

**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.**

*(Concluded from page 247.)*

THE FIRST AND SECOND SIGNS.

The increase of knowledge is a notable characteristic of our times. Steam power, railroads, telegraphs, and suchlike are the evidences thereof patent to all. But, while science and the arts have wonderfully progressed, mankind in general have made no advance in the knowledge of God and of Jesus Christ whom he sent to Israel. Darkness covers Israel, and gross darkness the nations. Isaiah long since predicted, that when the Redeemer should come to Zion, to deliver her from the oppression of the Gentiles, profound darkness would prevail throughout the earth. We see this on every side; nevertheless, the Spirituals of wickedness in the heavenlies, protest that their generation is the most enlightened that has ever yet existed upon the earth! They call their day “the glorious and enlightened 19th Century!” They say that they are living in a blaze of gospel light; and so satisfied are they that they “are rich, and increased in goods, and have need of nothing,” that they are sending of their spiritual superfluity to the heathen at a vast expenditure of zeal and the gold which perishes. “Give us money enough,” say they, “and we will convert the world!” But they know not, “miserable sinners” that they are, that they themselves are unconverted, “and wretched, and poor, and blind, and naked;” and that it is the two-edged sword of the Spirit wielded by the Saints, and not money-inspired spirituals, that is to convert the world to God.

Paul shows very evidently in Rom. xi. that the proximate cause of the cutting off of the Gentiles from any further invitation to the honor, rights, dominion and life of God's kingdom and glory, is because of their unbelief. True, the world is full of “sincere faith,” *perfect*, as it is said, *in kind*; but at the same time infinitely contemptible *in degree*; for while men sincerely believe what God has not promised, and very readily do what he has not commanded; they are utterly infidel of the glad tidings of the kingdom, of the revealed mystery, and so forth; and can only cry out with devils that they believe that Jesus is the son of God. This is a sign of the time of the end. Their inebriation and perversion of mind, is too inveterate to be overcome by the testimony of God and reason; so that the One Body was almost attained to its fulness. Peter began the work of bringing the Gentiles into the Body of Christ when God visited them at the house of Cornelius; the work has been going on from that

time to the present; and we may hope that there are yet some more who will believe the manifold wisdom of God, and become obedient to the faith, before the King of Israel is revealed. When the last man, anterior to that event, shall have obeyed the truth, "the fulness of the Gentiles" will have "come in." There will then be nothing to detain the High Priest within the Veil; for there will be no more brethren for him to reconcile before the Mercy Seat; and the time, yea the set time, to favor Zion, and to redeem Israel will have arrived. "Because of unbelief they were broken off; and if thou, O Gentile, continue not in the goodness of God, thou also shalt be cut off," "and Israel likewise, if they abide not in unbelief, shall be grafted in; for God is able to graft them in again."

Gross darkness, then, in regard to the gospel, concurrent with considerable scientific and mechanical improvement, is a sign of the end approaching. Who cannot see that this exists? Look at the nations of old Europe; in science and art they are unsurpassed; but in things spiritual, the Sodom and Egypt of antiquity, were not more corrupt and blind. Even Britain, which is a sort of oasis in the desert, though not so brutally debased as the worshippers of the Virgin's ghost, or the disciples of Mohammed; and nevertheless, as truly ignorant of the manifold wisdom of God, as the rest. And when we look home here, we find no exception to the universal night. The shallowness of a rippling brook characterizes all clerical thinkings pertaining to the wisdom of God. What we see then in relation to all the world, harmonizes with Isaiah's prediction of the evil to be corrected at the crisis of the Lord's apocalypse. He tells us, that, when "Jehovah of armies shall make for all peoples a feast of fat things," he will find a something to be destroyed. He also informs us, that this is *a covering veil spread over all nations*; a veil that is styled by Paul, "*a strong delusion causing to believe a lie*;" the peoples' minds are darkened by this delusion, which hallucinates their understandings, and converts them into lunatics, fanatics and fools. John of Patmos says, that the inhabitants of the earth are all drunk; and that they have become so by drinking of the cup filled with sorceries in the hand of the spirituals of the Apostasy. Sign Nos. 1 & 2, then may be considered as established.

### THIRD SIGN OF THE TIMES.

THE third sign is the existence of the Egyptian power. It is written in Dan. xi. 40, that "*at the time of the end THE KING OF THE SOUTH shall push at the power exercising sovereignty over the Holy Land. When Daniel wrote this, he was residing in Babylon which was situated one degree and twenty-three minutes, or 83 miles north of Jerusalem. The kingdom south of these cities was that of Egypt. For several hundreds of years previous to 1820, when "that determined" began to be "poured out upon the Desolator" of the Holy Land, Egypt had ceased to be a kingdom. But not long after the termination of the Russian war in 1829, Mehemet Ali rebelled against the Sultan of Turkey, and succeeded in establishing himself as King of Egypt, or of the South, including Palestine and Arabia. He conquered Syria, and was, for a time, lord paramount of the East. This exaltation from a Turkish Pasha to the sovereignty of Egypt, opened new prospects to his ambition, and he aspired to the throne of Constantinople. The "time of the End" was just at hand, there being only five years of the 2300 years of Dan. viii. 24, to expire. In 1838, Mehemet Ali, King of the South, "pushed at" the Sultan. Hitherto he had confined his operations to Egypt and Syria, but now at the closing of the war he pushed for Constantinople, and advanced as far as Smyrna; and but for the interference of the "Great Powers" unconsciously "to establish the vision," he would doubtless, have dethroned him. Wearied of this state of affairs which endangered the balance of power," England, Russia, Austria, and Prussia, undertook to establish peace, and to place things on a permanent footing. They ordered the king of the South to surrender Syria,*

including Palestine; and to restore the Turkish fleet, which had revolted from the Sultan during the war. Mehemet Ali refused to do either; contending that Syria was his as a part of his kingdom for ever by right of conquest; and the fleet, as the spoils of war. These great powers, however, were not to be trifled with. They were willing that the throne of Egypt should be hereditary in his family; but determined that he should only be Pasha of Syria for life. But Mehemet would not yield, and the result was, that the allied fleet bombarded the cities of the Syrian seaboard, and took possession of St. Jean d'Acre. They again offered him "all that part of Syria, extending from the Gulf of Suez to the Lake of Tiberias, together with the province of Acre for life," if he would restore the Turkish fleet. But he still refused, and in the autumn of 1840, they compelled the Egyptian forces to evacuate the country, and determined that he should not have it at all; and threatened that if he did not restore the fleet in ten days, they would bombard him in Alexandria. Prudence, which is said to be the better part of valor, at length overcame the obstinacy of Mehemet; he therefore yielded, and surrendered the ships within the time. Thus, the Land of Israel was restored to the Sultan of Constantinople, and Mehemet was restricted to the kingdom of Egypt.

Such was one of the important events which mark the termination of the 2300 years, and stands out as a sign that "*the time of the end*" is *the time in which we are now living*. The incidents narrated are also evidential of the time having arrived to which Jehovah refers in Lev. xxvi. 42, saying, "*I will remember my covenant* with Abraham, Isaac and Jacob, and *I will remember the Land.*" The king of the South claimed the land as his forever; but Jehovah hath saith, "the land shall not be sold forever; for THE LAND IS MINE—Lev. xxv. 23. If the Jehovah would not permit the Israelites to alienate it from one to another forever, he would be far from permitting Mehemet to possess it, or the allies to grant it to him forever. "The land is mine, saith Jehovah;" so that no gentile power can by any possibility retain more than a temporary dominion over it. The hand of God may be clearly discerned in the events of this epoch. He hardened the king of Egypt's heart, not to accept the land upon any other terms than his own, which were certain not to be granted. If they had yielded to his demand, "the Eastern Question" would have been diplomatically settled, and the course of events regarding Israel turned into a different, and perhaps opposite channel; but as the belligerent diplomacy of 1840 has left the country, the policy or fate of the Sultan will affect the current and future fortunes of the land.

#### FOURTH SIGN OF THE TIMES.

The fourth sign of the time of the end is the evaporation of the political Euphrates. This sign is recorded in Rev. xvi. 12, and with the fifth is given as that which immediately precedes the appearing of the Son of man in power and great glory. The political Euphrates is to the political Babylon, what the literal physical or material Euphrates was to the literal Babylon where Belshazzar reigned. It is the many waters lying between Jerusalem and Rome, to be dried up before the latter city is captured and destroyed by Jehovah's anointed, the Cyrus of the time of the end.

The literal Euphrates rises in the mountains of Armenia, and from its source to its mingling with the waters of the Persian gulf, flows through the Turkish territory. Being exclusively a Turkish river, it cannot possibly represent any other than the Ottoman or Turkish power. Now to dry up the water of a symbolical river, is a symbolical phenomenon, and represents the drying up, evaporation, or extinction of *the power* it represents. Well, here is a testimony before us, that teaches the existence of a Euphratean power in the time of the end; in some year of which Jehovah's anointed is to be found present in the world, as a thief is

discovered to be in a house; and that before this grand burglary is committed, the said Euphratean power would be observed to be wasting away; to be, after another figure, as "A SICK MAN," and ready to die. And furthermore, the record teaches us, that when this power should be drying up, that period or stage of God's wrath would be in manifestation, termed in symbolic speech, "*the Sixth Vial*" under which, and before its judgments are exhausted, Christ appears. "And the Sixth Messenger poured out his bowl upon the great river Euphrates, and its waters were dried up, that the way of THE KINGS, *which (are) from risings of A SUN*, might be prepared. These "*kings*" are the saints; "*the risings*, their individual resurrections; and "*the Sun*" the sun of righteousness that arises with healing in his beams. —Mal. iv. 2. So that, reader, you are taught, that the evaporation of the Euphratean power is preparatory of the way of God's, kings and priests, who are to rise from among the dead. Are you prepared for that event?

