

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

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The Political Aerial, and the Signs thereof.

BY THE EDITOR.

HE “whom Jehovah hath made both Lord and Anointed,” or Christ, when executing the work of preaching “the gospel of the kingdom to the poor,” upbraided the clergy of his day for their stupidity in not being able to discern “THE SIGNS OF THE TIMES.” They desired him that he would show them a sign from the heaven; upon which he exclaimed, “Oh! ye hypocrites, ye know how to discern the face of the heaven, but the signs of the times ye are not able!” Like the pagans, they sought an omen in the sky—an eclipse, a shooting star, a darkening, or something of the sort. They demanded this upon the principle that Jehovah's signs were in the constellations of the physical universe. True, it is written that God said, “Let there be lights in the expanse of the heavens to divide between the day and between the night; and let them be for signs, and for seasons, and for days, and for years.” Every astronomer, and navigator, agriculturist, and business man, knows practically the meaning of this. The use of them for these purposes of life, however, never suggests to them any thing connected with the things of the Kingdom of God, and of the name of Jesus Christ. They who are instructed in these things, would as soon look for their signs (and they have their signs) in a coal pit, where darkness may be felt, as expect to find them in the firmament, or atmosphere, that surrounds our globe. The signs of the Son of man are not there; and as Jesus told the clerical hypocrites of his day, they who look for them in that direction are “a wicked and adulterous generation,” of whose doctrinal leaven men should diligently beware. The heathen, and all whose principles are heathenish, look for signs in the sky as indications of the coming of the Son of man, of an approaching conflagration of the earth, and of a destruction of the world of nations! “Christian Philosophers (!) are deeply imbued with this folly; so that a comet of unusual length and brilliancy of tail will set them all agog for a collision, a shivering of the earth to fragments, and a fiery combustion of the rubbish! And if the seducing spirits or demoniacs, as Paul appropriately styles teachers of this class, who profess and are generally accounted to be the wise, have such notions, what marvel that the people who have blindly surrendered themselves to their direction, should abandon themselves to the same foolishness. Children are imbeciles, where men are fools; and they are fools, says Jesus, “who believe not ALL that the prophets have spoken;” for they have uttered the words of God.

Now, concerning *signs in the sky*, Jehovah hath commanded his people not to trouble themselves about them. In Jerem. x. 2, "Thus saith Jehovah, Learn not the way of the heathen, and be not dismayed at the signs of the heavens; for the heathen are dismayed at them; for the customs of the people are vain." An eclipse was enough to postpone an expedition, and to throw an army of veteran idolaters into a panic. We would commend the words of the prophet to the heathen of Yandeedom, who pretend to see in the alleged darkening of the New England sky in 1780 the sign of the coming of the Son of man to Mount Olivet on the east of Jerusalem in 1843, '44, and all the several times they have appointed since. When the children of Antichrist go stargazing for the signs of God, it is proof positive to all enlightened in the Scriptures, that they are ignorant of the principles of the oracles of truth. No one "taught of God," looks for his signs among the Pleiades, Orion, Arcturus, and his bands. It is not in the signs and constellations of the universe; *but in the sun, moon, and stars of the heavens politic*, that he has placed his signs.

And this is both rational and scriptural. It is rational, that the signs of *a great political revolution* should be manifested in the political heavens. The coming of the Son of man is a great political event, and the necessary occasion of a complete overthrow of the existing constitution of the world. If he were merely coming to lead forth his chosen from their graves, and to fly away with them to a transkyanian country, no disturbance of things political need ensue; and no signs political would be seen. But the resurrection of the saints is only an incident, though an indispensable incident, indeed, of the situation formed. The Son of man comes to settle the celebrated "EASTERN QUESTION," which becomes a knot too difficult for the horns of the Gentiles to untie; and which their swords even are not sharp enough to sever. He comes to overturn the empire of Constantinople, that it may no longer lord it over Jerusalem and the Holy Land; he comes, in other words, to checkmate the policy of Great Britain, in destroying the integrity and independence of that dominion. He comes to expel the Gentiles out of the country covenanted to Abraham and his Seed; and to set up there a kingdom, that in the hands of its rulers shall subdue Italy, France, Spain, Belgium, Germany, in short, all the kingdoms and empires, republics and principalities of the habitable; and overrule them, in all the departments of their affairs, to the glory of the God of heaven, and the benefit of the world. Such an apocalypse, or revelation, of the Son of man, is therefore *a grand political phenomenon*; and as its manifestation is made consequent upon the formation of a special and well-defined situation of the political heavens and earth, the signs given of the times of this notable crisis are not in Ursa Major, or Orion's Belt, or over the land of Puritan fanaticism, but in the *POLITICAL AERIAL of the European World*—a world that has its sun, moon, stars, air, earth, mountains, hills, fountains, rivers, and sea; with thunders, lightnings, earthquakes, hailstorms, and tempests; trees, grass, vines, wild beasts, and so forth.

THE POLITICAL AERIAL OR "AIR."

The sun, moon, and stars of the aerial, or political expanse, are aggregately styled by Paul "*οἱ οὐρανοὶ*," *the Heavenlies*, whose orbitular revolutions constitute what he also terms, *ὁ αἰὼν τοῦ κόσμου τούτου*, *ho Aion tou kosmou toutou*, in the English version rendered "the *Course* of this World;" and as the motive power in these heavenlies is SIN, "the spirit working in the children of disobedience," it is styled *ὁ ἀρχὼν τῆς ἐξουσίας τοῦ αἵρος*, *ho Archon tes exousias tou A'eros*, "the *PRINCE of the DOMINION of the AIR*." Against this Prince or Sin's flesh invested with political authority, the apostle contended in the manner exhibited in Luke's account of his warfare in the Acts. The dealings of the magistrates and rulers before whom he appeared, he styles "*the wiles of THE DEVIL*;" that is, of this Prince of the Aerial, which reigns in the hearts of all the rebellious. When Paul pleaded before the

Chief Priests and their *Council*; before the *Governors* Felix and Porcius Festus; *King* Agrippa, and the *Emperor* Caesar, "he wrestled," as he tells us, "against the principalities, against the authorities, against the world-rulers of the darkness of this Aion (or course of things) against THE SPIRITUALS of the wickedness in the heavenlies." The words "principalities," "authorities," "world-rulers," and "spirituals," are all in apposition, and are expressive of the different orders of men, which constituted then, as they do now, the "*things in the heavens*." It was to these that the apostles and the One Body of Christ, composed of obedient believers of the gospel of the Kingdom, were divinely appointed "to make known the manifold wisdom of God." "Unto me," says Paul, "who am less than the least of all the saints, is this grace given that I should evangelize among the nations the unsearchable *riches* of the Christ, and to make all see what is the fellowship of the mystery, which [mystery] has been hid from the Aions [ages of the law] in God, who created all things on account of Jesus Christ; that now might be made known to the principalities and authorities in the heavenlies through the Ecclesia [commonly termed "Church"] the manifold wisdom of God, according to a prearrangement of the Aions, which he made with reference to our Lord Jesus Christ."

What Paul terms "*the darkness of this Aion*" was the effete Judaism of the Synagogue, and the paganism of the idol temples. There was no light in them, though both forms recognized Immortal Soulism, and Elysian Skyanity! Caesar and his Proconsuls, Procurators, Governors, Prefects, and such like, were the *κοσμοκράτορες*, *kosmokratores*, or world-rulers of the darkness, peculiar to the *course* of things then existing in the Greco-Roman, or Fourth-Beast, Habitable, styled by the apostle "*this Aion*." Mankind living under that dominion, were regarded by God as having their eyes closed, and consequently in darkness; and as darkness or ignorance of God's truth is the power of Satan, or the adversary, by which the Prince of the Air, the spirit inherent and peculiar to human nature, reigns in the hearts of the disobedient, men are regarded in Scripture as under the power of Satan and the Devil. Opposed to all this is the light, the Gospel of the Kingdom, and styled by Paul the power of God for salvation, or deliverance from the darkness, or power, of the adversary. If this be understood, the beautiful significance of the saying of the Lord Jesus will be appreciated, when he said to Paul, "I now send thee unto the nations *to open their eyes*, to turn them *from darkness* into light, and from *the dominion of the Satan* to God, that they may receive remission of sins, and inheritance among them that have been sanctified by faith which [leads] into me."

This mission was truly militant. Paul might well call it "the fight of faith," for it brought him into life or death conflict with the civil and ecclesiastical authorities of the Jewish and pagan *kosmoi*, or constitutions of things, commonly termed *worlds*. But the most dangerous and perverse of the incarnate wickedness in the Heavenlies, were what he styles *τα πνευματικά τα pneumatika*, THE SPIRITUALS. He says, he "wrestled against the Spirituals of the wickedness in the Heavenlies." These were the Jewish priests, rabbinical clergy, and idolatrous sacerdotals of the temples. His divine mission was to emancipate the minds of men from what the spirituals, or ecclesiastics, called "wisdom;" but which Paul termed "foolishness" and "fables"; and James "earthly, soulish [*psuchike*] and demoniacal" [*daimoniodes*.] He sought to turn the people from the clergy; to destroy the influence of these blind guides; to get the people to forsake the synagogues and temples; and to become the illuminati of God, the faithful and obedient believers of his promises in Christ. As the Spirituals could not maintain their positions by force of argument, and they perceived their congregations sensibly diminishing, and the offerings of the people diverted from their treasuries, they stirred up the world-rulers, the Emperor and his satellites, to persecute him, and all such, to bonds, imprisonment, and death.

The fact that the making known of the manifold wisdom of God to the principalities and authorities in the Heavens was committed to the One Body of Christ, is demonstration that those Heavens were political, and pertaining to the earth. If they had been things among the stars, or beyond them, how could the church have made known God's manifold wisdom to them? Indeed, the wisdom is itself "from above" to the church, which had the honor assigned it of communicating all that was knowable to the nations, and their ungodly and ignorant "spiritual and temporal" rulers. These civil and ecclesiastical orders, then, were "the things in the heavens," which were then "visible," and which have, in their representatives coeval with the end, to be reconciled to God.

But "the things in the heavens, whether thrones, or lordships, or principalities, or authorities," which were "visible" in Paul's day, have been superseded by similar institutions, which were "invisible" then. The visible "heaven departed as a scroll being rolled up; and every mountain and island were moved out of their places."—Rev. vi. 14. New mountain and island thrones and principalities, however, appeared; nevertheless, these heavenly things continued to be manifested as *sin's flesh invested with civil and ecclesiastical authority*. The power of the Chief Priests and their Council had been broken by the Greco-Roman army sent against Jerusalem, and in its turn this *pagan* imperialism had been abolished by the Catholics of the fourth century, who now, by the patronage of the State, became "the Spirituals of the wickedness in the Heavens," instead of the image-worshipping sacerdotals, who had preceded them. Since this notable revolution in the Greco-Roman Habitable, still newer "things in the heavens" have appeared; nevertheless, rigidly adherent to the wickedness of their predecessors. By the close of the seventh century, the ten horns, and the little horn of the West, constituting *the Imperio-Regal and Papal Body Politic of Western Europe*, were fully developed, and with varied fortune have continued to the present time. These powers, with their emperors, kings, princes, nobles, ecclesiastics, and so forth, forming the orders and degrees of men in spiritual and civil authority, are "the things in the heavens," invisible to Paul, but "visible" to us. These are the all things in the heavens, which he says, Jesus is to reconcile to God. Col. i. 20. He will reconcile them to God, by hurling the mighty from their thrones, emptying the rich of all their good things, and, having subdued the nations, giving them laws and institutions in harmony with his will.

