have been appointed to it, without acting the political zealot or partisan to obtain it; and it is possible, also, if he be useful and experienced in his calling, to retain it upon Christian principles.

The apostle's instruction in regard to this ought to be sufficient: "Let every man," says he, "abide in the same calling wherein he was called. Art thou called being a slave—*δουλος*? Care not for it; but if thou mayest be made free use it rather. For he in the Lord called a slave,

is made free of the Lord: likewise also the free man called, is Christ's slave. Ye are bought with a price; become not slaves of men. Brethren, let every one wherein he was called, in this remain with the Deity." 1 Cor. vii. 20-24.

This then is the principle of action for believers in all situations of life—"godliness with contentment." "Be contented with such things as ye have." If you have a living by tailoring, seek not to exchange it for that of a supervisor of roads, school-commissioner, or representative of the people in any of the offices of state; or if you be in the customs, or post-office, or excise, or any other department, and your superiors will allow you to remain without annoyance, or requiring you to break the commandments of God, "abide in that same calling," if found in it when invited to God's kingdom and glory by the gospel. Some of the saints in Paul's day were of Caesar's household, and so continued after embracing the truth. Sergius Paulus also held office under the pagan government, though a Christian.

### **Education.**

As to education being a good work, that depends upon what sort of education it is. Education is the act of educating, or leading out, the intellect and moral sentiments. These are naturally blind. If a blind man be appointed to lead them out, he will exercise them in darkness, and make them vicious. If we judge of the education of our day by the word of God, it is decidedly bad. To teach a boy to read, write, and cipher, is not education, but artistry, and leaves his veneration, conscientiousness, in short, all his cerebral faculties, save those concerned in these arts, a desert of thorns and briars. The adults of this generation are incompetent to the education of the rising race, even as their fathers were before them. As ordinarily conducted it is not "a good work"; and if Paul were living now, we are satisfied he would have denounced it as evil. A tree is known by its fruits; and the fruit of the educational Upas that overshadows the country is seen in the rowdyism of Congress, the ignorance and fanaticism of "the churches," and the general demoralization of the people in trade, commerce, and domestic life. This comes of flesh educating flesh, the end thereof is walking in the flesh; to the denial and rejection of the word.

### **Porkism.**

In relation to eating of meats, or not eating of them, it is easier to ask questions than to answer them. Why Jehovah thought proper to do this, and not to do that, is easier asked than answered. In Paul's day there was a class of professors who were very much addicted to the work of perplexing themselves about recondite matters to the neglect of what was obvious and plain. He says, "they intruded into things which they had not seen, being puffed up in vain by the mind of their flesh." Col. ii. 18. We must be careful that we fall not into this error; and to avoid it, it is necessary, that we keep a strict watch over "the flesh," which is much more gratified in intruding into the motives of others, even of the Creator himself, than in accepting his testimony and simply keeping his commands.

"The flesh" is not satisfied with "the simplicity which is in Christ." The case of Naaman is very instructive upon this point. Naaman was a "natural man," and gave utterance to "the mind of the flesh." Elisha told him to "go and wash seven times in Jordan, and be clean." Though Elisha was a man of God, he enunciated a simple order, or command, unaccompanied by any pious or godly drapery, rite, or ceremony, so pleasing to the flesh. The flesh, called Naaman, rebelled at this simplicity. It required a show of godliness; a demonstration of respect to a great man; and some holy action. It was willing, and would have

delighted in being commanded, to do "some great thing." It would then have felt like making itself famous for something; but simply to do what it was commanded, conferred upon it no glory or renown. Poor human nature, alas for thee!

The flesh is always devising for itself yokes of bondage which God hath not imposed. This propensity to be doing what it is not asked to do, and of neglecting to do what it is told, is the foundation of all "the will worship and humility and austerity of body," which constitutes the godliness of the Old Adam. The world is full of it. We see it in the superstitions of Rome, Wittemburg, Geneva, and so forth; and we would be glad if we could say, that we did not see it among those who have believed and obeyed the gospel of the kingdom of God.