Such is the predicted sign; but does the thing signified really exist? If it do not, then we are not contemporary with the outpouring of the sixth bowl; and the appearing of Jehovah's anointed, and the resurrection of the believers of "*the manifold wisdom of God*," is not so near as some suppose. But, we affirm most earnestly and gravely, that the thing signified by the sign, does exist. There is no intelligent man instructed in the past and current history of the Ottoman empire, who will not readily admit that its power is wasting, and that it continues to exist only through the mutual jealousies and forbearance of the great powers. It is in effect the van of the British empire in the East; and England would imperil her own existence rather than permit Turkey to be occupied by Russia, Austria, or France. This is the strength of Turkey that remains—rival jealousies and British interests. Left to their own resources in a war with any foreign power, or in a conflict with the non-Mohammedan population of their own provinces, and the dominion of the once terrible Osmanlis would vanish, and its former channel become as the burning sands of the torrid zone. As Lamartine has said, "Turkey is perishing for want of Turks," and its feebleness has been sufficiently manifested in the Egyptian, Greek, and Russian wars, in which it has been engaged since, "that determined," began to "be poured out upon the desolator" of Palestine in 1820. For thirty-seven years past the times have been disastrous for the Euphrateans; and blind indeed must be the man that can imagine that the integrity and independence of their dominion that remains even with the aid of the *eternal* (!) Anglo-French alliance, can much longer be maintained. When the continental struggle that is not far off, shall be developed, the fall of Turkey will be imminent; and all the energy of Britain will be aroused, and imperatively required, to eke out the dying moments, and to assuage the last throes of its ancient and "faithful ally."

This fourth sign, then, is established, and every one may see it who will take the trouble to open their eyes upon the current political events of the times in which they live. You see, that the power which owns the Euphrates in the 1400 miles of its career, and the territory it fertilizes broadly on either side, is wasting away. He that says it is not wasting, is an ignoramus, and knows nothing. It is a notable condition of the power; and any improvement there may arise in the country, is the development of British capital and influence, and a consequent correspondent diminution of Ottoman independence. Well, there is the sign what is the meaning of it? No one ignorant of the sure word of prophecy can answer the question. They may suppose many things; but which, if any, may be the right, no one can tell who does not understand the gospel of the kingdom, and knows not what has been predicted. The signification of the sign we have already indicated. It points to the resurrection of the saints, and proclaims that both, it and the Lord are near! This is the voice it utters in the ear of an enlightened faith.

In dismissing the sign, we may remark that the drying up of the Turkish power is that "THE WAY *might be prepared*;" even that which is styled "the way of the kings which (are) from the risings of a sun." The preparation results from the drying up process. Heat is necessary to this process. The fire of past wars, with other things combined, has reduced Turkey to its present enfeebled condition. The same kind of heat will be necessary for the continuance of the process to the end. Turkey, therefore, has not yet attained the terminus of strife; war must again break out against her, so as to finish the drying up process, that the Euphratean power being turned aside, "the way may be prepared," *by what is to follow*. The drying up is not of itself "the way," but only preparatory to it. The period between the fall of Turkey and the capture of Jerusalem by the king of the North, is the period of preparation; and the *crisis* of that period, "*the way prepared*" of the saints. The prepared way consists in the crisis revealed in Dan. xi. 40-45; xii. 1, 2; Ezek. xxxviii. 16-19; xxxix. 2-4; and Zech. xiv. 1-5, and will be developed through the agency of what already exists as the—

#### FIFTH SIGN OF THE TIMES.

The fifth sign of the nearness of the apocalypse of Christ is the existence of the FROG POWER concurrent with the drying up of the Ottoman dominion. The record of this sign is in the two verses between the twelfth and the fifteenth of Rev. xvi. —between the prediction of the falling of Turkey, and that of the coming of Christ "*as a thief*." It is one of the signs belonging to the Sixth Vial Period; and concerning it, John of Patmos says, "I saw that out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like to frogs (for they are spirits of daemons doing wonders,) go forth upon the kings of the earth, and of the whole Habitable, to assemble them for the war of that GREAT DAY of God the Almighty. "*Behold, I come as a thief!*" Blessed is he that watcheth."

In this remarkable testimony the powers symbolized by the dragon, the beast, and the false prophet become the subjects of a special political inspiration, under the working of which they speak. "Out of the fullness of the heart the *mouth* speaketh." They are full of that which when spoken to the kings of the earth and whole Habitable, stir them up to war. Hence the emissions from the three mouths are styled "three unclean spirits of demons," and they are said to be "*like to frogs*," because the things spoken by the mouths of the three powers are the evident result of the political influence of a fourth power, whose symbol is FROGS. Thus we have—

1. The croakings of the frogs, by which the dragon, beast, and the false prophet are inspired;
2. The frog-inspired powers uttering belligerent counsels to other world rulers of the darkness in the Heavenlies—the kings of Europe, Asia, and so forth;
3. The demons through whom the utterances find access to the kings; and,
4. The political wonders they accomplish and which result finally in bringing them into personal collision with JEHOVAH'S ANOINTED KING.

It will not be necessary to reproduce in this place the evidence by which the *frogs* of the sign before us are identified with the IMPERIAL DEMOCRACY OF FRANCE. This will

be found in detail in *Elpis Israel*, p. 339-342. Suffice it to say, that in the beginning "the frog represents the marshes whence the French (first called *Franks*) originated." Hugh Capet was the first Bourbon king of France. His immediate predecessor was Louis VI, on whose coin was a frog with the inscription *Mihi terra lacusque*, land and water are mine. The lily was the symbol of the Bourbon race of kings; but before this was adopted by them, the French symbolized their power by THREE FROGS. It is then a truth established by the ancient testimonies of heraldic science, that the frogs are representative of the French power. This ascertained, we are able to state that the croakings of its policy are the soul-inspiring inflations, by which the dragon, beast, and false prophet are set to work, stirring up contemporary potentates to acts, which, when fully developed, will have resulted in modifying the political geography of Europe; THE ABOLITION OF THE FRENCH EMPIRE; the complete evaporation of the Ottoman power; the fall of Egypt; and the occupation of Jerusalem and the land of Israel by "Rosh, the prince of Meshech and Tobol."

As we are not now going minutely into details, it will be sufficient just to remark that Constantinople is the throne of the Dragon, Vienna, of the Beast; and Rome, of the False prophet. These are the principal centres upon which French policy will operate in developing future results as it has already done in the matter of the Holy Shrines of Jerusalem, which led to the Crimean war. Although no immediate crisis was formed by this affair, it laid the foundation for what was to follow. The Russian war was a terrible and formidable manifestation of power, caused by a very inconsiderable and contemptible occasion, and so also the proximate, or exciting cause, of a new rupture may be trivial and insignificant. Slight causes in the political heavens produce terrible tempests, which, before they are settled overturn mountain-dominions, and throw up numerous hills. The little exciting causes are not the subject of prophecy; we are therefore left free to conjecture what these may probably be. If we err in the conjecture, interpretation is not affected; and if we prove to be correct, still we are not prophets. We cannot help thinking that a rupture among the powers is not very remote. \* We noticed during the course of things, from the conceding to the French certain privileges in Jerusalem, to the cessation of hostilities by the Treaty of Paris, that when events were about to take a new direction, it was preceded by a change in the British Ministry. What more unlikely than that the firing off of two or three hand grenades, by one or more Italians in the streets of Paris, should have resulted in the expulsion of the Palmerstonian administration from office; and the putting in its place of a government less favorable to the Head of the French Empire. Yet such is the fact. And not only so, but a spirit of hostility has been excited between the two nations from the simple fact of the conspirators issuing forth from England. The situation created is thought to be the entering of the thin end of the wedge, which when driven home is to split asunder the "eternal alliance," and *entente cordiale* between France and England. Our conviction is that the alliance need not be dissolved as a preliminary to the work before the French forces indicated in the sign before us. Regal France alienated from England, and brought under the influence of Russian counsels, would very soon come into collision with British policy in Constantinople and the East, from which neither Austria, nor Italy, could preserve themselves; but before this we conceive that Louis Napoleon will be dethroned.

\* This article was written before the Italian and French war, against Austria which happened the year after. —*Editor*.

But what we have more particularly to do with at present is the fact, that the power with which John of Patmos predicted would exist among the powers contemporary with the drying up of the political Euphrates; and whose policy would result in a fiery situation

evaporating that power, and so forth; that that power is in existence, as the result of the earthquake in 1848; and occupies precisely the position foretold. The French Empire exists as a sign in the heavens that the revelation of Jehovah's Anointed from above is near at hand. As if John had said, "When you see the Euphratean Power drying up, and the Frog-Power in contemporary activity exciting the powers to a policy of a belligerent tendency, then know that the resurrection of the Saints, and the coming of our Lord, is at hand." We see the sign; and therefore we speak that of which we are assured.

#### SIXTH SIGN OF THE TIMES.

We do not yet see the nations of the Habitable "enraged" but we have seen them in great "perplexity," from which they are not yet delivered. The Nations were angry or enraged. This is given in Rev. xi. 18, as their condition immediately preceding the booming forth of the wrath of Jehovah against them. Thus it is written, "The nations were enraged; and thy wrath came, and the time of the dead ones to be avenged, and to give the reward to thy servants the prophets, and to thy saints, and to them fearing thy name, to the small, and to the great; and to destroy utterly them who corrupt the earth." This enraged condition of the nations then, is future; but anterior also to the resurrection; and may be stated as the condition resulting from the operation of the Frog-inspired Powers upon the Kings of the earth, and of the whole habitable. It is foretold in Isai. xvii, 12, in which the prophet says, "Hark to a multitude of many people, which make a noise like the noise of the seas: and the rushing of nations, that make a rushing like the rushing of many waters! The nations shall rush like the rushing of many waters; but he shall rebuke him, and he shall flee far off; and he shall chase him as the chaff of the mountains before the wind, and like thistle down before the whirlwind. And behold at eventide sudden destruction, and before the morning he is not. This is the portion of them that spoil us, (Israel inclusive of the Saints,) and the lot of them that scatter us."