"The Spirituals of the wickedness in the Heavens" visible to us, are the priests, clergy, pastors, ministers, and preachers, of the Greek, Latin, and hundred-headed Protestantism of what is absurdly enough termed "Christendom." These are the teachers, advocates, and expositors of the Apostasy, and all its abominations. The world-rulers of the darkness of this modern Aion of ours are all members of the churches of the Spirituals. Queen Victoria is the Head and Defendress of the Faith, which rejoices in "Charles the Martyr," whom the Independents beheaded for tyranny and popish tendencies; and in those pious knaves Henry VIII. and James I. We need not write a history of Church-of-Englandism to prove to the children of the two thousand nonconformist parsons, that it is an element of "the wickedness of the Heavens." Then there is Louis Napoleon, who, by his hired assassin St. Arnaud, slew his hundreds in the streets, exiled his thousands, sent one woman and her children adrift that he might wed another, and has extinguished all public speech but that which echoes his own craftiness, high in favor at St. James; and with the spirituals of Gaul and Rome. But it is needless to particularize; for, whether we turn to St. Petersburg, to Madrid, to Brussels, to Naples, to Vienna, to Washington, or to any other corner of the heavens, we find the world-rulers in high favor with the Spirituals, who are ever ready, for a consideration, in any available form, to give them "the consolations of religion" on their dying beds! Truly, the apostle might well lump the whole batch of popes, cardinals, archbishops,

bishops, deacons, rectors, canons, vicars, curates, and all reverences of whatever sect or degree, together, as "the Spirituals of the wickedness in the Heavens;" for the Prince of the Dominion of the Aerial, which is the spirit that works in the Sons of Disobedience, is sovereign of them all.

But, though "wickedness" now reigns "in the Heavens," its ascendancy there is only temporary. "The things which are seen are temporary," says Paul, "but those that are not seen are Aionian." These unseen things pertaining to the next Aion, are the object of the faith of those who are enlightened in the manifold wisdom of God. They are things which pertain to righteousness; so that the thrones, dominions, principalities, and authorities of the next Aion, will be the world-rulers of the light, and the Spirituals of the righteousness in the Heavens. It is to these heavens Peter alludes in saying. "We look for a new heavens and a new earth in which dwell righteousness." The change in the constitution of the political Aerial will be so thorough and complete, as to give them an entirely new aspect. The kingdoms of this world will have "become the kingdoms of Jehovah and of His Anointed;" so that Sin's flesh will have been stripped of all political authority, and the Prince of the Dominion of the Air, the Spirit of disobedience, consequently precipitated like lightning to the lowest abyss of society.

THE HEAVENLIES IN CHRIST.

AN Association of true believers is termed in scripture "*a heavenly*;" and, as the Lord Jesus, their Elder Brother and High Priest, is reconciling his household, which is composed of the believers of the manifold wisdom of God of all past and present ages and generations, where he is now, is also "a heavenly," in relation to the said association. These *two heavens* stand related to one another as the Holy, and the Most Holy, of the temple; divided the one from the other by the Veil of the Covering, or the flesh. The first heavenly is now upon earth, the second heavenly is not yet manifested. When the Veil is abolished with regard to the true believers, which will be at the appearing of the High Priest, they will be like him, and in the angelic nature will constitute the Most Holy, or second heavenly. Alluding to these two heavens, the apostle says to the saints in Ephesus, "Blessed be the God and Father of our Lord Jesus Christ who blessed us with all spiritual blessings *in the heavens in Christ*, ch. i. 3; and, speaking of the exaltation of the Son, he says, "Having raised him from the dead, the father set him on his right hand in the heavens, far above all principality and authority, and power and lordship, and every dignity that is named, not only in this Aion, but in the future; and put all things under his feet: and appointed him Head over all things to the Ecclesia, which is his Body, the fulness of him that perfecteth all things in all." Eph. i. 20.

In this testimony the reader will remark that there are qualifying words which distinguish these heavens from those in which "the spirituals of the wickedness" flourish. They are designated by the apostle as "the heavens *in Christ*." The other heavens in which Queen Victoria, Louis Napoleon, the Pope, and Stars of that order shed their rays, are the heavens *in Anti-Christ*, which are blessed with no spiritual blessing, unless it be a blessing to be made merchandize of for their glorification and profit.

But in "the Heavens in Christ" the spiritual blessings are notable and well defined. Jews and Gentiles have introduction into the heavens by believing "*the manifold wisdom of God*," and by being thereupon immersed. Consequent upon this, they enjoy the spiritual blessings of justification from all past sins; of being "*free indeed*" from bondage to "the spirituals of wickedness in the (Gentile) heavens," with all their traditions, schemes, and gospel-nullifying impositions; of having free access to the Father, to whom they are

privileged to offer up the spiritual sacrifices of prayer, praise, and thanksgiving, which is acceptable to him through Jesus Christ, in the Most Holy Heavenly within the Veil; of being honored to "show forth the excellencies of him who hath called them out of the darkness [of the Spirituals, or Clergy] into his wonderful light;" and of having a right to the Kingdom of the coming Aion, with its glory, honor, incorruptibility, life, power, riches, and delights, the full appreciation of which can only be appropriated in their manifestation.

We perceive, then, that there are "heavenly things," even now upon the earth. An obedient believer of the manifold wisdom of God, styled by Paul "a new creation," or "a new man," is a heavenly thing. He is a creation which the truth of God alone can form. All the Spirituals of wickedness combined in one general camp-meeting, or revival, could not develop one such. They can make papists, and protestant sectarians of all "the names and denominations" of blasphemy in Anti-Christendom, by thousands; but one enlightened new creature, "rich in faith, and heir of the kingdom of God," they cannot develop; for he is created by exact knowledge after the Image of God; and of that knowledge they are ignorant as Brigham Young, or his oriental prototype, the Camel-driver of Mecca.

"The heavenly things themselves are purified," says Paul, "with better sacrifices than the Mosaic victims of whose blood *the patterns* of those things were consecrated." This is his teaching in Heb. ix. He tells us that the better sacrifice was "the once offering of Christ to bear the sins of many;" whatever, therefore, is sanctified by his blood, as the blood of the Covenant, is *a heavenly thing* IN CHRIST. Upon this principle, the covenants made with Abraham and David; and the throne and kingdom hereafter to be established in Jerusalem and the Holy Land, are heavenly things. The Gospel of the Kingdom is a heavenly thing; and is styled by Paul, "the heavenly calling." The Holy Land, also, is termed "a heavenly country," because it is the subject-matter of a divine covenant confirmed by the blood of its Mediator: and lastly, the One Body of Christ, immortalized and glorified, is called "The heavenly Jerusalem."

For the sake, then, of distinctness, we state that there are in contemporaneous existence,

1. Gentile Heavenly Places; and
2. Heavenly Places in Christ.
3. That the Gentile Heavenlies constitute the Political Aerial, the locality of the Sun, Moon, and Stars, Political;
4. That the Sovereign Power of the Political Air is SIN, "the Prince of the Dominion of the Air;"
5. That this in relation to the Saints, the Gospel of the Kingdom, and God, is the SATAN and the DEVIL, politically developed;
6. That the orders and degrees of men, styled "world-rulers of the Darkness," and "Spirituals of the wickedness," through which SIN governs the nations, are the "ANGELS OF THE DEVIL:"
7. That the Ecclesia, which is Christ's Body, is the Holy Heavenly in Christ, in which burns in the Word-Lamp the light of truth; and where the bread of the Presence is eaten: and,
8. That the Ecclesia manifested in glory is the Most Holy Heavenly State, in which Jesus now is, then visible upon the earth—"heaven opened."

THE MYSTERY OF INIQUITY.

Thus, we see, that while *Godliness* hath its *Mystery*, which is revealed in the preaching of the apostles, so has *Iniquity*. These two mysteries stand arrayed against each other; the one, the great MYSTERY OF GODLINESS, *God manifested in flesh*; and the other, the MYSTERY OF INIQUITY, *or Sin manifested in flesh*. The reason why the word *Devil* in the singular number does not even once occur, and the same word in the plural only four times (and then put for *idols*) in the Old Testament, and yet in the New Testament occurs about forty times in the Greek, is, because the apostolic writings are *a revelation of the Mystery of Iniquity*, as well as of the Mystery of Godliness; both of which were "hid from the ages and the generations" under the law. SIN manifested in flesh is the basis of the Times of the Gentiles; and OBEDIENCE manifested in flesh, that of the One Body, and the Millennial Times of the Messiah. Whatever is not of obedience is unrighteousness; and "all unrighteousness is Sin." Hence, Sin has its Spirituals, as well as righteousness. The Sin-spirituals, as we have seen, are all who dabble in religion, being ignorant of the Word of the Kingdom; and will always be found to be the apologists for ignorance and disobedience on the ground of sincerity; which, with them sanctifies all kinds of absurdity and unbelief. They talk much about the spirit, and are very apt at interlarding their discourse with pious words and phrases; and at delivering it with a holy tone and sanctimonious grimace. But this is all the pietism of their flesh and blood phrenology, the organs of which have all their appropriate pantomime; and their spirit, the electro-vital exhalation from their discerning membranes, which courses through and over their nervous system—the *electro-magnetism of flesh*, which, when operating upon their brains, is manifested as the spirit of disobedience, SIN'S SPIRIT as opposed to the Holy and Eternal Spirit of Jehovah. Sin's spirit is the overmuch righteousness, or superstition, of ancient and modern pharisaism; which delights in obscurity, and bears on its forehead "MYSTERY," being averse to any investigation tending to test its validity by the word. "The Spirit which is the truth" is the very contrary to all this. It rejoices in A REVEALED MYSTERY; and encourages a close scrutiny of all that God has spoken by the prophets and apostles. Its language is "Prove all things, and hold fast that which is good;" "Search the scriptures," and so forth. It is a free spirit, rendering to liberty of thought and action, over eschewing licentiousness, and always in harmony with God.

Now these two systems, the one under the captain-generalship of *ὁ ἀνομος*, THE LAWLESS ONE; and the other, under that of Him, "who was obedient unto death," are destined of God to meet in a conflict, the result of which shall be the triumph of the truth; and the expulsion of the world-rulers and the spirituals from the Heavens. This determination of God is expressed in these words;—"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel [the Michael of Dan. xii. 1.] and with the trumpet of God"—"the apocalypse of the Lord Jesus from heaven with angels of his power, with fire of flame, inflicting vengeance on those who know not God, and who hearken not to the glad tidings of our Lord Jesus Christ; who shall be punished with *Aion*-destruction from the presence of the Lord, and from the glory of his might; consuming with the spirit of his mouth, and destroying with the brightness of his presence, the Lawless One; when he comes to be glorified with his saints; and to be admired in that day, by all that believe." This conflict will be terrible; but the issue will not be doubtful. The world-rulers and the spirituals, the ministers of Satan, will contend to desperation, risking everything in their struggle to retain their accustomed position in the heavens; but all to no purpose; for as the Satan they must fall into the Bottomless Abyss.

Now we have been particular in the development of these things that the reader may be able the more readily to discern in what direction he must look for the signs of the times when these things are about to come to pass. If he understand our premises, he will certainly not be peering into the meteorology of Yankeedom in 1780, or among the signs of the Zodiac, in search of Jehovah's signs. These belong to the political astronomy of the nations, not to the physical astronomy of the material universe. He has declared that there shall be signs in the heavens; in the Sun, and in the Moon, and in the Stars; for the powers of the heavens shall be shaken; and that afterwards they shall see the Son of man coming in a cloud (of warriors) with power and great glory. We are told that this manifestation of judgment shall be in "THE TIME OF THE END," and that they are blessed who watch the signs, and are prepared for the Apocalypse; for "Behold!" saith the Lord, "as a thief, I come!"

But how can a man watch the signs unless he know them? And how can he know them if the sure word of prophecy have no place in his understanding? It is impossible. Therefore the apostle Peter exhorts us, saying, "Ye do well that ye take heed to the sure word of prophecy, as unto a light that shineth in a dark place, until THE DAY dawn, and the Day Star arise in your hearts." And the reason is this, that Jehovah has therein informed us of certain things that are to exist in the time of the end; and which, when in being, are the signs that the great consummation we have been contemplating, is at hand. The word of prophecy is light. It is the light God has given us to see by, and which he expects us to use, when he exhorts us to watch. It is the oil he has furnished us with which to trim our lamps. He that is ignorant of the prophetic word has no oil in his vessel, and his light has gone out. Dress your lamps, then, beloved friends, that when the shout of the Archangel echoes through the world, ye may not be taken at unawares.