Out of respect to our correspondent as a brother in Christ, we entertain his question, for which, and for all similar, we have none. He asks us, why Jehovah commanded Israel to abstain from swine's flesh? We answer, for the reason Jehovah himself gives, which is because "*he cheweth not the cud.*" "Whatsoever parteth the hoof and is cloven footed, and cheweth the cud, among the beasts, that shall ye eat." Swine are cloven footed, and if they had chewed the cud, they would have been as clean to Israel for food as any other animal; but as they chewed not the cud, they were constituted legally unclean to Israel. To abstain from eating swine's flesh, or horseflesh, was therefore "*an element of the world*"—a part of "the righteousness of the law which is fulfilled in us, who walk not after the flesh (or hand-writing of ordinances pertaining to the flesh) but after the Spirit." Eels are as unclean by the same law, because they have no scales.

But some may inquire, why was the distinction of clean and unclean arbitrarily imposed at all? The answer is, that all the enactments of the Mosaic Law partook of the nature and character of the law, upon the principle that the parts or elements of a whole share in the constitution thereof. Now the Mosaic Law in its entirety was "*the representation of the knowledge and the truth*"; hence its parts, elements, or rudiments, were also individually representative of things pertaining to the truth, or substance, or "body which is of Christ." The New Testament sets forth "*the revelation of the mystery*"; or the exposition of the secret meaning of the law. The law was "the wisdom of God in a mystery"; which it was the business of the apostles and writers of the New Testament to expound. From them we learn what was signified by the unclean animals of the law, who chewed not the cud. The mystery is revealed in Peter's vision upon the housetop. A sheet was lowered from heaven full of unclean animals, which he was ordered to kill and eat. But he refused, saying, that he had never eaten "anything *common* or unclean." He was told, however, that he was not to call that common or unclean which God had cleansed.

Now when Peter came to narrate the vision he had seen, he told his hearers, that it had taught him the lesson that he was to call "no *man* common or unclean; for that "God was no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." All those non-Israelitish nations were dogs and swine, lions, tigers, eels, eagles, vultures, and so forth; animals that chewed not the cud, without scales, and so forth, according to the law. The bread of God, or the divine pasturage, had not been fed to them; so they could not chew, or ruminant upon it; but they lived upon the garbage of the flesh, served out to them by pagan philosophers and priests, as men do now, who are ignorant of the word. But the time had come when Peter stood before Cornelius to afford men of all nations an opportunity of putting off the swine and putting on the sheep, which "parteth the hoof and is cloven-footed, and cheweth the cud," in the green pastures and beside the still waters of God.

The grass of these pastures is good and nourishing. They graze in the reading and hearing of the word; and in meditating upon what they have received, they bring up the cud, and chew it in detail, and so appropriate it to the growth of the inner man. —Acts x. 11; Lev. xi; Rom. viii. 4; Col. ii. 14—23.

When a Gentile obeys the truth, as we have said, he puts off the dog and the swine, and puts on the sheep; but "if he turn again to the weak and beggarly elements of the law; and "turn from the holy commandment delivered to him; it has happened to him," says Peter, "according to the proverb, The dog has turned to his own vomit again; and *the sow that was washed* to her wallowing in the mire."—2 Pet. ii. 22. This is as much as to say, that before the vomiting and the washing, they were separated by the law as dogs and swine.

As, in our answer, we have not placed ourselves upon the "supposition" prepared for us by our worthy correspondent, we need not follow him into the argumentation that grows out of it. There is no evidence that swine's flesh was interdicted to the natural Israel because it was not good for them. We care nothing at all about the physiologists, who have as many crotchets when it suits them as the theologians. If we square our diet by their fashions, which are as *outrés* and unstable as a French milliner's, we shall be reduced to bran bread and water. We shall not quarrel with any one who chooses this sort of prison fare, provided he does not incorporate it with the gospel as a condition of salvation. Swine's flesh, horses, hares, eels, all legally unclean, are wholesome enough where the digestion is good; but where this is not the case it is difficult to find any thing that agrees. There are some that cannot eat it; and there are some that cannot eat beef or mutton; the peculiarity is in the eater more than in the eaten. According to a man's experience, so let him eat, and be thankful; for both clean and unclean are sanctified by the word of God and prayer.