When this obtains the world of nations will be in an uproarious and tumultuous *condition*. It is to this the Lord Jesus refers in saying, "There shall be upon the earth, disquietude of the nations in perplexity, the sea roaring and rolling; men expiring from fear and anticipation of the things coming upon the Habitable; for the Powers of the Heavens shall be shaken. And afterwards they shall see the Son of Man coming with a cloud (of warriors,) with power and much glory. And these things beginning to come to pass, look up and lift up your heads; for the day of your redemption draweth nigh."

#### SEVENTH SIGN OF THE TIMES.

The seventh sign is in the holy heavenly in Christ. It is the preparation of the Bride. Before the nuptials of princes and their betrothed, there is preparation for the festivities. In the matrimonial arrangements and customs of the Orientals, there was the betrothal by marriage contract, an entering into covenant; and the festive ceremony by which the actual union of the parties was affirmed. This last was the wedding. Between the betrothal and the wedding years often intervened, during which many incidents might occur to frustrate the union. But things being favorable, the time at length arrived to fulfil the covenant. This being understood, there was a general movement among the friends of the Bridegroom. The following from Ward's View of the History of the Hindoos will be found beautifully illustrative of the customs connected with the expectation of the bridegroom. "At a marriage the procession of which I saw some years ago," says Mr. Ward, "the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting-two or three hours, at length, near midnight, it was announced, as if in the very words of scripture,

"Behold! the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them on their heads, to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable of the Ten Virgins, as at this moment: —*and the door was shut.*"

This parable is illustrative of the spiritual condition of two classes of the immersed in relation to the Kingdom of the Heavens at the time of the union of the Bridegroom with those who are with him to inherit it with all its attributes. The two classes, in the Greek were termed *the intelligent* and *the fools*. They all pass for companion virgins of the bride, (Psal. xlv. 14,) until their interview with the bridegroom opens their eyes to the delusion. The five intelligent virgins took oil in their vessels, their understandings were anointed with the glad tidings of the kingdom, as exhibited in the sure word of prophecy, and the revealed mystery; and by which "their lamps," that is, they themselves, "shone as lights in the world:" but the fools, the "slow of heart to believe *all* that the prophets have spoken," are as lamps gone out with no oil for replenishing. While in this relative condition which strikingly illustrates the spiritual state of Baptists, Campbellites, Christians, Millerites, Mormons and popular immersionists of all shades of, "sincere faith" in the anointed sonship of Jesus; but who neither know, nor care for, the teaching of the prophets more than for an old Jewish almanac; resulting from the long absence of the bridegroom, during which drowsiness came over professors, and they all fell fast asleep: while in this condition, the cry or proclamation will be raised at midnight (for the Lord descends with a shout,) "Behold the bridegroom cometh, go ye out to meet him!" The fools all hear it; and all wake up, but they are like men seized with panic and perplexity, not knowing what to do, or where to go—their lamps are gone out, and they have no oil in their vessels; their heads are empty, and they cannot shine.

But while they are fumbling about, picking their charred wicks, and peering into their empty oil-cans, shaking and draining, to see if no light-producing combustible is there; fatiguing themselves also in running from this reverend oilman to that, and finding all their unction only an extinguisher of light, a darkener of counsel by words without knowledge, the bridegroom appears, enters in with the wise and shuts the door. They rush with despair into the place of the bridegroom's presence; and knocking at the door, which he had ordered to be shut, exclaim, "Lord, Lord, open unto us!" But the inexorable "Sepoys" repulse them, announcing the master's fiat of "no admission here, for I know you not." "I do not acknowledge you as my friends, and shall not admit strangers.

The intelligent virgins are "the wise" of Dan. xii., 10, of whom it is said, "they shall understand," and elsewhere "the wise shall inherit glory." Daniel instructs us that there will be some among the living in "the time of the end," when the words of his prophecy are to be understood. "The words are closed up and sealed till the time of the end: \* \* \* but the wise shall understand." These intelligent believers among the living, constitute, in the aggregate, the company with whom Christ entered into covenant, having espoused, or betrothed it to himself; in which betrothal he sanctified it, having cleansed it in the laver of the water with doctrine. In Eph. v. 23, the apostle terms this sanctified company of intelligent virgins an

ECCLESIA, because they have been *called out* by gospel invitation from among the fools, to become the future rulers of the world for God. He styles them also in ch. i. 23, the Body of Christ, and in the former reference, regards it as related to Christ, as Eve was to the first Adam. He contemplates it in two states—the present, in which it is the Body *to be saved*; and the future, in which it is the Body *saved*. When saved, it will be “a glorious Ecclesia, not having spot or wrinkle, or any such thing; holy, and without blemish, members of his body, of his flesh, and of his bones: Christ and his Ecclesia then being "One Flesh," which at present they are not.

But preparatory to the Ecclesia becoming bone of the Second Adam's bone, and flesh of his flesh, it is necessary that they should become of one spirit, that they should be as He, when clothed with our filthy nature, Sin's Flesh, "holy, harmless, undefiled, and separate from sinners," walking circumspectly, not as fools, but *as wise*, redeeming the time, because the days are evil." Eph. v. 15: for, if we do not establish a character before God for this, it would be a lie against our former selves to exalt us to spotless and unblemished Holy Spirit Nature; for this materiality is the embodiment of the truth, or spirit-developed character of a previous state. An intellectual and moral or spiritual preparation is, therefore necessary as a preparation for *a union* with that nature which Jesus now enjoys, since he became "the Lord, the Spirit."

"This" says Paul, "is a Great Mystery," let us therefore think with precision that we may understand it. We state, then—

1. That when a man believes the Manifold Wisdom of God, he is enlightened and has acquired wisdom; he has then oil in his vessel.

2. That when such an one passes through the Laver of the water he is sanctified and cleansed in the process; and thereby betrothed in spirit, or mind and state to Christ.

3. That a man so sanctified, is in soul, spirit, and state, one with Christ; *but not in nature*: for HE is no longer flesh and blood:

4. That from the time of passing through the Laver of Baptism until death, is the period for testing the believer's fidelity to the Bridegroom:

5. That if his faith and subsequent practice have been such as to cause him to be accounted worthy of a resurrection to eternal glory, he will, on being approved, after rising from among the dead, become the subject of a change; "his vile body will be made like to his glorious body," in which change, the subject thereof becomes "a member of Christ's body, of his flesh, and of his bones."

6. That when this membership is consummated, the marriage with the Bridegroom is perfected, and Christ and the Bride become the exponents of what is meant by "The Name of the Father, and of the Son, and of the Holy Spirit," into and for which they were baptized.

In Rev. xix. 7, this glorious consummation, *the formation of the Rib taken from Man into a Woman for the Second Adam*, is made the subject of great rejoicing. It is there written, "We may rejoice, and joy exceedingly, and give the glory to God; because the Marriage of the Lamb is come, and his Woman *hath made herself ready*. And it was given to her, that she might *clothe herself with fine linen*, pure and white: for the fine linen is (or signifies) the righteous actions of the Saints." This is that Woman, who, in Rev. xii. 14, is represented as

“flying into the wilderness, into her place, where she is sheltered for a time, times, and half a time from the face of the Serpent”—a period of 1260 years, terminating at the marriage of the Lamb. She is still in this wilderness state, which, however, we rejoice to know from the signs of the times, is not much longer to continue. We see from the above testimony, that, at the crisis of the marriage she is said to *have made herself ready*; and that in doing so she *clothes herself* with righteous deeds. This implies that previous to the marriage, she had been engaged in dressing her lamps; and in filling her vessels with store of oil. This dressing her lamps, and filling her vessels, then, becomes a sign that the celebration of the nuptials is at hand. “*It has been given to her*” to know this; and knowing it from the signs of the times she has been enabled to discern, she is making herself ready for the event. This preparation of the Woman, then, is the seventh sign of the times which may be easily discerned by an enlightened faith.

But in what direction shall we look for the sign? If we would look effectually, we must first make ourselves acquainted with what constituted the faith and practice of the congregations founded by the apostles. If we do not know what constituted Christianity in its apostolicity, we shall not be able to know the true character of what we see; nor be able to discriminate between the genuine thing, and its multitudinous counterfeits. We have studied this subject for the past twenty-five years; and as we believe, we are not of that class that is “ever learning, but never able to come to the knowledge of the truth;” we have full assurance of faith, that we can demonstrate the sign, at least to our own satisfaction, if not to that of others, before whose minds the same testimonies and reasons, do not obtain.

We say then, that the sign does not exist in any of the names and denominations of Pædorhantism. When we look into that circle, we see only the darkness of Egypt; and discern an occasional rattle of the bones of the dead. There is no oil in the skull-vessels of those, who can perpetrate the folly of sprinkling a baby's face with the Devil's hate (the de'il is said to hate “holy water”) and sign its forehead with “the mark of the Beast,” and call it, “Holy Baptism.” The lamps of such were never kindled, and can consequently never go out. Such have not even the form of virginity, though it prove to be foolish.