Well, Jehovah has told us of certain signs characteristic of the end. Not to keep you in suspense, we will present them at once in the following summary:

1. Many shall run to and fro, and knowledge be increased;
2. Darkness shall cover the earth, and gross darkness the peoples;
3. At the time of the end there shall exist a King of the South, or Egypt; and the Land be remembered;
4. The Political Euphrates drying up;
5. A Frog-Power in existence, contemporary with a Dragon-Power, a Beast-Power, and a False-Prophet-Power;
6. The nations enraged, and in perplexity.
7. Preparation of the Bride.

These are signs of the times which, with the exception of the last two, are fully developed. Any one can see them, if he look into the present situation of the old world by the light of prophecy, and the Revealed Mystery.

(To be continued.)

"He hath borne our Grievs."

"Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." Isaiah liiii. 4.

The orthodox or popular view of the above Scripture may be seen in the Paraphrase thereof, which runs thus: —

"Yet all the griefs he felt were ours,
Ours were the woes he bore;
Pangs not his own, his spotless soul
With bitter anguish tore.

We held him as condemned by heaven,
An outcast from his God,
While for our sins he groan'd, he bled,
Beneath his Father's rod."

When we remember that Matthew has quoted and shown us the true meaning of the words, "Surely he hath borne our griefs and carried our sorrows," we are forced to conclude that orthodoxy, in its paraphrase thereof, so opposed as it is to the truth, presumes largely upon the ignorance of its worshippers. The meaning of the words in question, according to the orthodox paraphrase, is, that Jesus, "for our sins," that is as a punishment for our sins, endured in his own person the evils—"griefs," "woes," "pangs," and "bitter anguish"—which sin brought upon our race. These, it is supposed, agreeable to Isaiah's words, he "felt and bore in his own body." Now let us see how this accords with the truth of the passage, as explained by Matthew in his Gospel, chapter viii. 16, 17. Here we read, "When the even was come, they brought unto him many that were possessed with devils, and *he cast out the spirits with his word, and healed all that were sick. That it might be fulfilled* which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bore our sicknesses." Here Matthew shows us how *he* understood the words of the prophet. Christ bore the griefs and carried the sorrows of his people, in casting out demoniacal spirits, and healing all that were sick! *Thus* he took (away) the infirmities, and bore (away) the sicknesses of them to whom he ministered, and fulfilled that which was spoken by Esaias. Will any person venture to say that in fulfilling what was spoken by the prophet, Jesus took the diseases or sicknesses of his people in the sense of becoming diseased or sick? Or that he experienced any "pangs" or "woes" in the performance of his godlike work of "healing all that were oppressed of the devil?" Far from it. He felt pity for, and had compassion on the sick and suffering; and rejoiced to give evidence at once of the power, tender mercy, and loving kindness of his Father, in miraculously curing all who came or were brought unto him, bearing away their divers griefs, and carrying off their fevers and leprosy, by virtue of the Spirit which filled him.

"*Yet,*" the prophet goes on to say, "we did esteem him stricken, smitten of God, and afflicted." "Yet," notwithstanding Jesus had gone about continually doing good, performing most miraculous works in healing the sick, giving sight to the blind, causing the deaf to hear, the dumb to speak, the lame to walk; cleansing the lepers; restoring lunatics and maniacs to soundness of mind; yea, even raising the dead! although he had confessedly done all these things, which no man could have done except God had been with him, working in and by him. "Yet," we accounted him a blasphemer, a deceiver, mad, possessed by a devil; and, when finally he was scourged, buffeted, spitted on, crowned with thorns, mocked, reviled, crucified with transgressors, and his life's blood poured out, "we did esteem him stricken, smitten of God, and afflicted for his wickedness and presumption in professing to be the Christ, the Son of God." Oh! the blindness, perversity, and ignorance of Israel! They knew not the voices of the prophets which they heard every Sabbath day. They had made void by their glosses and false interpretations those Scriptures which testified of Messiah's coming as a meek and lowly man, to redeem his people by a life of perfect love and obedience to God, and a cruel and ignominious death on the cross—dying the just for the unjust—shedding his precious blood—precious in God's sight, as being the blood of his obedient, beloved Son, in whom his soul

delighted—for the remission of sins—and thus rejecting the Scriptures of the prophets, they would not, could not believe that Jesus was the promised Messiah, no matter what evidence God gave them. In vain John came heralding his approach! In vain the Father's voice was heard proclaiming, "This is my beloved Son, in whom I am well pleased; hear ye him!" In vain the Spirit visibly descended and abode upon him, enabling him to speak as never man spake, and perform all manner of wonderful works! It was all in vain; they had rejected the word of God spoken by the prophets, and to be consistent they must needs shut their eyes and their ears to all other testimony. Oh! what a warning to false interpreters of prophecy in these latter days! If the consequences of ignorance and unbelief of what the prophets testified of Messiah's first appearing were so terrible to Judah, will the consequences of tenfold greater wilful ignorance and unbelief of what the prophets and the apostles testify of Messiah's second appearing, be less dreadful and terrible to the Gentile churches? But thus it must be, else how shall the Scripture be fulfilled which speaks of the apostate nations of Christendom rushing upon their own destruction, in plotting and confederating against Jehovah's anointed King of Zion, and making war with the Lamb?

We, like Israel, have a sure word of prophecy, to which we do well to take heed and see that we misconstrue it not, lest, not hearing the voice of the prophets, we fulfil them in rejecting Messiah's second appearing and his kingdom.

J. R. LITHGOW.

Halifax. N. S.

The Herald and Crotchetarianism.

THE Herald knows no man after the flesh, nor any of the crotchets in which the old Adam delights. "The kingdom of God and His righteousness" with the divine things pertaining thereunto, are as much as we have time or inclination to attend to, over and beyond the necessary affairs of life. We are unable to lend ourselves to the promotion of any other interests than these. Not being a priest of the old Adam, we cannot serve him in any of his schemes. Being temperate in all things, and having too much regard for the truth to dilute it with human folly, we hold ourselves aloof from Total Abstinence, Anti-porkism, Anti-tobaccoism, Vegetarianism, Watercurism, Abolitionism, Anti-leavenedbreadism, Decoction-of-raisinism, and the thousand-and-one other branches of Crotchetarianism, in the deep and gloomy recesses of which the little giants of the flesh imbed the truth, whose nature, spirit, and obligations they fail scripturally to appreciate. The Herald is not the organ of these things. If its friends expect it to be such, they expect in vain. The Herald is the organ only of "the simplicity that is in Christ." Let all then who are not for this lift up their banner against it openly, that the real friends of the gospel of the kingdom may see clearly who are for the unadulterated milk of the word, and who for that word made of none effect by crotchetarian traditions.

The effect of these traditions overrides the truth. They demoralize all who are devoted to them. This has been their effect as far as our personal observation has extended. How much time and energy has a man for the truth whose head is crammed with the unscriptural notions enumerated above. We have been careful to exclude them one and all from our pages; and succeeded until our silence was misconstrued, and compulsorily broken by the force of a desire to oblige our friends. We have bestowed as much attention, nay more, than the whole batch of traditions are intrinsically worth; and we do not think we can be stirred up to discuss them further. The patrons of the traditions can do as they please until the Lord comes; and, of course, can use the liberty of Gentiles to compass sea and land to proselyte the whole world to

them. We have no power or authority to restrain them beyond rejecting their dominion over us; and advising all who are jealous for the honor and efficiency of the truth, to give them no countenance or support; for their influence is only evil, and that continually.

We make the foregoing remarks in consequence of the following passage in a letter from the country south-west of Chicago, Ill.: —“Elder R— said he thought there would be a split; that W—and others, he thought, looked upon Dr. Thomas as claiming such authority as lording over them; or, in other words, that the doctor was prejudiced, and would not allow any one else to get a new idea beyond himself. I told him I thanked God there was a Dr. Thomas. If they were left alone, where would this crotchety business run to? And as to his being selfish in not giving way when in error, I told him, that not one single idea or item of God's revelation had been brought up by any one that had corrected him, but to the reverse.”

“*A split!*”—There will be no “split” among those who love the truth in its simplicity. Men and women bound by this can never be dissevered; and all who do not believe it purely and simply, the sooner they declare themselves the better for the faithful. We go in for quality, not quantity of brethren. A few brave hearts who understand, love, and practise the simplicity that is in Christ, are more desirable and efficient than a multitude who have a name to live while really dead in trespasses and sins. Our enterprise is not a pecuniary speculation, therefore numbers for lucrous purposes are not our aim. Our enterprise is to develop the truth formatively, that the truth as the incorruptible seed of God, may generate such a people for the Lord as He will not be ashamed of at his appearing. Our platform is this, and upon it there is no room for the old Adam and his traditions.

“*Lording over them!*”—This is highly amusing. All our power is in testimony and argument; and if this prevail, it is the truth, not we, that overrides and scatters them. We shall never accept lordship over men until we can be endorsed by something more potent, in this stiff-necked and crotchety generation than words. We must be armed with omnipotence to enforce our words, or we will have nothing to do with ruling men. In that day we shall suppress all papers that dare oppress the truth, or the feeblest of its friends, with their folly and unrighteousness. Till then we confine ourselves to testimony and argument against “strongholds, imaginations, and every high thing that exalteth itself against the knowledge of God;” and to withholding fellowship from all unfruitful works of darkness. We have no taste for lordship over the rebellious.

“*Will not allow any one to get a new idea beyond himself!*” This is another entertaining item of news! But how are we invested with such power as this? Have we such power over men's brains that they cannot get out new ideas without our leave? And if they perchance slip out in the east or west, is there no paper in Illinois, or elsewhere, on the *qui vive* to publish them? Does the friend that utters this expect us to endorse what we believe to be unscriptural. because the would-be Neoidealists are in love with their own novelties? Publish them as wide as you please, but do not mix them up with the gospel; or every true friend of that gospel will feel bound to circumscribe your influence within the smallest possible domain.

EDITOR.

Humbug.

IT is Mr. HOSEA BIGLOW who, after giving the various headings of the Creed of that ATHANASIUS of the Press, a pious Heditur, sums up the whole in the following quatrain, not now so often quoted as it will be: —

"In short, I firmly du believe
In HUMBUG generally,
For it's a thing I du perceive,
To hev a solid valley."

"This," he continues,—"this hath my faithful shepherd been," and he urges also that he has been pretty well fed by that shepherd. But we must remember that the "pious Heditur" was a humbug himself, and we cannot wonder at his creed. He may well talk about the value of deceit who lives by it; but he who so believes is a rogue; and a rogue, says COLERIDGE, is after all but a "fool in circumbendibus," a roundabout idiot, in good truth, who after all does a great deal more harm to himself than he does to the world. Fools and rogues are very nearly allied, a great deal more nearly than they imagine, and are divided by a very slight partition;—low cunning and a general disbelief in good is common to each. The fool, we are told, "hath said in his heart, There is no GOD;" the rogue whispers in his, There is no honesty; from this difference springs their different actions. Of old, people believed more strongly in creeds, or at least we think so; but the rogue never did; he has this against him, that he absolutely must mistrust himself, and only hope to succeed in his practices by that blind faith which he has in a species of Luck or Fortune. "Sometimes," said one in prison for swindling, "it turns up trumps, and sometimes it doesn't. The very best lay (scheme) will fail, and the very worst will bring in the ochre (money); there's no knowing what's what." This is the sort of belief which the rogue has to support him. A good course of reading and examination in the prosperity of rogues would do our commercial men good. A successful rogue is a rather rare bird, and it must be confessed that when one is so, he does more harm to general honesty than any other man in the world. The truly strong and good man will know that it is not worth being a rogue for all the world; but all of us are not true, good, and honest, and it is a sorry sight for most of us to find a swindler exalted into high society, a sharper in the councils of governors, and a rogue seated in the place of honest men.