In respect to our correspondent's allusion to the Greek manuscripts, we remark, that there is no such word in the Greek tongue as *πορκειας porkeias*; and that therefore, there can be no genuine Greek manuscripts of Acts in existence, nor ever have been, with such a reading of the text. It is possible, that some rascally Laodicean of the class referred to by Paul, as "forbidding to marry and commanding to abstain from meats," may have tampered with the "few" copies referred to; but even then, if he had been a Greek scholar he could not have written *pork-eias*, and have expected any Grecian to accept it as a representative of the contents of a Cincinnati pork-barrel. A Romish priest, by theory and practice the incarnation of fornication and adultery; or a polygamous Mormon; or a Christian tired of the restraints of scriptural well doing, and predisposed to revert into swinedom; may be dissatisfied with the proscription of "fornication" from the list of good morals: may have in addition a positive disrelish for pork—such may be disposed to alter the text, and to sanctify the one they are inclined to, while they condemn the other as a sin "they have no mind to." But we repeat, whatever may have been the predisposition of the martexts, they never would have been so foolish as to substitute a word in a Greek manuscript that is not Greek at all! This would have been hyperbolic absurdity.

We repeat again, on the authority of one of the best European Greek Lexicons before us, that there is no such Greek word as *porkeias* in all Babel. There is *πορκενς PORK-eus*, "one who fishes with a net called PORK-os: there is also another of the *pork* family called *πορκης PORK-és*," a ring or hoop; "not because they were put through the cartilage of a swine's snout to prevent them rooting, but a ring or hoop of gold passed round the place where the iron head of a spear was fastened to the shaft." And lastly, we have the word *πορκος PORK-os*, "a kind of fishing net;" and according to Varro, signifying in the old Attic dialect,

in which the Acts of the Apostles was not written, *a pig*; in Latin, *PORC-us*; which some are trying to do, but will not, we trust, succeed.

Our correspondent's ingenuity in turning one word into another for the purpose of getting over a difficulty, is quite unnecessary. He deals with *πορνείας porneias*, as he would in putting a new patch upon an old garment; the consequence of which is often the making of the old rent worse than before. "A little short stroke" of his speculative shears is all that is necessary, he thinks, to a beautiful fit. But such patching is not at all to our taste. We prefer the old garment with all its imperfections to such attempts at renovation. If we were to accept his critical sleight of hand, we could turn *pornei-as* into something else than *pork*. We would not "add any little short stroke" at all; we would only just drop the naughty and inconvenient *nu* or letter *n*, and then we should have *πορείας poreias*, in the genitive case, signifying *running*. Having made this discovery, that *porneias* was a slip of the transcribers' pens in "the many" manuscripts for *poreias*, as it might doubtless be proved to be if we only had the original autograph of the Acts by Luke. We might then go a step further, and affirm that it was sinful to run, being contrary to the interests of the heart and lungs, for that physiologists had declared that it was unhealthy, for by running people got out of breath, or lost their wind, as the phrase is, which is very dangerous for those who have a tendency to "heart disease," or aneurism, or asthma, or something else; and that the apostles, having great solicitude for the physiological weal of the spiritual Israel, wrote to them to "abstain from *running*, and things strangled with blood." By this process we should have got rid of the interdiction of "fornication," so agreeable to the flesh (especially to ministerial flesh, wherefore it is styled "the ministerial sin"), and we should have substituted a fine subject for disputation, in which we should be enabled to figure as the hero of the piece. What a glorious superstructure we should have erected upon *the absence of the letter n!* What a foundation for faith and practice! And what infinite scope for polemical display!