Then, if we turn from these, and take a glance at the immersed, we see Christians, and Campbellites, and Millerites, and Adventists, and Mormons, and Baptists of all other shades and colors; but among them all, the sign does not appear. The Campbellites claim to be genuine apostolicals; but, having been once in the days of our ignorance, a popular advocate among them, we know their height and depth, and length and breadth; while they know little or nothing of what we have acquired, since we turned from the study of their traditions according to the *Christian Baptist*, and the *Millennial Harbinger*, to the writings of the Apostles in connexion with Moses and the Prophets, which they insult by designating as “an old Jewish Almanac.” What shall we say of such a people's intelligence when an ignoramus, (and we were not the only one by many that figured, and still figure among them.) is the subject of their laudations, as an intelligent and efficient advocate of their principles! We know well the calibre of this people's ecclesiasticism; and though there are among them people we respect as men, yet we hesitate not to say, that, though they proclaim through the land on every side, “the people of the Lord, the people of the Lord, are we; and wisdom will die with us!”—they “are miserable, and wretched, and poor, and blind, and naked;” “being ignorant of “*the manifold wisdom of God,*” of “*the revelation of the mystery,*” which is the unction of the Holy One, by which alone a wise virgin-lamp can shine at the nuptials of the Lord. They are more infidel, than superstitious; and by that influence have been useful in emancipating many from clerical dominion in days gone by (they have now a clergy of their own, as complete hirelings as the outsiders they used so worthily to denounce) who have

since come to know and obey, and rejoice in the truth; as we sincerely hope will many more before the "shout" is raised announcing that the Lord is come.

If we turn from the Campbellites, and look in the direction of Millerism and Adventism, the prospect is dreary in the extreme. A perfect Babel rises up to view! Every thing higgledy-piggledy; rhanstists and immersionists, with heads full of all sorts of crotchets, all mixed up together in gospel nullifying confusion. Can any good come out of such a Nazareth? Yea, even this embodiment of foolishness, like Campbellism, has been of use. Out of evil the Lord educes good. The Millerite excitement had the effect of stirring up many to the study of the prophets, by which they have been prepared to receive the truth. Many have separated themselves from the folly, and are filling their vessels with the oil, that they may shine as lamps at the wedding; and we hope that many more will yet become wise, and shine as stars in the bright firmament of God.

The agitation of the waters by these forms of error, has set multitudes to reading and thinking, which in the great majority of instances, will ultimate in nothing but swelling their caoutchouc globularities to a distension largely disproportioned to their contents. Nevertheless, while this effect is produced on the one hand, many will and have been prepared by the reading and thinking on the other, to "receive with meekness the engrafted word, which is able to save their souls." This result has been developed to some extent. The periodical we edit, the *Herald of the Kingdom and Aion to Come*, in the principles it advocates, is the literary representative of this phenomenon. It contends, without compromise with any form of "sincere faith," for an ingenuous return to first principles, which it specifically defines without regard to any other standard than that of "the faith originally delivered to the saints," which tumbles overboard into the bowels of the great fish, or elsewhere, all one-idea devices for the salvation of the ignorant in their folly and unbelief.

With all these signs, then, unfolded and defined, the reader surely cannot henceforth justly aver that he can discern no evidence that the Judge standeth at the door and knocks. We advise him to bestir himself, and to trim his lamp, and store up oil in his vessel betimes; for assuredly the time cannot be long, ere the cry comes forth from Jerusalem, "the bridegroom is come; go ye out to meet him!" At all events, we shall have done our part, in sounding an alarm, and there we must leave it, in hope that its echoes will not fail to awaken some to an abiding interest in the truth.

*March, 13, 1858.*

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### **Prophecy of Mount Olivet.**

*(Concluded.)*

These are all the signs precedent of the Desolation of the City and Temple given by Matthew in the first 28 verses of his testimony, concerning the coming of the Son of man in the sense of the last four verses. But in the tenth chapter he gives something additional. There we learn that Jesus informed his disciples, or Apostles more particularly what should be their lot before he came. "Behold," says he, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. But beware of men: for they will deliver YOU up to the Councils (as narrated Acts iv. and v,) and they will scourge you in their Synagogues; and ye shall be brought before governors and kings for my sake (as in the case of Paul in Acts xiii. 50, who shook off the dust of his feet as commanded, Mat. x. 14; also in Acts xvi. 22, when he was scourged and sent to prison; likewise before Felix, Festus and

Agrippa, "Kings and governors" of Judea)—*for a testimony against them and the Gentiles.* \* \* And YE shall be hated of all for my name's sake; but he that (being the subject of these things) endureth to *the end* shall be saved. But when they persecute you in one city, flee ye into another, (as Peter did Acts xii. 19; and Paul xvii. 14, *passim*). For verily I say unto you, *YE shall not have gone over the cities of Israel TILL the Son of Man be come.*" This is susceptible of no other interpretation than that the Son of Man would come before the Apostles had made their proclamation in all the cities of Judea, or at most of Palestine. The only question which can arise is, how, or in what manner, would the Son of Man come before they had finished their work? Some thought it would be *in person and visible to the nation*; hence this notion favored the appearance of "false Christs." The scope, however, of Messiah's doctrine should have led them to a different conclusion, as will appear from the parable of the Marriage of the King's Son, Mat. xxii. 1. Let the inquirer read; the interpretation is as follows.

Jehovah sent forth the Apostles to invite Israel to receive Jesus for their King. But they made light of the invitation, and spitefully entreated and slew them. This excited the indignation of God against them. What did he do? In the words of the parable "*he sent forth his armies, and destroyed those murderers, and burned up their City*" or in the language of history, he sent the Roman armies under Titus against them, destroyed them, and burned Jerusalem. In this manner God came against them, the Son of Man came against them; the Romans were the executors of their vengeance against Israel—they came by Titus upon the principle, that he who comes by deputy comes himself.

The destruction of Jerusalem was the breaking off, not of Israel, but of "*some of the branches*" of "the Good" Israelitish "Olive Tree," whose stock is rooted in Abraham "the friend of God;" and these branches, which lie withered on the ground, will, like Aaron's Rod, become full of sap and bear much fruit, by being again ingrafted on the parent tree;" for God is able to graft them in again"—Rom, xi.; read the whole chapter. And this will be effected "when," in the words of the parable, "the King comes in to see the guests."

In the twenty-third and twenty-fourth of Matthew, *two comings* are evidently brought to view; first, that mentioned in the 39th verse of the former, when Israel as a people shall hail Jesus with acclamation as THE BLESSED OF JEHOVAH; and second, the coming of the Son of Man, *not* "in the clouds of heaven with power and great glory," *but* with the publicity of the lightning to destroy Jerusalem by Titus and his Romans, xxiv. 27, 28.

To the Coming of the Son of Man by Titus, the Apostles refer when they say, as Paul to the Hebrew Brethren, then suffering persecution under the administration of their unbelieving countrymen, "cast not away your confidence which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while (seven years longer,) and He that shall come, *will come, and will not tarry*, x. 36. There was consolation in this, for after the coming, the Jews would have no more power to persecute.

So the Apostle James when he writes to the Hebrews thus—"Be patient, therefore, brethren, *unto the coming of the Lord*, \* \* establish your hearts: for the coming of the Lord draweth nigh. \* \* Behold the Judge standeth before the door. c. v. 7—11. This coming of the Lord was nigh some 1800 years ago. James wrote in A. D. 62, and the Lord came 8 years afterwards when his general Titus destroyed the city.

So Simon Peter also writing to Christian Jews referring to the same event, says, "*the end of all things is at hand*: be YE therefore, sober, and watch unto prayer"—1 Pet. iv. 7. The crisis he styles the "Day of the Lord," the "Day of God," and, as a sign of its approach, he records the fact, of there being scoffers, who tauntingly inquired "Where is the (fulfilment of the) promise of his coming?"—These were they of whom Jesus spake in the parable under the similitude of the evil servant, who should say in his heart, "My Lord delayeth his coming." But says Peter, "the Lord is not slack concerning his promise, as some men count slackness; but is long suffering to us-ward (the contemporaries of the Apostles,) not willing that any (of us) should perish (in the coming desolation) but that all should come to repentance. But the Day of the Lord cometh as a thief in the night," continues Peter; even as He said when he commanded us to "watch; for," said he, "you know not what hour your Lord come. But this Know ye, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready," my Apostles and Disciples; "for in such an hour as YE think not, the Son of Man cometh." Matt. xxiv. 42.

Of the day and the hour when Jesus should come to destroy the City and Temple no man knew. When he revealed the signs of this national judgment day of Israel, the precise year was hid from all intelligences in the mind of the Father. This was one of "the things of God which no man knew, but the Spirit of God" only—1 Cor. ii. 11; therefore, said Jesus, "of that day and hour (when "Heaven and Earth" the Constitution of Israel's Commonwealth, "shall pass away;" or when "the Little Horn shall cast down of the Host and of the stars to the ground"—Dan. viii. 11.)—knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." The fulfilment of the prophecy, however, has revealed the time; for all these things were consummated in July, A. D. 70.

It cannot truly be said that the Son knows not the day nor the hour when he shall come in his glory to ascend "the throne of David his father;" for the time is fixed and revealed in the prophecies of Daniel and John; namely at the end of "1335 days," and "forty and two months." That no man knows certainly, when these periods commence is true enough, but that Jesus knows all about the time there can be no doubt; for the Apocalypse is "the revelation of Jesus Christ, which God gave to him "concerning the things which should happen;" and it treats of time considerably and gives us the precise epoch of his coming in glory.