If most of us, however, eschew downright roguery, there are unfortunately too many who believe in "Humbug." Now "Humbug" is a curious word. We do not exactly know its definition. The learned gentlemen who give all kinds of answers in *Notes and Queries* tell us that it came from a swindler of the name of HOMBURG; others say that in the late wars—the late wars are those of Queen ANNE'S time—the Hamburgers, being merchants and men in trade, published false reports, which were said to be from Hamburg; hence the word Humbug, meaning what the French call a *canard*, a goose, because he who believes it is a goose. In the Crimean campaign the young officers called those stories "a shave," for what reason we know not; in war, when hopes and fears rise up every day, and are allayed as quickly, these stories are prevalent enough. They are the rumors of war, which are wicked and accursed because untrue, and the devil is the father of them as of all other lies. But "Humbug" is not quite so black in its parentage, and arises naturally out of the heart of man. The origin of the term is forgotten, but the word is a portion of our tongue now, and recognized even in the highest society, although JOHNSON, old BAILEY, and WALKER do not give it. But we all know what it means. Clergymen, soldiers, tradesmen, politicians, House of Commons men, and prime ministers, all understand it. They find out what it means abroad as well as at home too. In Paris, Rome, Madrid, St. Petersburg, the word may not be a household one, but the spirit which it enwraps is.

In a mild sense there is a considerable deal of humbug in every kind of transaction—there is in every trade, in every newspaper, in every ship. SAM SLICK used to drive his great trade in clockmaking through one species of humbug, which is flattery. Of fifteen thousand

clocks, he said, sold by himself and partners in one province, twelve thousand were sold by a knowledge of *soft sawder and human natur*. The process he explains thus: —He never asked people to buy his clocks, but pretended that they were for some neighbor, and merely set them going, and left them in their houses for his own accommodation. When he called for them he found that people were not inclined to part with them, and did not know the force of a habit when once indulged in, or the fondness which we contract for a superfluity which once we did not care for. We may deal with a character in fiction perhaps more boldly and safely than with one who is alive and before our eyes. We shall not hurt our neighbor's feelings if we declare that Mr. SLICK told a great lie, and sold his clocks by means of lying, and that it would have been much better for him to have been a squatter or a back-woodsman all his life, than to have realized a fortune by these ignominious ways. A lie does an immense deal of harm in every way, and no one but a fool can expect to gain by it in the long run; but yet trade is, and has been for a long time, founded upon a system of small lies. Our satirist POPE, in parcelling out the sons of a gentleman in the world, says—

“Ready and rough, the first one struts a squire;
The next a tradesman, meek, and much a liar.”

And there is every reason to believe the picture too true. Further back, in ELIZABETH'S time, we find all the poets and wits at war with the citizens, talking and writing perpetually against their cheating and cozening, and exposing their short weights and other rogueries whenever they could; but further back still, in Queen CLEOPATRA'S time, and even in the good old days of the PHARAOHS and the shepherd kings, there were cheats. Some of the gold necklaces and earrings in the tombs of the mummies have been discovered with the filling of copper exuding through the thin covering of gold, and a learned Irish bishop the other day told us that the ancient ring money of the Irish was often found of only a small coating of gold filled up with lead. These ancient lies cannot stand against the tooth of Time. The consequence of this has been, that traders and men of commerce, instead of being regarded as the pioneers of civilization and as honorable men, have been looked upon with universal suspicion. The shopkeeper and shopman are terms of contempt. A tradesman who gives his whole time to the arrangement and distribution of things of general utility, should be regarded as a very valuable member of society, but he is not; and such is too often the sad stigma attaching to his position, that no sooner is he in it than he wants to leave it. He is ready to make a fortune as quickly as he can; his children may be sent to fine schools, but the children of persons of society will not associate with them; he is *tabooed* by those above him, and when he makes a fortune the people around his country house look down upon him. He may be a very good and excellent man, but he is the victim of the general dishonesty of his class. Even the very nation to which he belongs feels the stigma; and although we boast of having the most honest trading community in the world, all England felt affronted when NAPOLEON, who was after all a great rogue himself, called us a nation of shop-keepers.

It was certainly time to be ashamed of the class when we found that wooden nutmegs were sold for real ones, chicory was substituted for coffee, and red lead and ground glass for cayenne, and sloe leaves or worse for tea. But instead of remedying the wrong by ceasing to do evil and learning to do right, we had recourse to humbug. Every article was labelled genuine; every public house was noted; every bottle of port was fine old crusted port; and testimonials, either forged, or obtained from good-natured and silly people, were paraded by thousands. Luckily one kind of humbug kills another, and the generality of the shams is so great that people have ceased to believe in them. The cheapest and best tea, or tobacco, or coffee, or linen drapery in the neighborhood or the world, as the proprietors according to taste

may advertise, are now regarded, generally, as the worst, and a little reflection on the part of the public would soon put an end to the deceit altogether; but, luckily for the "humbug" dealers, more than half the people do not reflect—and by that portion they live; nay but that the other portion is continually getting stronger and wiser, they would flourish much more than they do; yet the old proverbs are true enough, "ill-gotten gain never prospers," "that which is got over the devil's back is sure to be spent under his belly," "a lie stands on one leg, a truth upon four," and so on. Few are inclined to pardon one who has once deceived or cajoled them, and he who has deceived his customer in one thing never knows nor can know all the harm he has done himself. Continued puffing and activity, and loud cryings out, may make a rogue successful and notorious, but after all his success is of a very evanescent kind, and his notoriety only exposes him when he is once known.

What is true of the tradesman is true of the lawyer, or the politician, or of any class in life. It is not in nature to love a rogue: we may laugh at his cleverness once or twice, but we are not at all amused at his cajolery if we are once cajoled by him. We English do not like loud promisers; we do not love politicians who are like teetotums, and have a figure on every side. The turncoat who "humbugs" us once we never forgive, and seldom trust again. We say he is too clever for us; we shun him, and are quite right in doing so. He may rise in life, but his sin will find him out. But beyond and above the political, there is yet another class of humbug still existing, but not quite so powerful as it used to be, which is called a pious fraud. It arises generally from the fact of people believing that they can help GOD with a lie, and may do just a little evil, of course only a very little, that good may come of it. Thus, if a church was to be built, or a monastery founded, some saint appeared in a dream, and commanded it to be done, or a miracle took place on the spot, or a relic was turned up and cured people. The pious were to be gently coerced into doing good, and the fraud took place; or it may be that the rich man was to be quietly persuaded to give up a small portion of his goods. The history of pious frauds would make perhaps a book as entertaining as any that ever was written; but, sooner or later, like all untruths, they have exploded. Good but weak men might first have indulged in them, men whose faith was not strong enough to endure all things, and who looked for some comfort here below; but their followers were neither so good nor so faithful as they, and their grossness spoilt all, and when the humbug was found out the originators suffered just as much as the coarser and greater rogues. FULLER in his Church History tells us how these frauds had multiplied. When people came to pray to relics, relics were made; —several dozens of ribs of St. LAURENCE, bushels of the teeth of St. BRIDGET, ten or twenty legs of the BAPTIST, and other relics were found. On the Continent at the present day there are more than six eyes of JOHN the BAPTIST, each of which is supposed to be genuine, and there is certainly enough wood of the true cross, although in shavings, to build a brig of war with. Pious Romanists hate and detest this species of humbug just as much as we do, and deplore it more bitterly. O'CONNELL once said that the man who did most injury to religion was a pious fool. He was very nearly right; there is yet one who does more, and he is a rogue who pretends to be pious, —a humbug, who deceives others merely for his own good; and, as we have been told in LUTHER'S own words and in those of contemporary historians, it was the "humbugs," the religious "humbugs" of the day which produced the Reformation. The sale of indulgences and the exhibition of relics filled the priests' purses at first, but when discovered the people rose against them and threw off their yoke. And we ought to remember that what was true of yesterday is true of to-day, and will be true to-morrow. The truth never varies, —the humbug always does, and is always found out, and exposed, and laughed at; but it has a mushroom growth; you may walk over it one day, and the next morning you find another in its place, flourishing away just as large as the other; we never forget, however, that it is a mushroom, or rather a poisonous fungus and that truth is

an oak which will stand a thousand years and will never be shaken; and also that, when we once descend to humbug or deceit, we lower ourselves, and find it always very hard to get up again. It may be very clever, and very humorous, and very sharp to "humbug" a person, but the term is only another and more vulgar word for lying and deceit, and no good man or really clever man would descend to that, knowing full well who has promised to judge those who do so. — *London Leader*.

"The kingdom of God truly believed, is not meat and drink; but righteousness and peace and joy in a holy spirit."

The Prophecy of Mount Olivet.

THIS was delivered by the Spirit of Truth from the mouth of the "Wonderful Counsellor, the Mighty King, and Founder of the Everlasting Age, the Prince of Peace." It is contained in the testimony of Mathew, 24th and 25th chapters, to the end; also in Luke, 20. It is not an original prophecy, that is, *the subject matter of the prediction was not uttered by the Spirit through Jesus for the first time*; this had been announced before through all the holy prophets since the world or Jewish State began. As the time approached, the Spirit amplified the revelation of the events, so that the men of that generation, who were to witness the fulfilment of the prophecy, might not be overtaken by the catastrophe unawares.

The Mount whence the prophecy was delivered is situate east of Jerusalem, and separated from the city by the brook Kidron and the valley of Jehoshaphat. It afforded a commanding view of the magnificent Temple, and hence furnished an appropriate position for the annunciation of the Oracle which proclaimed the approaching desolation of the ancient city of Melchizedec—the place where Jehovah had condescended to place his name forever.

While the "Greater than Solomon," who built the first Temple, was within its walls, he uttered those dire denunciations recorded in chap. xxiii., against the scribes, Pharisees, and lawyers, which he brought to a conclusion by declaring in prophetic language, that upon them should come "all the righteous blood shed upon the land from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, *whom ye will slay* (ephoneusate, 1st aorist, *not* have slain, perfect, at the time Jesus spoke, but *once slew*, when ye shall slay the prophets, wise men, and scribes I, Jesus, shall send to you,) between the Temple and the Altar. This declaration, I say, was prophetic, and pointed to a period then about forty years distant, when they should put to death Zacharias, which Josephus testifies was done by the factions in the siege of Jerusalem; thus verifying the saying of Jesus, that "all these things shall come upon *this generation*" to which he was then speaking.

In view, therefore, of her approaching calamities, he exclaimed: "O Jerusalem, Jerusalem! that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house, (temple, and city) is left unto you desolate! For I say unto you, ye shall not see me henceforth TILL ye shall say, "*Blessed is he that cometh in the name of Jehovah!*" Psalm cxviii. 26.

In this apostrophe to the inhabitants of Jerusalem, Jesus takes a farewell of them, even a long farewell, as it hath proved; but it was not a final adieu, for he indicates an epoch when they should see him again, and that then their views and feelings concerning him would be changed, for they would receive him with blessing and honor. This epoch is yet future, for, I

presume, no reasonable man will pretend to say that Jesus received the hallelujahs and blessings of Israel at the destruction of Jerusalem. Mark, then, these two epochs, the one characterized by the death and crucifixion of, the "prophets, wise men, and scribes" Jesus should send unto the "serpents" of Israel, and the "days of vengeance" which should overtake them; and the other, by his return to Jerusalem in the name of Jehovah, when Israel should receive him with acclamation.

Of the events between these two epochs the prophecy of Mount Olivet says nothing. It does not refer either to the history of the world or of the Jewish State from the subversion of the government of Judea to the second appearance of Jesus, which is yet future. This interval of over 1800 years is beyond the scope of the prophecy altogether. If this be remembered, much confusion and misinterpretation will be prevented.