And such is the course invariably pursued by the old Adam, when he desires to distinguish himself in "theology." He is never satisfied with "the testimony of God" in its prophetic, apostolic, and historical unity; but he must be probing after something of no real importance, that opportunity may be afforded for him to shine to the glory of the flesh. He is a perfect crotchitarian, and unsurpassingly skilful in all the sophistication of the craft. Nothing comes amiss to him, but "the simplicity that is in Christ." He cannot get along with this, for it affords him no scope for tinkering. He is a subtle genius, and more like "the old serpent" than any other in the menagerie of the present evil world. Let us beware of him, for there is mesmerism in his finesse.

How long will it be ere Christians come to a Scriptural comprehension of the relation of the Mosaic law to "the truth as it is in Jesus?" To those who would in any thing put themselves under the law, do ye not hear the law which thunders in your ears from Sinai: "Cursed be every one who continueth not *in all things* written in the book of the law to do them? It is of no avail to keep the law in one or more points, and to violate it in a thousand others, or even in one other. It must be kept "*in all things*" not merely in some things, by one who would commend himself to God by its observances. But it cannot be kept; first, because of the weakness of the flesh; and secondly, because of political impediments—so that it is written, "by the deeds of the law no flesh shall be justified."

The righteousness of the law, however, may be kept, and must be fulfilled by all, both Jews and Gentiles, who would be saved. "The righteousness of the law is fulfilled in us who walk not after the flesh," says Paul, "but after the spirit." Israel under the law walked after the

flesh; that is, in its ordinances pertaining to the flesh; but the Israel in Christ in walking worthy of God, "walk after the spirit." These alone keep the righteousness of the law. Thus, they keep Sabbath, not in abstaining from all manner of work on the seventh day, or Saturday; but in ceasing or resting from their own works, the works of the old Adam, or the flesh of sin, as God rested from His. They eat also the unleavened bread of the presence, in eating leavened bread "with the unleavened (principles) of sincerity and truth;" the bread of the passover, and the show bread of the Holy Place, being typical, not of unleavened bread upon the Lord's table, but of the Mystical Body of Christ unleavened "with the leaven of malice and wickedness." The things of the law are not typical of themselves, but of the things of the spirit. The oil in the golden lightstand did not typify oil, but spirit; nor the burning incense, literal incense, but the prayers of the saints; nor the paschal lamb, a literal lamb, but Christ personal and mystical; and so forth. How "barren," then, "and unfruitful in the knowledge of the Lord Jesus Christ" must those minds be, that can rise no higher than the conception of *a type terminating in a type, or in itself*—oil ending in oil, unleavened bread in unleavened bread, incense in incense, meat in meat, drink in drink, day in day, and so forth, to the end of all crotchets without end. Such, however, is, "the mind of the flesh," which can rise no higher than that which elaborates it. The mind of the flesh can only generate fleshly notions. The signification of the Holy Spirit in the types it cannot penetrate, because they are "spiritually discerned," or perceived by the testimony of the spirit exhibited in the word.

Paul's soul was vexed with all these modern speculations of the flesh in their original form. He was continually troubled, on the right hand and on the left, with "touch not, taste not, handle not this, that and the other thing, after the commandments and teachings of men." He admitted that they had a "show of wisdom"—nevertheless, he rejected them as the mere loathsomeness and garbage of corruption.

Speaking of these commandments of men, he says in Tit. i. 15, "to the pure all meats are pure; but unto them who are defiled and unbelieving *nothing* is pure (not even beef, mutton, or vegetarianism), but both their mind and conscience are defiled."

Again, in Rom. xiv. 14, he says, "I know, and am persuaded by the Lord Jesus, that *nothing is unclean of itself.*" This vindicates the cleanness of swine's flesh, and knocks out the brains of the physiologists without ceremony. "But," he continues, "to him that esteemeth anything to be unclean, to him it is unclean." So, then, if any one deem pork unclean, to him it is so, but not therefore unclean to other people.