One thing is worthy of remark, namely, that the Apostles in their epistles only speak of the "coming of the Lord being nigh," and "the end of all things being at hand," when they write to Christians of the Jewish nation; when they write to Christians of the Gentile race, they speak of it in terms which manifestly refer it to a remote period, while yet indeed they exhort them ever to be expecting it. Thus in 2 Thess. 2, his coming in glory is made contemporary with the destruction of a power, which in Paul's time had no existence. Other instances might be named, which, however, is unnecessary at this time. We proceed with the prophecy.

*Verse 29.* "Immediately after the tribulation of those days, shall the Sun be darkened, and the Moon shall not give her light, and the stars shall fall from Heaven, and the Powers of the Heavens shall be shaken."

In Mark xiii. 24, it reads, "But in those days, after that tribulation." In Luke xxi. 23, it stands thus: "there shall be great distress in the land (of Judea.) and wrath upon this people (Israel). And they shall fall by the edge of the sword, and shall be led away captive (as Moses

foretold) into all nations: and Jerusalem shall be trodden down of the Gentiles UNTIL the TIMES OF THE GENTILES be fulfilled." Was not this tribulation?" Has any greater ever happened to Israel? No; and Jesus has declared no greater shall befall them. "Those days." What days? The Days of that Tribulation, when they should fall by the edge of the sword, and "the Lord should scatter them among all people, from the one end of the earth unto the other"—Deut. xxvii. 64— then continues Luke "there shall be signs in the Sun, and in the Moon, and in the Stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear (read James v. 1-6,) and for looking after those things which are coming on the earth (land;) for the Powers of heaven shall be shaken."

Now, we ask the reader, what he would naturally expect from such national tribulation as this? The Temple destroyed, the Metropolis and other cities of the kingdom burned, the "sword of God (and "the wicked are his sword") bathed in the heaven," the political rulers slain or dispersed, the religion of Moses suppressed, the priesthood as an order annihilated, and the people scattered to the four winds: —would he not in view of all this say in the glowing imagery of prophecy, that "the Sun" of Israel was eclipsed, or "darkened," its Moon no longer gave its light, its Stars fell from heaven, and the powers of its heaven were shaken? Such was the fact; for the Executive and Aaronic and Levitical Hierarchy were abolished, and the Nobles of Israel fell from their high estate, and the subordinate powers of the State were shaken, but not entirely abolished, by this notable revolution, so fatal to the Jewish Kingdom, but, as Titus regarded it, so glorious to the Roman arms, that its renown was perpetuated by the sculptor upon the Arch, whose ruins still adorn the environs of Rome.

All this happened "*immediately after the tribulation* of the siege; and thus far, and thus far only, is the Prophecy of Mount Olivet accomplished. Between the 29th and 30th verses, *there is an interval of many centuries*. In the interpretation of this part of the record most have been misled by the phrase "*and then*." They have supposed, that the "then" had reference to the time of the shaking of the powers of the heaven, &c., and this shaking they take to be yet future. But, we observe that "then" merely indicates *order of events in the prophecy*; as if we should say, the Danes defeated the Anglo-Saxons, and in those days, after that tribulation, Alfred the Great reigned sole monarch of England; *and then* Henry the Eighth, *and then* George the Third. Now, no one instructed in English history would suppose we meant, that these three kings reigned in the time of the tribulation, immediately after, or contemporary with it; or contemporarily with each other, or immediately successive to one another in the order named; but that they were sequent reigns, having intervals of several generations between them.

Now the same rule will help us to understand the passage before us. The prophecy has relation to the Jewish nation. Of the interval between their *dispersion* and *restoration*, it takes no farther notice than to state, that the City shall continue subject to the Gentiles until the period allotted to the continuance of their monarchies and Republics shall have expired. The order of events concerning Israel and their King is *first* the Tribulation; *second*, the subversion of their Government as constituted by Moses; *third*, the appearance of the Son of Man in his glory, which implies the Restitution of all things pertaining to David's Kingdom as constituted by the New Covenant — (Acts iii. 31; xv. 11-17.); *fourth*, the great mourning of the Tribes of Israel, which will succeed their recognition of Jesus as their Deliverer from the power of Rossi, Prince of Mesech and Tuba! (see Zech, xii. 8-14; Ezek. xxxviii, xxxix); and *fifth*, the gathering in of the residue of the Ten Tribes which are dispersed from one end of heaven to the other; and this brings us to the close of verse 31.

From verse 32 to verse 30 of chapter xxv, as we have said, Jesus illustrates by parables how the Apostles and their contemporaries though they knew not "the day or the hour," should know of the proximity of the Desolation; also of the necessity of vigilance, as it would come upon that generation as unexpectedly as the Deluge came upon the Antediluvians, or a thief breaks into a man's house.

Another parable he gave to his Apostles illustrative of the necessity of watching the signs of the times. This was that of the Ten Virgins. The moral of the fable is this—Watch, therefore, for YE (my disciples to whom I now speak) know neither the day nor the hour wherein the Son of Man cometh." This is obviously a warning to those who heard Jesus deliver the prediction of the events coming upon the generation of Jews then living. But we shall treat of this parable more particularly hereafter. We pass on, therefore, to the parable of the travelling absentee, which is illustrative of the declaration c. xxiv. 12, that "the love of many shall wax cold" before the time of the desolation; therefore they "*hid the talent in the earth,*" and became lawless. Another class of primitive Christians allied to these is also represented under the similitude of the "Evil Servant," verse 48, who says "*My lord delayeth his coming;*" and began to smite his fellow servants, &c; thus verifying the saying of Jesus "many shall be offended, and shall betray one another, and shall hate one another." Peter speaks of this class of his contemporaries in 2 Ep. 3, 9.

Concerning the punishment of these "evil" and "slothful" Christian Israelites, Jesus said he would come at an hour he was not aware of, and "cut him asunder, and appoint him his portion with *the Hypocrites; there* (in their portion) shall be weeping and gnashing of teeth," cxxiv. 51; and "cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth, xxv. 30. THE Hypocrites, by eminence, who are these? The Scribes and Pharisees whom Jesus denounced as "hypocrites" in c. xxiii., whom he consigned to the damnation of hell," or that *gehenna* which was to come *upon* them, when the "measure of their fathers" should be filled up by the righteous blood" they should shed, till they should consummate their iniquity by the murder of Zacharias, son of Barachias, between the Temple and the Altar.

Speaking of the same character, Peter says, "these, as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not; and shall utterly perish in their own corruption: \* \* spots they are and blemishes, sporting themselves with their own deceivings *while they feast with you:* having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children; *which have forsaken the right way,* and are gone astray. \* \* These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness (outer darkness) is reserved for ever, &c." Read the whole context from 2 Ep. ii; iii-to ver. 13. Also Jude, commencing "For there *are*" (not shall be) certain men crept in unawares, &c. to verse 19. But to return.

At verse 31 of ch. xxv, Jesus directs attention to the Epoch of his Glory. And here is the interepochal interval again of which no account is taken in the prophecy. Part of the same interval obtains between the 39th and 40th verses of Dan. xi. —an interval, of which 1786 years have already elapsed, and of which the remnant of the "forty-two months" yet to expire, when the Beast will cease to continue, will fill up the complete measure. At that period, when this interval shall end, then "the Son of Man shall come in his glory, and all the holy angels ("the saints" spoken of in Enoch—Jude 14; by Paul—2 Thess. i. 7; 1 Ep. iii. 13; Rev. xix. 14.)

with Him, THEN shall He sit upon the throne of his glory," which is the "Throne of his father David"—Isaiah ix. 7; Luke i. 32.

Let it be remembered then, that between these verses, namely 30 and 31 of ch. xxv, there is an interval of many centuries, of the events of which no notice is taken in the prophecy. It is the period of the Dispersion of Israel into their enemies' lands, and of the treading under foot of Jerusalem by the Gentiles. We are living in the end of this interval, called the "Times of the Gentiles"—times during which they have the ascendancy over the Natural and Spiritual Israel. By the Natural, I mean Israel according to the flesh; and by Spiritual, Israel according to the adoption. These two classes of the Commonwealth of Israel, have suffered in common during this interval; the one, for rejecting Jesus, the other, for defending the Ancient Gospel and testifying against the Apostasy; and they will both have the ascendancy together in the Future Age; the former, as the most illustrious of the nations; the latter, as the Sovereign and Immortal Rulers of the World with Christ the Lord.

We have been greatly amused, yet sorry, to see the abortive efforts of worthy individuals to unravel the mysteries of the Prophecy. We have beheld them plunging from bog to slough, and from mire to quicksand, in search of signs in heaven above, sights among the nations beneath, and roarings of the boisterous sea during this interval as events fulfilling the twenty-fourth of Matthew! The appearance of "false Christs" has been traced from the days of Barchochebas till a recent period; and signs in the Sun, Moon, and Stars for the last 80 years! A meteoric shower, or an unusual snow-storm; or perhaps, more shipwrecks at sea, and bankruptcies on land—have all been pressed in as illustrative of the Coming of the Son of Man in his glory! What solemn trifling is this! Matthew and Mark testify that Jesus said "*this generation* shall not pass TILL all these things be fulfilled." The phrase "this generation" does not refer to the whole interval from the first to the glorious advent of Messiah during which Israel should exist. It refers only to the then existing generation contemporary with Jesus, which did not pass till the things predicted of the Desolation were all accomplished. I am aware that learned men have rendered this passage "this Race shall not pass;" but we depend not upon Greek criticism to get at the true import of the phrase. They have been misled by the order in which the text occurs. Jesus had been speaking of collecting the elect from the four winds in verse 31, when therefore, he said in verse 34, "this generation shall not pass, till all these things be fulfilled," they asked themselves What things? And reply, the appearing of the Son of man in the clouds of heaven with power and great glory, &c. But they mistake the purpose for which the parable of the Fig Tree was given, of which this saying is the application. The similitude was given to men of that generation to show them after what manner they might know of the accomplishment of the Desolation being at hand. It has relation to this epoch, and not to the coming of the Son of Man in glory. The Fig Tree is a symbol of the Jewish Nation planted, and cultivated in Judea. In the days of Jesus, the branch was "yet tender" and it put forth leaves, showing that its life was not extinct. Jesus and the Apostles manured it, after the simile of another parable, and the consequence was, the development of many of the signs which preceded the desolation; for the word of the gospel fermented in Israel, like leaven in three measures of meal. As, then, they knew of the approach of summer by the shooting of the leaves, so might they know of the approach of the Desolation, when *they* beheld the results he had detailed in the first 28 verses. "So likewise YE, when YE shall see all these things, know that it is near at the doors." Can any language be more precise in designating persons? "When ye" of this generation "shall see these things, &c." I cannot tell you "the day and hour" when I shall come to desolate the city and temple; but "Verily I say to you, *this generation* shall not pass, till all these things be fulfilled."