I have said that the subject-matter of this prophecy was not delivered by Jesus for the first time. It was first delivered by Moses, who prophesied in the beginning of the world, that is, of the Jewish Age or Aion, as Jesus did in the "end of the world," or end of the Jewish Dispensation. Let us turn to the prophecy as delivered by Moses in Deut. xxviii. 49. Here it is; we shall recite it in a condensed form: "The Lord shall bring a nation (the Romans) against thee from far, from the end of the earth as the eagle flieth; a nation whose language thou shalt not understand; a nation (Daniel says c. viii. 13 'a King') of fierce countenance shall besiege thee in all thy gates, until thy high and fenced walls come down wherein thou trustedst, throughout all thy land. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters;" and he will not give to any of his relatives "of the flesh of his children whom he shall eat: because he hath nothing left him in THE SIEGE. The tender and delicate woman among you, which would not adventure to set the sole of her feet upon the ground for delicacy and tenderness, her eye shall be evil toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege. Every sickness and every plague will the Lord bring upon thee, until thou be destroyed; and ye shall be *plucked from off the land* whither thou goest to possess it."

After they were thus to be driven from Palestine, Israel was to remain "scattered among all people, from the one end of the earth even to the other, *until* an appointed time. During the interval the Spirit saith, Lev. xxvi. 34, "The land shall enjoy her Sabbaths *as long as* it lieth desolate, *and ye be in your enemies' land*, which shall eat you up. And *they that are left of you* shall pine away in their iniquity in your enemies' land."

But "if they shall confess their iniquity, and their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity, *then* will I remember my covenant with Jacob, Isaac, and Abraham, Gen. xv. 7, xxvii. 3, xxviii. 13; *and I will remember THE LAND*" which I promised them. This, namely, the Epoch of Remembrance, is the epoch referred to by Jesus, when Israel, previously restored to the land of their ancestors, should hail his return, saying, "Blessed be He that comes in the name of Jehovah."

Jesus hath himself directed our attention to the prophet Daniel as having treated of the things of which he was speaking on Mount Olivet. "When ye, therefore," saith he *to the Apostles*, "shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place (whoso readeth (Daniel) let him understand), *then* let them which be in Judea flee to the mountains," &c. Let us then read what Daniel says; here it is (c. viii. 23): "In the latter time of their kingdom, (that is, of the kingdoms which arose out of the fragments into which Alexander the Great's empire was broken), when the transgressors are come to the full,

a King (Moses styles it *a nation*), of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own (hereditary) power; and he shall destroy wonderfully, and shall prosper and practise, *and shall destroy the mighty and the holy people*. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in prospering shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." This is doubtless the Roman Power, first, in its Pagan, secondly, in its Greek Catholic, and lastly, in its Russo-Greek form. Of the Pagan-Roman power, Daniel speaks further in chap. ix. 26, 27, thus: "and after three score and two weeks (434 years) shall Messiah (the Prince of princes) be cut off, but nothing in him (or on account of his own sins): and the people of the Prince (the Romans under Titus sent by Christ) that shall come shall destroy the city (Jerusalem) and the Sanctuary (or Temple); and the end thereof shall be with a flood (or overflowing devastation of war), and unto the end of the war desolations are determined. And He (the Father) shall confirm (seal, or attest) a covenant (or the Abrahamic by a purification sacrifice) for one week (or seven years); and in the midst or half part) of the week, he shall cause to cease sacrificing and offering; and because of an overshadowing of abominations a desolating (of the land) even until the consummation, and that determined shall be poured out upon the Desolator.

Malachi also refers to the same event when he says, ch. iv. 1., "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Jehovah of Hosts, that it shall leave them neither root nor branch." And John the Baptist spoke of the same national desolation when he said, "He that cometh after me shall baptize you (generation of vipers) with fire; and he will burn up the chaff (scribes, Pharisees, hypocrites, lawyers, serpents, and generation of vipers (Matt, xxiii.), with their adherents), with unquenchable fire."

Jesus having departed from the Temple, his disciples pointed out to him the adjacent buildings belonging to the doomed edifice, doubtless in the spirit of national pride, which said, behold the magnificence, impregnability, and durability of this sacred pile; can it be that this house of Jehovah shall *be left unto us desolate*? Yea, verily, said Jesus, "I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

This then is the subject-matter of the Prophecy of Mount Olivet—that namely, of which Moses, Daniel, Malachi and John spake: — The Destruction of the Commonwealth of Israel, the city and Temple of Jerusalem and the Epoch of Remembrance, when Israel should be reconstituted in the Land promised to their fathers, and they should receive Jesus with acclamation as the Blessed of Jehovah. These events are peculiar to two grand epochs; the one, the *end* of the Jewish State under the Constitution of Moses; the other, the *beginning* of the same State under the Constitution of Jesus. Between this end and the beginning is *an interval* of which Jesus takes no account, for during the interval the Commonwealth of Israel has no political existence.

Moses thus describes the condition of the Jews during this interval: "I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her Sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your Sabbaths, when ye dwell upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth; and ye shall have no power to stand before

your enemies. And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies lands; and also in the iniquities of their fathers shall they pine away with them."—LEV. xxvi. 33-39."

The first twenty-nine verses of Matt, xxiv, relate to the first of these epochs, namely, to the Destruction of the City, Temple, and Commonwealth of Israel; the 30th and 31st verse to the second Epoch, when Jesus shall appear in the heaven, and the tribes of Israel shall mourn, and He shall appear, in his glory, &c.; and from the 32d verse to end of the chapter, and so on to verse 30, inclusive, of chapter xxv, the reader is presented with illustrations such as the Fig Tree, the Days of Noah, the Faithful and Wise Servant, the Evil Servant, the Ten Virgins, and the Absent Traveller, to show what would be the state of the Jews, both unbelieving and Christian, when the first epoch should be consummated. From verse 31 to the end of the 25th chapter, is revealed the crowning events that shall happen when Jesus shall come in his glory; and as a King, shall give his servants the kingdom; and, as a Judge, shall arraign before his tribunal the nations, and give eternal life to them whom he shall pronounce as righteous. Thus ends the prophecy, which he delivered two days before he was betrayed.

We propose now to expound the Scripture in relation to the events of the *first* epochs; and here we would observe, that we need not travel out of the record to do this satisfactorily; for we undertake now to interpret the prophecy by a simple reference to the Acts and Epistles, upon the much talked of, but little practiced principle of *Scripture being its own interpreter*. Jesus being seated upon the mount of Olives, his disciples put certain questions to him. They wished to know *at what time* it would happen, that one stone of the buildings of the temple should not be left upon another? *When* all the denunciations he had fulminated against the Pharisees and rulers should come upon the existing generation; in other words, at what precise time the end of the age would come? And what the sign of his coming when Israel should say "Blessed be he that cometh in the name of the Lord."

Considering that the Apostles were then but disciples or learners, we shall not be surprised, that they should associate the second coming of Jesus with the end of the Mosaic Dispensation. He had spoken of his coming, but they did not understand the matter, as is evident from the question they put after his resurrection, when they inquired, "Wilt thou at this time restore again the kingdom to Israel?" They manifestly supposed, that his second appearing was at his re-appearance from the tomb, and that then certainly he would be welcomed by the people as the "Blessed of Jehovah," and then effect the "Restitution of all things" to the Jews. But he soon extinguished these notions in their minds, by bidding them tarry in Jerusalem, not for his, but for the coming of the Holy Spirit, which should endue them with power, concerning the promise of which, said he, "you have heard of me."

But as to "the times and the seasons," the day, the hour, the month, and the year, when these two epochs should arrive, he gave them no satisfaction; in respect of these he left them in doubt; the knowledge of these the Father had reserved to himself; he had not even at that time communicated it to the Son:—"It is not for you," said he, "my disciples, to know the times and the seasons, which the Father hath put in his own power." But though he did not tell them, that the end of the Mosaic Age should come A.D. 70, and that they should see "the sign of the Son of Man in heaven" on A.D. 1843-4, or some other date; yet he did not leave them without the means of knowing when "the end should come" and the "desolation of Jerusalem was nigh."

First then, we must bear in mind in the interpretation of this prophecy, that Jesus is speaking to his disciples *then living*, and not to us. They were to be contemporary with the signs he enumerated; they were to behold the desolation of the City and Temple; and to witness the end of the "world" or age. Yes, and we may say, they *will* also witness the epoch of his glorious advent; for "He will come and receive them to himself,"—Jno, xiv 3—by a resurrection from the dead. But, did they live to behold the consummation of all these calamities upon their State and nation? Some doubtless, as James, fell a sacrifice to their enemies; and this was one of the signs; but others survived, of whom we may instance the apostle John, who lived upwards of twenty-five or thirty years after the desolation. Let us see then, if the events enumerated by Jesus did happen in the lifetime of the apostles.

1. Jesus says, "Take heed that no man deceive you," my disciples; "for many shall come in my name, saying, I am Christ; and shall *deceive* many."

Fulfilment. —"Many deceivers *are entered* into the world, who confess not that Jesus Christ came in the flesh. This is a deceiver and antichrist."—2 Jno. v. 7. These deceivers denied the Messiahship of Jesus, and claimed to be themselves the Christ. "There are many unruly and vain talkers and *deceivers*, especially they of the circumcision, whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." Tit. i. 10.

2. "And ye shall hear of wars and rumors of wars; see that ye be not troubled," my apostles, "for all these things must come to pass, but the end is not yet."

Fulfilment. —"From whence come *wars* and fightings among you" of the twelve tribes? "Come they not hence of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and *war*, yet ye have not, &c."—James iv. 1.

"And Herod was highly displeased with them of Tyre and Sidon. But they came with one accord to him, and having made Blastus, the king's chamberlain, their friend, *desired peace*, because their country was nourished by the king's country."—Acts xii. 20. This was a "rumor of war."

3. "There shall *be famines* and pestilences, and earthquakes, in divers places."

Fulfilment. —"And in those days came prophets from Jerusalem to Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be *great dearth* throughout all the world" (which came to pass in the days of Claudius Caesar). — Acts xi. 28.

4. "Then will they *deliver you up*," my apostles, "to be afflicted; and shall *kill* you; and ye shall be hated of all nations for my name's sake."

Fulfilment. —"Now about that time" of the famine, "Herod the king stretched forth his hands to vex certain of the Church. And he *killed James*, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also; and when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers."—Acts xii. 1.

5. "And then shall many *be offended*, and shall *betray* one another, and shall *hate* one another."

Fulfilment. — "For ye are yet carnal. For whereas there is among you envying, and strife, and divisions."—1 Cor. iii. 3.

"Is it so! Brother goeth to law with brother, and that before the unbelievers, * * nay, ye do wrong and defraud, and that your brethren."—c. vi. 6.

"No man speaking by the Spirit of God, calleth Jesus accursed." From this it would appear, that some in Corinth, professed to have the Spirit, were offended at Jesus, and pronounced him "accursed;" therefore Paul made this declaration, because the Spirit, being the witness for Jesus would never call him accursed, consequently the man that said this was not in possession of the Holy Spirit as he pretended to be.

"In perils among *false brethren*."—2 Cor. xi. 26. These were persons who were offended, and betrayed and hated others; hence Paul considered himself in peril among them.

"How turn ye again to the weak and beggarly elements" of the Law, "whereunto ye desire again to be in bondage?"—Gal. iv. 9. "These were offended. They desired to be under the Law."—v. 21; "that they might no longer suffer persecution for the cross of Christ."—c. vi. 12.

"Some preach Christ even of envy and strife. They preach Christ of contention, not sincerely."—Phil. i. 15.

"I have no man like-minded" to Timothy, "who will naturally take care for your state, O Philippians. For all [teachers, evangelists or elders] seek their own, not the things which are Jesus Christ's."—c. ii. 20.

"Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things."—c. iii. 15.

"From which faith some having swerved, have turned aside to vain jangling, desiring to be teachers of the Law, understanding neither what they say, nor whereof they affirm."—1 Tim. i. 7.

"All they that are in Asia have turned away from me."—2 Tim. i. 15.

"Their word will eat as doth a canker: of whom are Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some."—2 Tim. iii. 17.

"Of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts." * * But evil men and seducers shall wax worse and worse, deceiving and being deceived." c. iii. 13

"Even now are there many anti-christs; whereby we know that it is the *last time*. They went out from us, but they were not of us; for if they had been of us, they would have

continued with us; but they went out, that they might be made manifest that they were not all of us."—1 Jno. ii. 19.

6. "And many false prophets shall arise."