There was a ground of objection to the eating of certain meats in Paul's day that does not obtain now. It was not so much a question among Gentile Christians about meats Mosaicly clean or unclean; but about *the eating of meats offered in sacrifice to idols*. It was customary in those days to expose the animals, offered but not consumed in the temple, for sale in the shambles as holy meat. Now, the purchasers that ate them as sacrifices, were considered as partakers of the altar; and therefore fellowshiping the idol to which the meat was offered. When men abandoned idolatry for Christ, they held the sacrifices in contempt. Still some could not divest themselves entirely of the old superstitious feeling. They saw in the meat what when eaten identified the eater with the idol; so that when they saw a brother eat of it, it appeared to them like fellowshiping idolatry, which hurt their feelings exceedingly. Others, however, said, "Why, what nonsense to be offended! In eating, I do not fellowship idolatry; for the idol is nothing, and all meats are alike, one kind not being more holy than another." This was true enough in the abstract, but it had the appearance of evil, and might lead to Christians doing upon a principle of expediency and worldly policy, what those

who had knowledge seemed to do, in the judgment of the weak. And so it turned out; for, to avoid persecution, "those who held the doctrine of Balaam, taught" their brethren of the house of "Balac to cast a stumbling-block before" the believers "to eat things sacrificed to idols, and to commit fornication." This eating was done in the conscience, not of the Christian eater, who despised idols, but in the conscience of the other—of the idolater, whom he sought to propitiate to the restraining of his persecuting spirit.

Here, then, were two mental conditions among the saints, opposed to one another; the one termed "the strong," and the other "the weak." Paul was evidently one of the strong. He taught that "meat commendeth us not to God; for neither if we eat are we better; nor if we eat not are we worse." Still, for the sake of the weak brother, who, seeing the strong brother eat, might follow his example without his knowledge, and eat; and in so doing, eat in fellowship of conscience with the idol, and thus be destroyed; Paul cautioned the strong, saying, "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee who hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend," or stumble, "I will eat no flesh while the world standeth, lest I make my brother to offend" in fellowshipping of idols—1 Cor. viii. 4-13.

Thus, in the question of eating meats, Paul said furthermore, "all things are lawful for me, but all things are not expedient;" and because, "all things do not edify," or build up. "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake." Now, here is a command to eat swine's flesh. A swine was a sacred animal with the heathen. That is, they used to offer it in sacrifice, and expose it in the shambles for sale. When, therefore, Paul says, "*whatsoever* is sold in the shambles eat," the saying comprehends all animals in use as food; and consequently, swine among the rest.

But these words of Paul are fatal to that "one little short stroke," by the addition of which our correspondent proposes to transmute *nu* into *kappa*, or *n* into *k*! Would Paul have thus authorized the eating of swine's flesh, if the letter he carried from Jerusalem to Antioch had commanded the gentile brethren to abstain from swine's flesh instead of "fornication?" Such a supposition cannot be for a moment entertained. Paul is therefore, not only in favor of eating pork, but is also against the substitution of any word beginning with *pork*, for *porneias* as written in the document he bore.

Again, he says that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit." The meaning of this is, that the gospel of the kingdom of God believed does not cause the believer to make a distinction between meats as clean and unclean; or between alcoholic and other drinks. It does not create in him a conscience of this sort. It teaches him to eat and drink what he pleases, save blood and things strangled, with only this restraint, that he avoid excess in every thing. Let your moderation, or temperance, not your "total abstinence," be known unto all.

We are astonished that any brother claiming to be intelligent in the word, can so unprofitably consume his precious time in perplexing his brains about the countless notions with which the public mind of our generation is bewildered. The gospel of the kingdom is opposed to and subversive of them all. Paul repudiates them, and so do we. We see nothing in