But they say *genea* means *race*, and in the Four Gospels of Dr. Geo. Campbell it is so rendered; it means, therefore, that Israel shall not be lost, like the ancient Romans, in the nations, or other races of mankind, till all be accomplished. If we concede this to be the true rendering, then, let it be rendered so in all passages *relating to this subject*. Thus, we must read Luke xvii. 25 as follows: —"as the lightning, that lighteneth out of one part of heaven, shineth into the other part of heaven; so shall also (the coming of) the Son of Man be in his day. But first must he suffer many things, and be rejected of *his race*." It is *genea* in both places; but, we see no good reason why the common translation should not stand; we see many, why it should remain unaltered. Were it rendered *race* in Matt. 1. 17 it would be nonsense; as, "all the *races* from Abraham to David were fourteen *races*; and from David until the carrying away into Babylon fourteen *races*; and from the carrying away into Babylon unto the Christ fourteen *races*!" It is the plural of *genea* in all these places. So that according to this there were *forty-two distinct races* from Abraham to Jesus! But to this rendering they do not agree, and neither do we. We prefer a translation which will suit all these texts, and make sense, and that is effected by the word *generation*. There were *forty-two distinct GENERATIONS of the Abrahamic RACE*, from its Founder to Jesus the Messiah. This is intelligible.

What are the facts? The facts are, that Jesus did suffer many things, and was rejected of the generation of his contemporaries; and, before that generation was supplanted by another, many came in his name, and deceived many; his Disciples heard of wars and rumors of wars; nation did rise against nation, and kingdom against kingdom, and there were famines, and earthquakes, and pestilences in divers places of Palestine; the unbelieving Israelites did deliver up the Apostles and their brethren to be afflicted, and they did kill them; they were hated of all nations for the sake of Jesus' name; many Christian Jews were offended, and betrayed and hated one another; false prophets, or teachers, did arise and deceive many; iniquity did abound, and the love of many did become cold; the gospel was preached in all the world: all these things, I say, did come to pass before that generation passed away; for John, and many others, who heard Jesus foretell these events, lived to behold them even to 30 years after the Desolation.

What further fact happened before that generation passed away? The Disciples beheld the Abomination of Desolation, spoken of by Daniel, standing in the Holy Place; they beheld Jerusalem encompassed by armies; they themselves fled to the mountains; they came not down from the house-top to take anything out of their houses, nor did they return from the field to take their clothes. Of two in bed together the one escaped to the mountains, the other remained behind incredulous of the end being come; of two grinding together, the one fled, the other, remained; and of two laboring in the field together, the one fled, and the other, stayed behind: "Where, Lord" did they remain, or where were they left? And Jesus answered "Wheresoever the Body, thither will the Eagles be gathered together—Luke xvii. 47—in other words, they will be left in Jerusalem and its suburbs, and there be devoured by the Roman Eagles.

But we again inquire, what further facts were elicited before that generation passed away? We reply, that the Apostles beheld their countrymen, both infidel and many Christians, "eating and drinking (riotously) marrying and giving in marriage to the very last, as in the days of Noah; —buying, selling (James iv. 13) planting, building, as in the days of Lot; they heard many, whose first love had yielded to indifference, and even lawlessness, tauntingly demanding of them in the midst of all the signs of the times around them. "Where is (the fulfilment of) the promise of his coming?"—Surely "He delayeth his coming!"—They beheld

them, like washed hogs returned to their wallowing in the mire" or "like dogs to their vomit;" they beheld them slumbering and sleeping; they heard them complaining of the wearisomeness of continual watching; —when they beheld all these things, and remembered their Lord's inquiry, "when the Son of Man cometh, shall he find faith in the land?"—they would, doubtless, be ready to say, "Lord, thou wilt find almost none!" Thus, when his army did come to burn the City, and subvert the Commonwealth, it came upon those disciples, who had become heedless, "unawares;" for "as a snare the Desolation came on all them, that dwelt upon the face of all the land—*passes tees gees*;" but those of them, who had "taken heed to themselves," according to the word of the Lord, were accounted worthy to escape, and thus stand unharmed before him. Luke xxi. 34-36.

These facts are stubborn things, and "chiels that winna ding;" and we respectfully invite the attention of Second Adventists and such like to the exposition of the whole prophecy as we have presented it. We invite their leaders to set it aside, or admit its correctness, and circulate it far and wide for the information of their brethren. We also recall the attention of all the religious editors to our exposition of the last five chapters of Daniel, especially to that of the eleventh from beginning to end, set forth in Anatolia. If we have erred we desire to be corrected; if we have exhibited the truth, we call upon all men to receive it, and upon all editors to give it circulation. Truth is truth, and of great price, by whomsoever developed. We would not boast vaingloriously; for we have nothing, which we have not received. Our interpretations of these great prophecies are unique as far as we know; they are at variance with all others extant; we believe them the only true expositions, or we should not have troubled the world with them. We have arrived at them, by rejecting all authority; and, by working with the Word of God in one hand, *as declarative of what shall be*, and Authentic History on the other, *declarative of what has been*, we have exercised reason in comparing scripture with scripture, and in applying History to Prophecy: thus we have elaborated our conclusions, which are before the reader.

The Scriptures plainly teach a coming of Messiah as a sufferer; a coming of the Son of Man to desolate Judea; and a coming of the Son of Man with power and great glory. The last coming is regarded in scripture, as *second*, because, then he is as apparent to the world as when he first came, and indeed more so. Were all his *private* manifestations reckoned, we could not count them; for they are not particularized, though they are generalized, in Scripture. He *appeared* to the woman in the garden after his enlargement from the tomb he *appeared* to the two disciples on their way to Emmaus; he *appeared* to the ten in the absence of Thomas: he *appeared* to them when he was present; and he *appeared* to 500 at once, probably when he was taken up from them, and borne away from them into the far country, to which he travelled. Here are five appearings, a few only of the whole number indicated in the saying, "to whom (the Apostles) also he showed himself alive after his suffering, by many infallible proofs, *being seen of them forty days*, and speaking of the things pertaining to the Kingdom of God."—Acts 1. 13.

After his ascension, he *appeared* to Saul on the road to Damascus; and in that city he appeared to Ananias. Subsequently he *appeared* to Paul in Corinth; and on another occasion while he was praying in the Temple. He also *appeared* to Stephen; and finally, to the Apostle John in the year of the Christian Era 98, which was about 26 years after "the Coming of the Son of Man" to "destroy the murderers, and burn their city"—Matt. xxii. 7.

But, listen to this, O ye Universalists, who make the destruction of Jerusalem the Common Sewer of all your difficulties, Jesus revealed to his beloved disciple, then an exile in

Patmos, on account "of the word of God, and for the testimony of Jesus Christ," about 30 years after that event, that he would "come in the clouds, and every eye shall see him, and they which pierced him; and all the kindreds of the earth shall wail because of Him: even so, Amen!" Has every eye beheld him since John placed this on record? Has the Jewish Nation, who pierced him by the hands of sinners, seen him, not since John's exile, but even since they crucified him? Has every eye beheld him coming in the clouds, since he was taken up into heaven; much less since John wrote this in Patmos? Have all the "kindreds of the earth," or Tribes of the Land wailed because of him since then? Nay, more; but, in the apocalyptic record of the things to happen, subsequently to the time they were written—we have announcements of his appearing to reign with his Saints on earth—c. v. 9—will ye tell us when this occurred? Of his appearing contemporary with the downfall of existing governments and the separation of the dead at the end of the sounding of the Seventh Trumpet, c. xi. 16-19—will ye tell us when this event astounded the faculties of men? Of his standing upon Mount Zion encompassed by the redeemed *from among* (not all) men, who are the First Fruits unto God and himself, and in whose mouth is found no guile—c. xiv. 1-5; — will ye tell us, ye reckless "theologists," when the inhabitants of Palestine beheld this glorious phenomenon, since the pen of inspiration noted it for the consolation of believers? Of his appearing under the pouring out of the sixth, which is the present vial, clothed in a vesture dipped, or baptized, in blood, and accompanied with squadrons of celestial horse—c. xix.: — will ye tell us, ye bold apologists for sin, when, since Patmos arose from the waters of the Great Sea, did this glorious phalanx, marshalled by The Word of God, ever joined in deadly combat with "the kings of the earth" and their embattled hosts? But what need I say more? "Shut the book;" for to you it is sealed: or become "*wise*" that it may be opened to you: for "the wise shall understand; but none of the wicked shall"—Dan. xii. 10. Cease then, to pervert the right way of the Lord; and "become fools, that ye may be wise."—1 Cor. iii, 18.