Fulfilment. —"Many false prophets *are gone* out into the world. Hereby know ye the Spirit of God. Every spirit that confessed that Jesus Christ is come in the flesh, is of God;" on the contrary not. "And this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 Jno. iv. 2.

7. "And because iniquity (*anomian* lawlessness) shall abound, the love of many shall wax cold."

Fulfilment. —"The mystery of iniquity doth already work" (eighteen years before the end came). —2 Thess. ii. 7. Read the whole of James' Epistle, besides other of the epistles, which will abundantly prove, the low temperature to which the love of many had fallen in the time of the Apostles.

8. "And this Gospel of the Kingdom shall be preached in *ALL the world* (*oikoumene*, Roman Empire) for a witness unto *ALL the nations*" (*tois ethnesi*)—of the Empire; "and THEN shall come the End."—See Matt. x. 23.

Fulfilment. —"The Hope which is laid up for you," Colossians, "in heaven, whereof ye heard before in the word of the truth of the gospel, which has come unto you, as also to (*Kathoos kai en*) *ALL THE WORLD*"—ch. 1. 6.

"Not moved away from the Hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven"—v. 23. This was written eight years before the End of the Mosaic World or Age.

9. "When YE," my apostles "therefore shall see the Abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place (Mark says, "standing where it ought not")—THEN let them which be *in Judea* flee to the mountains; for *then* shall be great tribulation (to Israel), such as was not since the beginning of the world (or commonwealth) to this time, nor ever shall be *in relation to Israel*. And except those days should be shortened, there should no flesh" of all Israel in Judea "be saved: but for the Elect" Abraham, Isaac, and Jacob, and their Seed's sake those days shall be shortened.

Mark renders the phrase "the beginning of the world" by "*the beginning of the creation which God created to this time*"; and Luke, speaking of the same epochs of calamity, says, "for these be days of vengeance that all things *which are written* may be fulfilled:" and the Man clothed in linen styles this epoch "the time of vengeance" at which "the daily" was to "be taken away"—Dan. xii. 11. Now it is manifest that these phrases have reference to the Jewish State, and not to all mankind, inasmuch as the Deluge was certainly a greater calamity than the destruction of Jerusalem; and Daniel says, there will be "a time of trouble" when Michael shall stand up for Israel, "such as never was *since there was a nation*, even to that same time." This time has not yet come. But, although it will be a greater calamity to the World than the desolation of Jerusalem, it will be less so to Israel, because at that time, instead of being destroyed, as they were by the Romans, they are to be delivered. This phrase

in Daniel "Since there was a nation" does not ascend to the time before the Flood; for mankind were not divided into nations till the Confusion of Tongues, centuries after that epoch.

Instead of "When YE shall see the Abomination of Desolation," Luke says, "When ye" (my apostles) "shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." This, therefore, is expletive of the phrase in Matthew. The fulfilment of this prediction is not recorded in scripture. Allusion is made to it in the Apocalypse, ch. xi. 2, where it says "the Holy City shall the Gentiles tread under foot forty and two months" or 1260 years from some particular epoch; which is tantamount to the expression in Luke "and Jerusalem shall be trodden down of the Gentiles UNTIL the times of the Gentiles be fulfilled;" the narrative however, must be sought in Josephus.

"*The Elect*" This is used in verses 22 and 24. In Rom. xi. 28, Abraham, Isaac, and Jacob are termed "the Election:"—"as concerning the Gospel" of Pentecost, says Paul, "they (the Jews) are enemies for your sakes" O Gentiles: "but as touching the election, they (the Jews) are beloved for the father's" Abraham, Isaac and Jacob's "sakes."—In verse 22, the shortening of the days has relation to Israel, the enemies of the gospel, but still beloved for the fathers' sakes;"—and "the elect" in verse 24 relates to the chosen in Christ, who are warned not to be deceived by false prophets or teachers, and pseudo Christs. These, as we learn from John in his epistles, abounded before the destruction of Jerusalem. They arose doubtless, many of them from among the spiritual men of the Congregations; who, perverting the gifts they had received for their edification, were enabled to "show great signs and wonders: insomuch that if it were possible they would deceive the very elect."—This lamentable state of things caused Paul to say, "If HE that cometh preacheth *another Jesus*, whom *we* have not preached, or if ye receive *another spirit*, which ye have not received, or *another gospel*, which ye have not accepted, you might well bear with him." And concerning such false prophets or teachers of another Christ, Paul says, "such are false apostles, deceitful workers, transforming themselves into Apostles of Christ. . . .Are they Hebrews? So am I. Are they Israelites? So am I," &c. 2 Cor. xi.

Thus we may save ourselves the trouble of tracing the chronology of the appearance of false Christs from Paul's day to this; they abounded before the Desolation as one of the signs of the end of the Age.

10. *Qui facit per alterum facit per se*—he who does an action by a deputy performs it himself. This is a universal maxim. In this sense Jesus informed his Apostles that he would come at the "end of the world," or Dispensation. They supposed he would appear personally; and when they learned better, the mistake was still current among Christians. Hence their liability to be deceived by pretenders to the character of Jesus in his second coming, and whom Paul styles "another Jesus," not the same Jesus who ascended, but false Christs personating him at the end of the Age.

But my Apostles, or disciples, "when they shall say unto YOU [not to persons of the 19th century] 'Behold He is in the desert [of Judea]—go not forth; 'Behold he is in the secret chambers, believe it not.' For he shall not come privately. "For as the lightning cometh out of the east, and shineth even unto the west; so (publicly) shall the coming of the Son of man be." "FOR" this is the manner of his coming; "wheresoever the CARCASE is, there will the EAGLES be gathered together."

THE CARCASE.

This is an expression used to designate the Jewish State, or nation. It is so used in Deut. xxvi. 26, where Moses says speaking to Israel, "Thy *Carcase* shall be meat unto all fowls of the air," that is, thy nation shall be a prey to all other nations; and in the same chapter, verse 49, a particular nation is designated which should come against them from far (Italy) "as the Eagle flieth," the Eagle being the symbol of the Roman power as is well known. The figure used by Jesus and Moses is the same: the latter says, "Thy carcase shall be meat for the fowls of the air;" and Jesus declares that "Wheresoever the carcase is, there will the eagles be gathered together.

(*To be Continued.*)

Analecta Epistolaria.

The Bible Uninterpretable without "Science."

Dr. Thomas: —Dear Sir, I perceive from the general "tenor of your way," that you invite free discussion of the principles involved in the doctrine which you teach. I perceive that you publish arguments *pro* and *con*; unlike the so-called orthodoxy, who publish their views and refuse to hear them answered. I cannot see things as you do, yet I believe I am as sincere as you are. Do not understand from this that I ask any lenity on account of my sincerity. The instigators of the inquisition were undoubtedly sincere, but this should not, and did not shield them from the scathing effects of the truth. What I wish to be understood, is, that while I accord to you the right to your own religious opinions, and of teaching the same, I claim the same concession from you, and insist that superior intellectual attainments should give to no man the right to dictate in matters of religious faith. Every doctrine should stand on its own merits, irrespective of persons, and he that treats with levity the religious opinions of others, without seeking in a spirit of brotherly kindness to remove what he believes to be errors, is far from being a true follower of Christ.

Far be it from me to resort to denunciation, and an attempt to impeach the motives of those with whom I cannot agree in religious matters. Christianity professes higher aims than this, and looks forward with strong faith to the time when this sectional feeling among religious teachers and professors shall cease, and be replaced by universal *charity*. It has been asserted by some of your followers here, that I wrote the letter dated at this place some time last February, and published in the May number of the *Herald*. I utterly repudiate the sentiments and general tenor of that letter, and furthermore, am no friend of Mr. Campbell, or rather to his doctrines, or any other of the thousand and one would be leaders of Modern Orthodoxy.

But enough of this. I differ with you in opinion, and am going to state freely my reasons for doing so. And first I believe you err in your mode of investigation. If I have rightly understood your position, you repudiate science, and rely solely upon the Bible for your evidence. This, I believe, leads to erroneous interpretations of Scripture. If God is the author of the Bible, (and I believe it,) is he not also the author of Nature? and what is science, but an interpretation of the visible works of God? Shall we retain a part and reject a part? Rather let us retain the whole, then our system is complete.

Meaning no disparagement to the Bible, I would ask if it affords us the instruction necessary for the preservation bodily of health? It is not sufficient to say that it admonishes to

temperance, condemns drunkenness and gluttony. The query would at once arise, what is temperance? and to find a full answer to our query, we must consult some author on Physiology and the laws of health, who, perhaps, never read the Bible through in his life. You, who, if I mistake not, believe that the mind arises from the action of matter, [the brain] would be the last one to assert that bodily health is not essential to the proper exercise of man's mental and moral faculties. Then with what consistency can you discard the natural sciences in seeking for true interpretations of Scripture? Suppose, I should ask you for medical advice. If you were an enlightened physician, and fully up to the times, you would examine me thoroughly, and find out, if possible, the exact state of my system. You would seek to know my temperament, and what organs, phrenologically speaking, control my actions, and give the leading motions. This known, you are prepared to prescribe. But in this inquiry you would not expect to increase your knowledge of the nature and curative properties of medicines. You knew this before. Then what would be your object? Evidently to ascertain what remedy stands related to the system, that it may be applied and effect a cure. You would virtually admit that man has received a definite constitution, between which and certain external objects there exists a relation, which objects, when applied, would restore it to a normal state. Now I believe that a man possesses a mental and moral nature which has received a definite constitution. This constitution stands related to that which is adapted to its wants, the truth, no matter from what source it is derived. Those truths which afford proper food for the intellect, and tend to expand its capacities, so that it may comprehend those great moral and religious truths found in the Bible, necessary to prepare man for future bliss, are obtained by a careful study of the works of creation by which we are surrounded. As "all Scripture is given by inspiration," all truth comes from God; and when I can find it, I will claim it as his brightest gift to man.

Hitherto theologians have mistaken the "*nature*" of man's disease, have misapplied the remedy, and as might have been expected, have failed. The importance of the inquiry, "what is to be the future of man?" entitles us to the right of obtaining light from every accessible source; hence I invoke the aid of science, and lighted by her lamp, find a true interpretation of that book, which promises future good to all.

I make bold to say that I believe the doctrine of the natural immortality of man, and believe that I can prove it, and will do so, through the *Herald*, with your permission.

I make this statement with the firm conviction that every untruth will fail, and if you can convince me of the error of my belief, you will make a convert of me, and I will at once apply for a passport to the "kingdom." I am not afraid of being contaminated by your writings. I have read a portion of them, and will read them all as soon as convenient. I am proof against so-called orthodoxy, and believe I can stand a pretty strong dose of you. Please publish and reply in the *Herald of the Kingdom*, and expect to hear from me again, if there is enough left after you get through this time.

Yours, in Christian friendship,

G. J. TISDALE.

Fredericksburg, Iowa, June 13, 1860.

Science and Revelation.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God."—*Paul.*

The writer of the above says, "If I have rightly understood your position, you repudiate science, and rely solely upon the Bible for your evidence." Upon this we would remark, that "science" is all very well in its place, if it be true science, and not babbling about science. Truth natural and revealed, all originates from Deity. No sane man disputes this. Natural truth discovered and systematized by human observation and reason, is called *science*; and truth that cannot be discovered experimentally and inductively, but comes to us by the will of God through "holy men" specially moved to speak and write it by his spirit, is divine to speak and write it by his spirit, is divine science, or system of knowledge, and called *revelation*. This is always the same. Time changes neither its facts, purposes, testimonies, principles, nor reasonings. But not so with human science. What passes for science in one age, is repudiated in another. Hence the science of Paul's age is an old wife's fable in ours; and much of what now passes for first rate science, will be exploded in less than fifty years as the vain babbling of mere pretenders to knowledge.