them commendable. In theory they are flimsy; and in the fruit resulting, we have seen nothing and heard nothing, that makes it pleasant to the eye, good for food, or to be desired to make one wise. On the contrary, we hear much calculated to make us loath, all such speculations. The Spirit predicted, that "in later times some would apostatize from the faith, giving heed to seducing spirits and to teachings of demons speaking falsely with hypocrisy, their own consciences cauterized, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth; for *every creature* of God is good, and nothing to be refused (swine's flesh not excepted) if it be received with thanksgiving; for it is sanctified by the word of God and prayer"—1 Tim. iv. 1. When we read such a testimony as this, it points out a spirit which is not of the truth—the spirit of the Apostasy incarnate in the clergy of the day. We never mistake it, with all the godliness of its tone and phrase, for the Spirit of Christ. It is the spirit of the flesh and essentially unclean. It speaks of the flesh, and is subversive of the truth. It pronounces swine's flesh to be "God-despised," though the Spirit of God saith, "it is good, and not to be refused, if received with thanksgiving; for it is sanctified by the word of God and prayer." Here is a direct issue—God *versus* the Flesh, *alias* the Devil. Those may go with the devil who please; we prefer God and liberty from all yokes of bondage and the traditions of men.

EDITOR.

March 16, 1860.

---

## **Theiopolitical.**

### **Elements of the Frog Sign.**

THE political horizon, that has so long been black and foreboding, is at last clearing up. Austria is so weakened by want of money, and so fearful of the evident and determined discontent of the Hungarians as well as Tyrolese, that she feels the imperious necessity of putting off the struggle that was impending in Italy. The Pope has received advices from Vienna, as I am positively assured on good authority, which have entirely cooled his ardor for the fray, although he has secured the services of General Lamoriciere as commander-in-chief of his forces. The Vienna Cabinet no longer encourages Pius IX. in attacking the Romagnas. Austria could not, owing to her internal dissensions, profit thereby; so she dissuades the Pope from his pet project, that of massacring his quandum subjects. As for the young King of Naples, he has his hands full at present, and his troops are busied with his own subjects, instead of those of Pius IX. At Palermo and Messina the insurgents have struggled long and manfully against the King's troops, and many of the latter will no longer draw the generous *solde* of Francis I I.; they have paid their account to nature, and are no more. I shall, ere closing my letter, give you the latest details from Sicily. The Queen of Spain has had her revolution to put down also, and although it was a bloodless one, the waves of public emotion are still agitated, and Isabella Secunda sleeps less tranquilly than before. Thus all the allies of Pius IX. have had their special trouble—in fact, still have them—while his Holiness, although launching excommunications, finds his position less secure than it was. His subjects are becoming so utterly irreligious, that no doubt St. Peter's successor will command for himself a Noah's ark, and then intercede for a special deluge that may rid him of the unbelieving scoffers that laugh at his thunders and have the bad taste to continue well and prosperous after he has called down upon them the very reverse. Thus we find the Papal league too much weakened to attempt war, and we shall possibly have peace.

I do not mean that the Sicilians may not continue to rebel against Francis II., or that the Hungarians will not rise against Francis Joseph; these are matters that do not concern

Europe in general; I mean that, from present appearances the struggle that was to begin in Central Italy, and that would have inevitably drawn into its vortex all Europe, is now deferred—for how long none can tell—for as I have repeatedly assured you, the war cloud is charged with its heavy load of tyranny and oppression, and it may, even in the midst of bright skies, burst at any moment.

To come back to the affairs of the Pope, I am in the receipt of constant communication from Rome, and can assure you that the Papal government is getting hard up for cash. It now seems decided upon that the only chance for the ultimate recovery of the Romagna was as follows: —France must quarrel with England. Then a coalition will be formed against her, and Rome, knowing that France will have enough to do attending to her own affairs, will attack Romagna with troops under the command of an able general (Lamoriciere), Austria would invade Lombardy, which would cause Victor Emanuel to carry his forces to the defence of that province, and Rome would soon crush the resistance of the Romagnese. Here again you will see that the Anglo French alliance is playing the role of pacificator. No one can doubt that were France and England to break asunder, all Europe would feel the result. For good or bad, yet must France and England bear upon the fate of Italy. I said above that the Pope was in need of money. This is strictly true. The Papal bank notes cannot be exchanged in Rome for Roman gold under one per cent, discount, or into French gold under two and a half per cent. At the shops it is almost impossible to get change for the notes at all. In fact, one cannot wonder at this, when the official report of the Pontifical Bank showed during last week, a circulation of 2,604,925 scudi, against only 862,494 scudi of bullion in the coffers of the bank. Every means of raising the wind is resorted to by the Papal government. Overdue taxes are cancelled by the payment of twenty-five per cent, in cash, or the full amount. As the means of raising a very small breeze, all foreign artists are to be taxed. This will, of course, drive from Rome all the poorer artists. His Holiness, in the midst of these many troubles, received with great joy the young Frenchman, M. de la Rochefoucault, Duke de Bisaccia. This nobleman is a widower, and has gone to Rome to take service in the Papal forces as a volunteer; but by far the most interesting part of the affair is, that he cedes to the Pope three years of his income, amounting to 1,500,000 francs.