Amid all the multitude of appearings, then, there is one, which is *by eminence*, the Second Appearing of the Son of Man, "with power and great glory;" and none, but those, who in Scripture are styled "the wicked," would be so absurdly ignorant, as to affirm, either that it happened at the Destruction of Jerusalem, or will be a revival of spiritual influence merely among men. Daniel speaks of it in glowing language ch. vii, "I saw," says he, "in the night visions—and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Read the whole chapter. This kingdom the Son of Man, has not yet received; it is appointed for him, and he has gone into a far country to receive it. When he returns, He will come with power to take possession of it; and in doing so, all contemporary "thrones will be cast down;" and he will ascend the "throne of David his father," whose sceptre will then rule over the universal world. When this obtains the Future will then have become the Present Age.

This Second Appearing of the Son of Man is the coming to which the attention of us, Gentiles, is directed by Paul in his epistles: "from heaven," says he to the Philippians, "we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Has he done this? "When Christ our life shall *appear*, then, shall ye also appear with him in glory. —Col. iii. 4."—and, "to them that look for him shall he *appear* the Second Time without sin unto salvation"—Heb. ix. 28; —and "when he shall *appear* we shall be like him; for we shall see him as He is"—1 Jno. iii. 2. These are the appearings upon which we place our hope. THEN shall the Son of Man separate the nations

one from another; and being then King, he shall say unto them on his right hand, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." THEN he shall drive from him the cursed "into everlasting fire, prepared for the Devil and his Angels;" or "the Beast and False Prophet that wrought miracles before the Beast, with which he deceived them that had received the mark of the Beast, and them that worshipped his image"—Rev. xix. 20—symbols, which in the aggregate are styled "the Dragon, that old serpent, which is the Accuser and Adversary," or the Devil and Satan—xx. 2.

"And these shall go away into everlasting punishment; but the righteous into Life Eternal." Matt. xxv. 46. From this, and the context, we learn, that the punishment in store for "the Devil and his Angels," will also overwhelm them who are not the Lord's. Whatever the everlasting punishment is, this is obvious, it is not life; for life is the eternal reward of the righteous. It is something then opposed to life. It is an "everlasting fire" interprets some one. That is true if the common version truly express the sense of the original; for it is so written. But the wicked are to be thrown into this everlasting fire. It is everlasting fire before they go in; something else, then, not the wicked, is the fuel of the fire This Lake of Fire "consumes the wicked into smoke," while it still continues to burn. The phrases "everlasting fire," "everlasting punishment" are expressive of the *agent* and the *result* of its action upon those who become the subjects acted upon; what the punishment is intrinsically is obvious from the known action of fire upon flesh, and the antithetic declaration, that the righteous shall "go into life eternal." As Jesus and his Apostles taught the same doctrine, a few passages from their writings will make the matter plain to the meanest capacity.

"He that believeth not the Son, *shall not see life*" says John 1 Ep. v. 12. There is no quibbling here. The declaration is plain that such a man shall not have life; and a man without life, every one knows, or ought to know, is dead. "The wages of sin is death"—Rom vi. 23. It is simply affirmed to be "death," not "eternal life in misery" as theologians say! "To them that perish, we (the Apostles) are the savor of *death unto death*" or as Macknight has it, and Campbell endorses it, "death *ending in death*" 2 Cor. ii. 16. Is not death ending in death eternal? And to be subject to such a death, is not that an eternal punishment? In the same passage, Paul contrasts it with *life ending in life*, which is life as eternal, or final, as death which ends in death. And furthermore, we see that to "*perish*" is to die a death that ends in death. Let our wiseacres look at this! "He that soweth to the flesh, shall of the flesh reap corruption"—Gal. vi. 8. If a man would know what "corruption of the flesh" means, let him watch the process on the "washed hog returned to its wallowing in the mire," or the "dog returned to his vomit" after death has seized upon them. Such is the destiny of those "who sow to the flesh."

"The Lord Jesus, shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with *everlasting destruction, &c.*" 2 Thess. i. 7, 8. Paul teaches the same doctrine here as in 2 Cor. ii. 16. "Death ending in death" is an "everlasting destruction" as complete as can be devised. There is no such thing as *incorruptibility in death* for the wicked, unless it can be proved, that they will be converted into fire-proof petrifications more incombustible than asbestos itself!

"He that overcometh shall not be hurt by the Second Death"—Rev. ii. 11. "But the fearful, and unbelieving, &c, and all liars, shall have their part in the Lake which burneth with fire and brimstone; *which is the Second Death.*"—c. xxi. 8. This burning and sulphurous lake is obviously the same Jesus terms "Everlasting Fire." This death ending in death is second,

because the subjects of it died before, the common death of all men, righteous and wicked. But Jesus hath said, that the latter shall arise to suffer punishment, which he styles "the Resurrection of Damnation." When the damned are raised from mortal sleep, they are hurled into the burning lake, and utterly consumed; and because they are never redeemed from this death;—never brought to life again, it is an eternal punishment—co-extensive with the life of the righteous, or the existence of God.

Thus ends the Prophecy of Mount Olivet, extending from Moses, who flourished 3200 years ago, to the opening of the Future Age, when Messiah shall be seated upon the throne of his glory; with a world at peace, and obedient to his victorious laws.

EDITOR.

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## **Ecclesiastical Affairs.**

### **A Certain Few at Geneva, Illinois, styling themselves the Church.**

*Dr. Thomas. Dear Sir:* In introducing myself to you, I would say that I am acquainted with you as a reader of the Herald, and while I may differ from you some in the matter of expediency, in the main I respect you as the published of truths I hold dear to my heart though I perhaps cannot address you as a brother in Christ. I feel convinced that you will listen to a matter of simple justice. I will speak to you therefore as one with you, for I cannot believe that any others have the words of Eternal Life—one Lord, one Faith, one Baptism. My sympathies are with this people, and my only desire is in this connection, that they glorify God and honor him before men. You will probably have seen the extract from the Banner (which I enclose,) in relation to Miss Mary Hayes, and from documents in her possession and other sources being well persuaded that she has been most unjustly treated by a congregation of persons at Geneva, calling themselves the Church, who appear to have been combined in this matter, if not for the purpose (primarily) of cheating her out of hard earned subsistence, at least I may say, that they have combined to shield the wrong doer or doers and apparently cherish him or them, while she the injured one whose only sin appears to have been that she was so anxious for her rights us to make herself an unpleasant companion for them; while she the injured one has now to submit to this last indignity. Thus adding insult to injury, in publishing her name abroad as a person not recognized by them as a Christian; and believing, sir, that it becomes me and all who know the truth, desire its diffusion and the advent of that glorious time when righteousness shall reign, oppressors ruled out, and we be thought worthy of a place beside him who is the Just One: I say that we should endeavor to repair the great injury that has been done to this lady by thus depriving her at her time of life of her living, and that too by false representation, and then sending her abroad penniless, with the reputation of being without a Christian character, so far as they could accomplish it, seems to demand that you—for I am persuaded that you know most of the facts in this case—that you neutralize the effect that may have been produced by the publication of the article referred to in the Banner, as much as in you lies, either by a counter notice in the Herald, or in such manner as shall seem best to you. Hoping that this case may eventuate better than present prospects seem to indicate, that either through your instrumentality, or a proper sense of honor in the parties offending, full justice may be done to this sister.

I subscribe myself your well wisher in the cause of the anointed one.

B. STILLMAN MILLS.

*Chicago, Ill. Oct. 2, 1860.*

THE "ENCLOSED EXTRACT" FROM THE "GOSPEL BANNER."

Mr. Editor, —Dear Bro. : —Will you have the kindness to publish the following

NOTICE TO THE CHURCHES

Whereas, Miss Mary Hays, who was heretofore a member of the Church of Christ assembling at Geneva, Ill. has, by her wilful neglect to hear the Church, in compliance with the law in Matthew xviii. 17, brought herself under the penalty of the law, which says "if he neglect to hear the Church, let him be unto thee as an heathen and a publican," we therefore give notice that we no longer fellowship her as a Christian sister.

In behalf of the Church, at Geneva Ill.,

H.B. Peirce,  
Geo. D. Wilson,  
Thos. Wilson.

In the same batch of letters awaiting our arrival from Virginia containing the above, we found others inviting our attention to this "*Notice to the Churches.*" One of our correspondents from the Fox River region says: —

"At the request of several brethren residing at St. Charles, Kane Co., Ill., I have sent you the enclosed "protest," with the request that you will publish it, or something to the same effect.

"It is the opinion of all outsiders of the Wilson family, which impudently designates itself *the Church*, that the publication of the Geneva Edict in the Gospel Banner, is an outrage upon common decency, and a perfect disgrace in the eyes of all thinking persons. To excommunicate a poor defenceless woman—a woman who is alone and without any means of redress, and who has been (in the eyes of lawyers in this location,) surreptitiously swindled out of some fifteen hundred dollars, (the hard earnings of a lifetime,) simply because she refused to comply with the unjust decision of a *committee of three*—members of the *same family* which appointed them to act; and this, long after she had formerly withdrawn from this "novel specimen of a latter day church," is an anomaly in the annals of ecclesiastical discipline; but there seems to be some truth in the old adage that "the gods first make mad whom they would destroy," and truly the members of this executive committee, at this critical juncture must have been mad, or very much allied to it."

This "executive committee of three," having presented itself before the public and "the churches," should not be offended if, in answer to a question from the same, their acquaintances should tell said public and the churches *who they are* that have thus zealously taken upon themselves to denounce our sister so ungallantly and cruelly aggrieved. Of our own knowledge we can certify nothing upon this point; therefore, must let our correspondent reply.