The natural sciences cannot expound "the things of the spirit of God." The profoundest knowledge of chemistry, astronomy, or physiology, cannot answer the question "*What has God prepared for them that love him?*" The answer to this question cannot be read "in trees, and stones, and running brooks." All nature is dumb and silent as the grave upon it. Plato, Socrates, Aristotle, Euclid, Archimedes, Galen, Celsus, Bacon, Leibnitz, Davy, Faraday, Gall, Morse, and a host of others devoted exclusively to science and philosophy, with all their principles and facts, could not thence approach within the shadow of a shade of "the things prepared." This is the testimony of Scripture; and therefore whatever speculators in science may say to the contrary, we believe it.

A person, then, may be as ignorant of what passes for science, as Balaam's most learned of all donkeys, and yet be able most intelligently and demonstrably to answer the question before us. All the prophets and apostles could do this, and have done it, but were nevertheless ignorant of what is called science in our time; but with all their ignorance of this they were better physiologists than any now extant; for none of these can demonstrate the motive power of the animal machinery called MAN; and he that is ignorant of this, is a more quack in "physiology and the laws of health."

Whatever "theologians" may have done, the Bible has not "mistaken" the nature of man's disease, but has well defined it, and prescribed a remedy which is the only true one, of which "theologians" and the scientific are ignorant alike.

The Bible does not "promise future good to all," nor does science. Science teaches nothing about the destiny of nations and individuals. It is only pretenders to science, who set up for prophets with only a little learning for their stock in trade, who prophesy lies in the name of science, often "falsely so called." These "promise future good for all," and prophesy smooth things to soothe the flesh in the practice of abomination, and the rejection of the truth of God. The Bible testifies evil for every soul of man who knows not God, and obeys not the gospel of Jesus Christ.

It is no evidence of boldness or courage to profess faith in what all the world believes. With comparatively few exceptions, all the world *thinks* it believes in the natural immortality of man. Our correspondent, however, is truly "bold" in saying that "he can prove it!" All the world and his wife have failed to do it, and have confessed the failure through the most wise and prudent of their sons. But this does not appal our Iowa friend. He can do what said

parents, and all the rest of his brethren cannot! "Bold," indeed, is he! Truth, however, requires few words. If the natural immortality be true, the Bible, where alone true immortality is taught, will certainly teach it. We ask, therefore, but one plain and direct testimony from the Scriptures, declaring that man is naturally immortal. He is indeed a bold man, bold even to recklessness, that will undertake it; when such a passage is produced, it shall certainly be emblazoned to the honor and glory of the discoverer in the *Herald of the Kingdom and Age to Come*. All future generations will remember the name of G. J. Tisdale as the prodigy of the nineteenth century, whose "theologians" and philosophers, ethical and physical, he will have convicted of learned ignorance, and of the shallowness of a rippling brook in things pertaining to God.

In conclusion we would respectfully invite our correspondent's attention to the words of Paul, "the teacher of the Gentiles," whether scientific or barbarians, "Avoid," saith he, "profane, vain babblings and oppositions of science falsely so-called, which some professing have erred concerning the faith."—1 Tim. vi. 20. Paul's interpretations were independent of science, which he pronounced "false," when all the world protested it was the true wisdom. Paul declared that it was folly; and his judgment has been endorsed as true and altogether right by all the real lights of the science of to-day. His interpretations were true, and only true together; yet he knew nothing of modern science. We argue, then, that the truths of revelation are perfectly intelligible to all unsophisticated, unspoiled, childlike inquirers after them without any aid that "science" or the sciolists can afford; who prophesy only in the words of their masters, whose "science" is a hash of facts, principles, and arguments plagiarized from the works of the thinkers and discoverers of the age, and unverified by their own experiment and observation. The mere man of science is a fool in "the deep things of God," in which the unscientific man of an intelligent faith is as the sun in the mid-heaven to a lightning bug compared to him. Our friend is welcome to the bugs, big and little, light and dark; give us the fools whose science is the word of God, which lives and abides forever.

Nov. 5, 1860.

EDITOR.

Notice to the Public.

WE do the public in general to wit, that the truth advocated in the Herald of the Kingdom, nor we ourselves, are to be held responsible for what may be taught in any other periodical extant; nor for the practices of churches nor individuals. We have no authority over them, and therefore cannot enforce what we know to be right; and it is not just that responsibility should be exacted in the absence of power. We wholly disapprove of many things we see and hear. The Kingdom of God in its doctrine bearing fruit "is *righteousness* and peace and joy in a holy spirit." We have no fellowship for mere theorists. If men believe the truth, they must practise it, or be condemned to the "shame and contempt" of the judgment hour. The truth as it is in Jesus, does not teach men to put on the habiliments of sin-factions and to march bawling through the streets to the glory of "wicked spirits" who aspire to "the heavenlies" of the Gentiles. It does not teach men to cheat, lie, swindle, and oppress. It does not teach editors to wink at such things near or afar off, nor to hold such in admiration for the sake of advantage. It teaches none of these things; but on the contrary, "it teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," which Paul truly says, is "evil," and its friendship enmity against God. We abominate and detest hypocrisy from the bottom of our soul. Let men appear in their true characters. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," that the honest hearted may not be ensnared and scandalously betrayed. We want no alliance with those who crucify the Lord afresh, and put his truth to open shame. *If such*

cannot be reformed, we want them to order us to discontinue the Herald; for we do not wish our list to be defiled by such deceivers. We advocate "The kingdom of God and his righteousness" as a theoretical and practical unit, and if men are not loyal to this, we have no use for them, their patronage, nor pelf.

Nov. 10, 1860.

EDITOR.

Returned to Winter Quarters.

ON Sept. 10, we again sallied forth, after an interval of about three weeks from our return from the south, west, and north, during which we prepared and issued the Herald for August, September, and October, which we hope all our friends have duly received. We returned to winter quarters after an absence of seven weeks in Virginia, Maryland, and the District of Columbia. In these regions we addressed the people about sixty hours on the things of the kingdom of God, and name of Jesus Christ. In the discharge of this labor we visited Lunenburg, Amelia, Louisa, Goochland, and King William Counties, and Richmond, and Norfolk cities, in Virginia; Washington, D. C.; and Baltimore. Altogether quite a multitude heard "the word of the kingdom;" but, as every one instructed in the times would expect, with little manifestation of any present practical result. Nevertheless, there is great encouragement to hold on, when we compare what now exists, notwithstanding all drawbacks, with what was the state of affairs a dozen years ago. The editor then stood alone, avoided as a heretic and contemned as a lunatic, with scarcely any access to those of this republic. He was listened to by thousands in Britain, the reports of which, aided by the circulation of his writings, opened the ear of the public on this side the briny deep to a considerable extent. A concurrence of influences developed by his tongue and pen, has resulted in the establishment of churches on this and the other side of the Atlantic. The labors of these are not mighty, but the labors of such as are struggling into life. Composed of men and women taken out from all "*the Abominations*" they are not so workable for good as they might be, if they had never been defiled by the Apocalyptic women. There is much to learn in the right use of the knowledge they possess. We are not discouraged, nor are we sanguine over much. But we hope on, earnestly desiring the appearing of the Lord, that he may find some of us at least, watching and keeping our garments, and our possession of faith not less than a grain of mustard seed.

Our running to and fro for the promotion of scriptural intelligence among the people is finished for 1860. This has been an eventful year; but '61 will probably be more so. Every year, in short, will now surpass its predecessor until the end. The prospect is animating to faith, which discerns the approaching consummation with joyousness of heart. None but the "rich in faith" will be approved at His coming. May this be ours with exceeding joy.

Nov. 3, 1860.

EDITOR.

"Blessed the Dying in the Lord."

DEAR SIR: —Our sister Janette N. Ryland wife of Eld. Wm P Ryland, fell asleep in Christ Aug 15th 1860, aged about fifty years This child of Abraham by faith had been afflicted with dropsy for about four months. Though her sufferings at times were severe, she bore it with patience. During her periods of ease, she delighted to talk with her friends about the promises of God, and would express the strong hope she had of eternal life in the kingdom of God. Few women possess the knowledge she had of the testimony of the Apostles and Prophets. Her faith and hope were derived from the Word. She lived the life of a true disciple of Christ.

In this temporary triumph of Death, the family, the church at Mt. Pleasant, and many friends are made to sorrow. But not as those who have no hope. For we believe that Christ once died for the sins of many, and to them that look for him, he will appear the second time without sin unto salvation.

Even so come Lord Jesus.

DAVID. F. SALLEY.

Princeton, Ark., August, 1860.

Preaching Women.

DEAR DOCTOR: —We should be glad, if in your visit to the west, you should find it convenient to visit our place. Yesterday concluded our visitation from a Mr. and Mrs. Mansfield of Michigan both of whom preached very well, but the lady was the greater man of the twain, and I was truly sorry that I could not conscientiously exhibit more of the *Suaviter in modo* than I did to them, holding most of the truth they held forth myself. Knowing what the Apostle Paul has said in 1 Cor. xiv., Tim. i., and 2 Tim. ii., also Elpis Israel page 109; and desiring to live in peace with all men, you will perhaps promote the interests of the things concerning the kingdom of God, by giving the above lines an insertion in your Herald, either with or without comment as may suit your convenience. The truth is gaining ground here.

JAMES D. McPHERSON.

Brown Co., Ill.

“Hard to Please.”

DR. JOHN THOMAS: —Dear Sir: There are a few friends in this section of the country who would like to see the *Herald*. We know very little about your sentiments, never having seen more than one or two small tracts which we liked pretty well. But we have heard a great deal about the awful things concerning “The Thomasites,” as your friends are too often called.

I may tell you we are rather hard to please with a religious paper, and that is the reason that we want to see the HERALD. We don't like a paper that fears to insert truth even although it may be very unpopular.

We are doubtless with you on many points; such as, The nature of man, The destiny of the Wicked, The Hope of the Gospel, The nature of Christ, &c. Still there may be some points of difference. We were brought to the knowledge of Bible truths by Mr. Evans, about fifteen months ago, and we have been taking the *Expositor* since then; but Mr. Marsh is too fond of priestcraft to suit us. We are about tired of a paid clergy, and we think the gospel can be preached without supporting newspapers to beg for the clergy. We do not like the *rules of publication* in the *Expositor* either. A short time ago it contained the following: “The *Expositor* is open for the discussion of all Bible questions that *need* to be discussed.” We do not think Mr. Marsh ought to sit in judgment on a Bible question, to decide whether it *need* to be discussed or not. We think they all *need* to be discussed. On this plea he has suppressed the publication of the discussion of the questions, What constitutes scriptural marriage? Are ministers divinely appointed to perform the marriage ceremony? Do our laws give sufficient protection to the female character? And ought the law of Exodus xxii. 16, 17, and Deut. xxii. 28, 29, to be enforced instead of the law of the priestly ceremony?

We meet once a week in this place to break bread. Our members are few, being only about fifteen. We are sometimes called Campbellites, and sometimes Thomasites, by way of reproach. But we are determined to know nothing but Christ.

Yours in the hope of the gospel,

JOHN G. MALCOLM.

Inneskip, June 18th, 1860.

A Parody.

THE following parody on Burns has attracted considerable attention here, and many people wish me to send it to some place for publication. I sent them to the Expositor, but they probably were refused a place there on account of their "priest skelpin turns." I send them to you, and you may insert them if you think them fit for the public; if not the loss is small.

For a' that and a' that.

When folks their ancient creeds deny,
And cause dispute and a' that;
The clergy raise a hue and cry,
To put them down for a' that.
For a' that and a that,
Their characters and a' that,
Their upright name and honest fame,
Forgotten are for a' that.

In every church is sounded high
The creeds o' men and a' that.
While on the desks the Bibles lie,
Unheeded ay for a' that.
For a' that and a' that,
The creeds are right for a' that,
The Bibles may whiles go astray;
But creeds can never fa' that.

But tho' the priests may creeds believe
(Or say they do and a' that,)
And thus the multitude deceive,
For money and for a' that.
For a' that and a' that,
There is a class for a' that;
A class o' men o' honest mind,
Can never stoop to a' that.

What tho' they ca' us Thomasites,
And Millerites, and a' that;
We care but little for their slights,
Their sneers, and scuff, and a' that.
For a' that and a' that,
Their angry looks and a' that;
They pass us by wi' 'scornfu' eye,
As tho' they never saw that.