It is now evident that the French troops are soon to leave Rome. The French Commissariat in that city has ceased making arrangements for the supply of rations, and by the end of the month the troops will leave the Eternal City, where a stay of twelve years has rendered them almost Italians. No one can doubt that disorder will follow close upon their removal. In fact, they would have been ordered away from Rome long ere this had not the Emperor Napoleon have determined that to the last his conduct towards Pius IX. should be generous and conciliating. Rather commendatory this, in face of the excommunication. —*N. York Herald.*

---

## **Miscellanea.**

### **Who made the Soul Immortal? The Pope!**

AN extract from a canon which was passed under Leo X, by the Council of Lateran, shows that the doctrine of an "Immortal Soul" that *lives* when the man is *dead*, was supported in those days, as it generally has been since, by the authority of creeds rather than the truth of God—"Some have dared to assert concerning the nature of the reasonable soul, that it is mortal; *we* with the approbation of the *sacred council* do *condemn and reprobate all such* seeing *according to the canon of POPE CLEMENT THE FIFTH, the soul is immortal:* and

we strictly inhibit all from dogmatising otherwise; and we decree that all who adhere to the like erroneous assertions, shall be shunned and punished as heretics."—Caranza, page 412,1681.

#### MARTIN LUTHER.

"I permit the Pope to make articles of faith for himself and his faithful, such as he is Emperor of the world, King of Heaven, and God upon earth; *that the Soul is Immortal*, with ALL THOSE MONSTROUS OPINIONS to be found in the *Roman dunghill of decretals*."—*Defence*, 1530.

*The expression "Immortal Soul" is not to be found in the Bible.*

*"The Immortality of the Soul is rather supposed, or taken for granted, than expressly revealed in the Bible."*—Bishop Tillotson's Sermons, vol. 2, 1774.

The term "*Immortal*" occurs only *once* in the Bible, 1 Timothy i, 17, and is applied to God, "The king eternal, *immortal*, invisible, the only wise God." Men seem to think sermons or prayers have but little power, unless they spice them with "*Immortal Soul*;" and they stare at you, as though they thought you an infidel, when you tell them that the Bible nowhere calls the soul immortal.

The term *immortality* occurs only five times in the Bible, and is never spoken of the wicked; but is brought to view as something to be sought after, and to be found alone in Christ, —to them who by patient continuance in well-doing, seek for honour, glory, *immortality*, eternal life."—Romans ii. 7. Why, I pray, are men to seek for it, if it is the inheritance of all? It is easy to say, as some do, that it is a "*blessed*" immortality we have to seek for; but that is "adding to God's word," unwarranted by any other portion of that blessed volume.

#### THE TESTIMONY OF RICHARD WATSON.

" That the soul is *naturally* immortal is contradicted by Scripture, which makes our immortality a gift dependent upon the giver."—*Institutes*, vol. 2, page 250.

---

#### TO CORRESPONDENTS.

Several questions have been received; but the time occupied in breaking up in one place and settling in another, with other necessary and indispensable matters, make it impossible to attend to our correspondents as promptly as they may wish.

EDITOR.

---

"Know ye not that the unrighteous shall not inherit the kingdom of God?"—*Paul*.

"God has both raised up the Lord, and will also raise us up by his own power."—*Paul*.

---