What tho' they say we've lost our sense,
And crazy are and a' that;
The Bible is our strong defence,
We stand secure for a' that.
For a' that and a' that,
The time will come for a' that;
That honest men o'er a' the earth,
Will say we're right for a' that.

Inneskip, June 18th, 1860.

J. G. M.

Miscellanea.

Forty Questions on Immortality.

1. Who is immortal? Ans.—"The King eternal, IMMORTAL, invisible, the ONLY WISE GOD." 1 Tim. 1: 17.

2. Are not *all men* possessed of immortality? Ans.—"The blessed and only Potentate, the King of kings and Lord of lords; who ONLY HATH IMMORTALITY." 1 Tim. 1: 16.

3. Are not all men created immortal? Ans.—He "ONLY *hath immortality*" 1 Tim. 6: 16.

4. Is there any way by which men may obtain immortality? Ans.—"To us are given exceeding *great and precious PROMISES*, that *by these ye might be partakers of the Divine Nature*, having *escaped the corruption* that is in the world through lust." 2 Peter 1: 4.

5. Is this immortality revealed by Plato or Socrates, or by "familiar" rapping "spirits," or in nature—or is it through Jesus Christ and his Gospel? Ans.—"By the appearing of our Saviour *Jesus Christ*, who hath abolished DEATH, and hath brought LIFE and IMMORTALITY to *light through the GOSPEL*." 2 Tim. 1: 10.

6. Who hath power to bestow immortality upon man? Ans.—"The GIFT of GOD is ETERNAL LIFE *through Jesus Christ* our Lord." Rom. 6: 23.

7. Will God give this gift to *all* persons, whatever their works may be? Ans.—God will render to every man *according to his deeds*. Rom. 2: 6.

8. What will be the portion of those who are contentious and obey not the truth? Ans.—"Indignation and wrath, tribulation and anguish, upon every soul of man that *doeth EVIL*." Rom. 2: 8, 9.

9. To whom will God impart immortality? Ans.—"To them who by patient *continuance* in WELL DOING SEEK *for glory and honor* and IMMORTALITY." Rom. 2: 7.

10. What shall be their reward? Ans.—"ETERNAL LIFE." Rom. 2: 7.

11. Upon what conditions may we obtain this blessing? Ans.—"FIGHT the good fight of *Faith*; *lay hold* on ETERNAL LIFE." 1 Tim. 6: 12.

12. *When* do men obtain immortality? Is it at *Death* or at the *Resurrection*? Ans.—"The DEAD shall be *raised* INCORRUPTIBLE." 1 Cor. 15: 52.

13. How shall those who are not dead become incorruptible? Ans.—"We shall be CHANGED." 1 Cor. 15: 52.

14. When shall this change take place? Ans.—"At the last TRUMP." 1 Cor. 15: 52.

15. How suddenly will the change occur? Ans.—"In a *moment*, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the *dead* shall be *raised incorruptible*, and we shall be *changed*." 1 Cor. 15: 52.

16. Will this be a change of the *internal*, or the *external* and *physical* or *corruptible* man? Ans.—"This *corruptible* must PUT ON INCORRUPTION." 1 Cor. 15: 53.

17. What then *becomes immortal*? Ans.—"This MORTAL must *put on* IMMORTALITY." 1 Cor. 15: 53.

18. What Scripture will be fulfilled when this *corruptible* shall have put on *incorruption*, and this MORTAL shall have put on IMMORTALITY? Ans.—"Then shall be brought to pass the saying that is written, *death is swallowed up* in VICTORY." 1 Cor. 15: 56. Isa. 25: 8.

19. Who will be raised from the dead? Ans.—"ALL that are *in the* GRAVES shall hear his voice, and *shall come forth*." John 5: 28, 29.

20. Will the *unburied* arise? Ans.—"The *sea* gave up the *dead* which were *in it*; and *death* and hell (the grave) delivered up the *dead* which were in them." Rev. 20: 13.

21. Will different classes of *characters* arise in the resurrection? Ans.—"There shall be a resurrection of the *dead both* of the JUST and UNJUST." Acts. 24: 15.

22. For what purpose will the good be raised? Ans.—"They that have done *good* unto the *resurrection of LIFE*." John 5: 29.

23. To what will others be raised? Ans.—"They that have done *evil* unto the RESURRECTION of DAMNATION."

24. Will a man's destiny at last be in accordance with his previous life? Ans.—"Whatsoever a man *soweth*, *that* shall he also REAP." Gal. 6: 7.

25. What will be the portion of the ungodly? Ans.—"He that *soweth* to his *flesh* shall of the flesh *reap* CORRUPTION." Gal. 6: 8.

26. What the reward of the saint? Ans.—"He that *soweth* to the *spirit* shall of the spirit *reap life* EVERLASTING." Gal. 6: 8.

27. Where is now the Christian's *life*? Ans.—"Your *life* is *hid* with *Christ* in *God*." Col. 3: 3.

28. How then should we live? Ans.—"Let us not be weary in well doing; for in due season *we shall reap* if *we faint not*." Gal. 6: 9.

29. What will be the fate of those who by sowing to the flesh reap *corruption*? Ans.—"These, as *natural brute beasts*, made to be taken and *destroyed* . . . shall UTTERLY PERISH in *their own corruption*." 2 Pet. 2: 12.

30. Is it possible for man to be *utterly* destroyed? Ans.—"Fear Him which is able to destroy *both SOUL and BODY* in *hell*." Matt. 10: 28.

31. What is the wages of sin? Ans.—"The wages of sin is *death*." Rom. 6: 23.

32. Is this death merely a *bodily* death? Ans.—"The SOUL that *sinneth* IT shall DIE." Ezek. 18: 4.

33. If the wicked turn away from his wickedness and do right, what then? Ans.—"He shall save *his soul* ALIVE." Ezek. 18: 27.

34. "When a righteous man turneth away from his righteousness, and committeth iniquity and *dieth in them*," what shall be his fate? Ans.—"FOR his iniquity that he *hath done* shall he DIE." Ezek. 18: 26.

35. As he first dies *in* his iniquity and then dies *for* his iniquity what must this *last* death be called? Ans.—"The SECOND *death*." Rev. 21: 8.

36. What is the result attained by the man who converteth a sinner from the error of his ways. Ans.—"He shall *save a SOUL* from DEATH, and shall hide a multitude of sins." Jas. 5: 20.

37. What then has God placed before us to excite us to action? Ans.—"I call heaven and earth to record this day against you, that I have set before you *life* and DEATH, blessing and cursing; therefore choose *life*, that both thou and thy seed may LIVE." Deut. 30: 19.

38. How does God manifest his love to men? Ans.—"God so loved the world, that he gave his only begotten Son, that whosoever *believeth* on *him* should not perish but have *everlasting life*." John 3: 16.

39. What is our Saviour's complaint concerning mankind? Ans.—"Search the Scriptures; for in them ye think ye have *eternal life*; and *they* are *they* which testify of *me*. And *ye will not come to me*, that ye *might have* LIFE." John 5: 39, 40.

40. What is the command of God to all? Ans.—"Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit; for *why will ye die*, O house of Israel? For I have no pleasure in the DEATH of *him that dieth*, saith the Lord God; wherefore *turn yourselves and LIVE YE*." Ezek. 18: 31, 32.

41. Are there any passages that teach man's immortality? Ans.—Yes. How many? Ans.—One, Gen. 3: 4, "Ye shall not surely die." Who is the author, God, or the Devil? Ans.—The Devil. Does he speak the truth? Ans.—No, he was a liar from the beginning. John 8: 44.

Why the Enemy Rejected the Miracles of Jesus.

THE whole Talmudic doctrine of magic explains the reason why the scribes and Pharisees were so little moved by the real miracles of Jesus of Nazareth and his disciples. Their minds were fully possessed with faith in the power of cabalistic magic; they therefore were insensible to the real displays of divine power. They were in the same state of mind as Pharaoh and his magicians, who looked on the miracles of Moses as a mere proof of magical skill, and hardened their hearts. Even when they confessed "This is the finger of God," they were not converted to Jehovah. Pharaoh still persisted in his resistance. And so it was with the scribes and Pharisees. When Jesus by the spirit had raised Lazarus from the dead, "then gathered the chief priests and Pharisees in council, and said, What do we? for this man doeth many miracles." They acknowledged the fact of the miracles, but did not receive their evidence; for they believed that the study of the book of Jetziran would enable them to do greater. No miracle, therefore, could convince them. But besides this, their hearts were corrupt, they had apostatized from the law of Moses, even as the clerical and ministerial orders of the Gentiles have from the gospel of Christ; they therefore did not love the truth. They had turned aside to charms and magic, and *asking counsel of demons*, as they do in our times who consult imaginary ghosts, or "spirits" of "the spirit world" through "mediums," commonly known as "spiritualists;" and when men do this, the understanding becomes darkened, so that it is rendered impervious to the light. Their unbelief, therefore, becomes an evidence of the truth of Christianity. If such transgressors of the law of Moses, and such unblushing relaters of falsehood had believed, it would have cast a shade of suspicion over the whole Gospel history. If the men, who say that Rabba created a man, and two other Rabbis created a calf every week, had appeared as witnesses of the truth of Christianity, the miracles of the gospel would have appeared in one category with these most absurd fictions. But when such men appear as the enemies and persecutors of Jesus, it testifies that he was not one of them, and that as they were bad men, and loved a false system, his doctrine must necessarily have had something good in it, or they would not have opposed it.

The Jews boast that since the Babylonian captivity, they have been free from idolatry, but this is not true. They have not made images, that is, they have avoided the form, but they have retained all the substance of idolatrous Gentilism. The man who charms a serpent religiously, is an idolater, and the religion that permits it, is idolatrous and Gentile. The man who asks counsel of demons or ghosts, is an idolater of the worst class, for he does homage to unclean spirits. He turns his back upon the all-wise God, who ought to be the counsellor of all men, and by making demons his advisers, makes them his gods; and yet this is also allowed in the religion of the Rabbis, and practised extensively by members of "churches." Those Jews, therefore, who believe in the oral law, that is, all Jews who make use of the Synagogue prayers, have departed from the law and the God of Moses, and have chosen for themselves the dogmas and the gods of the Rabbis. How then can God have compassion on them and gather them? The thing is impossible until they utterly renounce all their delusions, confess their sin in having followed them so long, and "return and seek Jehovah their Elohim, and David (the Second) their king. Wherever the religion of the oral law has been or is predominant, its sway has been marked by the misery of the people. And the first dawn of a happier day has appeared only since the time that a part of the nation burst the fetters of Rabbinic superstition. Compare the state of the German Jews with that of their brethren in

Turkey, or on the coast of Morocco. Some of the former have abandoned the oral law, and the latter still cling to it with a bigoted devotion; and yet the former have had a blessing in the improvement of their temporal and intellectual condition, and the latter still remain in mental and corporeal slavery. The mere renunciation of Rabbinism has produced these beneficial effects; and if the Jews of Europe go on from the renunciation of error to the attainment of truth, that is, if they return to the religion of Moses and the Prophets, (and Jesus and his Apostles taught that religion in its true import,) the promises of God will be fulfilled, and the nation will be restored to the land of their fathers.

The Rabbinic Jews comfort themselves with the idea that they cannot have this world and the world to come too; but they confound two things which are perfectly distinct—God's mode of dealing with individuals, and his mode of dealing with nations. Individuals have not only an existence in time, but in the beyond. Worldly misfortune to an individual is, therefore, no proof of God's displeasure, because the world is only a part, and that the smallest part of his existence. But the case of nations is different. They exist only in what we call *time*, and therefore the rewards and punishments must be temporal; and so God has uniformly promised to the Jewish people temporal prosperity in case of national obedience, and temporal calamity in the former case. Whenever, therefore, we see Israel exiled from their land, and scattered among the nations, we must infer, if Moses has spoken the truth, that it is because they have departed from the God of their fathers.

O. P. p. 284.