One of them says, "Henry B. Peirce is an elder, nephew to Mr. Benj. Wilson, editor of the Banner, a free mason, a notary public, a member of the 'Geneva Wide Awake Club,' who marches to the military music of the fife and drum, dressed in uniform—a glazed cap, a glazed cape, and a torch, and a hurraher for Abe Lincoln, &c."

“Thomas Wilson, an elder, also a member of the same club; also secretary to the Geneva Club, Secretary to the Geneva Publication Company, Secretary of the North Western semi-annual Conferences, and Secretary of the Geneva Wide Awake Club, with uniform, &c. &c.

"George D. Wilson, an elder in the Geneva Church, who dogmatically asserts that the Jerusalem spoken of in Rev. will actually descend in the shape of a large edifice fifteen hundred miles high, fifteen hundred long, and fifteen hundred broad, built of stone, jasper, &c, and all who believe contrary are heretics or infidels. This same George is a regular butt for the Wilson's boys, and a perfect laughing-stock to all who best know him."

"These three astute gentlemen have been placed by the Wilsons at the head of the church to arbitrate and declare, and settle all questions of difficulty between knaves and Christians. This learned committee are impressing their hearers with the importance of the Signs of the Times, and the proximity of the Second Advent. Truly, what are we coming to!

"It is indeed a bad job for poor Miss Hayes, although she occasionally gets a little agitated on the "subject of money," and who would not? But is she therefore to have her name branded as an infamous Jezebel by a clique of pious, long-faced knaves, whose past deeds in England and this country are a disgrace to the profession they make."

Our correspondent having answered the question, "Who are the signers of the edict?" we proceed to lay before "the churches" the

#### PROTEST.

THAT, whereas a part of the Brethren assembling as a Church at Geneva, Kane Co. Ill., in the last number of the Gospel Banner, a monthly publication, published at the above named place, have committed the outrage of publishing Miss Mary Hayes, that they "no longer fellowship her as a sister," and thereby convey the idea, that she is unworthy of Christian fellowship

We, the undersigned of said Church do hereby declare that we consider the expulsion of Miss Mary Hayes from the Church at Geneva as unjust as it is unscriptural.

F.T. McCURDY,  
M.H FREEMAN,  
GEO. THOMPSON,  
MARIA UNDERWOOD,  
EMILY BAIRD,

*Saint Charles, Kane Co. Ill., Oct. 1, 1860.*

A. R. McCURDY,  
ELIZA A. FREEMAN,  
E. UNDERWOOD,  
O. O. BAIRD,  
JOSEPH COCKROFT.

#### QUESTIONS ANSWERED.

SUCH is the protest signed by ten, who are well informed concerning the things whereof they affirm as reported to us. From one of the signers we have received the following questions to be answered.

1. Was there any letter written by you, or of your knowledge, or by any other person to call forth the spirit which is exhibited in Benjamin Wilson's, Joseph Wilson's, and Peter Innes' letters against Miss Hayes, written to you or other brethren in New York? If so please say

*Answer.* We have never put pen to paper in relation to Miss Hayes' affair down to the present date (Nov. 6, 1860.) Brother McDonald of Newark, has sought to obtain redress for our sister in writing to some at Geneva, but without any favorable result. We received letters against Miss Hayes from Geneva; but knowing her to have been a lady of good repute in all the public situations she has held in England and America, as abundantly proved by the many testimonials in her possession which we have read; and knowing that at that time the opportunity of our serving her effectually had not arrived, we paid no attention to the documents received.

2. Was there anything in the character of Miss Mary Hayes, in word or otherwise, that would call forth such letters against her? If so, you can say,

*Answer.* This has been answered in effect in our former reply. Miss Hayes' character within the knowledge of all her acquaintances in these parts, as far as we have the means of knowing, has been strictly good, and highly respectable. She resided two or three weeks in my house, after her return from the west, and conducted herself unexceptionably. I know of nothing that can justify the course pursued against her.

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Having replied to these queries to the best of our knowledge and belief, we proceed to lay before the reader the following extract of a letter from a brother in Kane Co., Ill, to a sister in the faith, residing in these parts. It will speak for itself. He says,

"It is now sometime since I have had the pleasure of seeing you, but was pleased to receive your kind remembrance of me from sister Hayes.

"Truly the age is passing away, and we with it. 'The day is far spent, and the night is at hand'—a night waxing toward the dawn. Welcome, since we have put off the works of darkness, and have put on the Lord Jesus, being renewed by his knowledge. But a little longer (and measuring from the fleeting character of time past, O how little!) and we shall have filled our day like one hired to perform his ten hours' labor, and we shall receive as our work has been; for flesh-service, corruption; for spirit-service, life.

"But are these things really so? Or is it only a dreamy notion of the past? Can it really be, that we shall receive things in body, according to what we have done, good or evil? That we shall have to give an account of ourselves to God, as the laborer to his master before he receives the thing stipulated for? Do I believe it? Do you? Do brethren forming congregations of sainted ones believe the pure and unadulterated word, obedience to which is able to save their lives? And how, Oh, how, are we to know it? Hark! "By their works shall ye know them." How! "Do men gather grapes from thorns, or figs of thistles?" No! "Does a fountain at the same fissure send forth both sweet and bitter water?" We know that nature is more consistent with itself than this; and consequently argue that God's power to regenerate and sanctify the affections of the believer, being deposited in his word for faith, is to be drawn off from that great reservoir of life by abiding in his word; and having his word abiding in us, thus having the spirit dwelling in us by the word of the God of life as the apostles of the Son had the spirit dwelling in them, to eliminate the word.

"But we are told that 'we are saved by knowledge.' We gratefully acquiesce in this. 'By the knowledge of Him, my righteous servant shall justify many.' How? Remitting their sins. To know Him is therefore a great knowledge; and by the blessing of our Father in the heavens, upon the labors of our excellent brother Thomas, we have been helped with a great help. God be with the man, and make him still a blessing to a multitude. In this locality, however, we have much cause for sorrow and continual trouble; not because of a lack of knowledge, but rather of a lack of good behaviour as children, sons, daughters, heirs, &c, &c.

"I am truly sorry to burden your mind with this intelligence; which, however, I presume will be nothing more than a confirmation of what you already know; and it is only from a hope that the HERALD will, as it assuredly can, speak loudly upon the good behaviour of as many as have professed to have received the 'Heavenly calling.'

"Sister Hayes read to me poor Peter Innes' reply on her particular business. He first takes fifteen hundred dollars from her, and then blames her for complaining! So, also do they of Geneva. I have said little about the matter as yet, but if ever an effective opportunity occur, I will not be backward in giving them my mind on their conduct towards her. Judge you of the rectitude of conduct pursued by said Peter and his confederates in this particular business of filching this poor woman's means of living in her advanced age from her; compelling her to seek for charitable aid at the hands of strangers; and in the meantime will not even hear her complain; but told her last week (this was written June 27, '60,) that upon any other subject they would give her audience, but on the matter of the recovery of her money, or upon things pertaining to it, they would not allow her to speak in their presence."

"Sister Hayes leaves Fox River shortly to take up her residence in the 'Strangers Home' in Chicago. Oh my friend, the tender mercies of the wicked are cruel. But under the garb of a godly exterior, the public has been basely filched out of eleven thousand dollars by this said professed disciple, backed up as a paragon of purity by the Wilsonians of Antiporkiana.

"You may think I am sensorius. But I am not. Would that matters were otherwise! But 'the whole head is sick, and the whole heart faint!' May they speedily return doing first fruits."

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This business as it stands is a very disreputable affair. We had studiously avoided saying anything about it in the Herald, being desirous to keep all such matters from the public, which is ever ready to seize on anything by which it can hinder the truth. But the affair has got beyond our control. The young men called "elders" by our correspondent, have imprudently addressed "the churches," and so invited their attention to what ought never to have appeared in print. They have denounced a lady to these churches, whose only imprudence we have been able to discover is that she may have talked of her wrongs somewhat too freely. We have conversed with brethren and friends of the truth, as it is our privilege to do, seeing that we all suffer in the obloquy brought upon us by the misconduct of those who profess to believe with us. We have expressed our burning indignation at the utter spoliation to which our sister has been subjected. We have been blamed for this by some of the parties concerned. We cannot help it. We have stated the case as we have received it from Miss Hayes, and the documents laid before us. There may have been some error in detail; but the broad question is patent to all, namely, that Miss Hayes left these parts in good repute, made a confidant of the editor of the Banner, who introduced one who was a stranger to her, to whom, on his recommendation, she too confidingly loaned fifteen hundred dollars which

was at first well secured; but that afterwards she was advised by said editor, *in a note we have seen*, to transfer the mortgage from that which was good to that which was relatively worthless and insufficient (a hall built upon the top of another man's house in which we have spoken) on the plea of serving a brother in distress; that she reluctantly yielded, but did so in faith of Mr. Wilson's recommendation, and at the earnest supplication of the borrower, who solemnly promised *prompt* payment of the interest, which, on losing her situation for her faith, was her only support. The borrower failing in this, and her confidence being shaken, she sought the aid and protection of the editor, who brusquely disclaimed all responsibility in the case. From this time her case became hopeless. The mortgage is contemptible, the debt is not paid, her character is traduced, she is deprived of her all, and compelled to seek refuge in the Strangers Home! We have greatly mistaken the *morals* of "the churches" in New York, Newark, Baltimore, Washington, Norfolk, Richmond, Jefferson, Mi., King William, Va., and elsewhere, if they will patronize those with an approving countenance who tolerate or perpetuate such iniquity as this. To empty a helpless sister of her all, and then defame her character, is a brutal outrage upon Christian decency. The churches will respond as they may deem fit; but as far as we are individually concerned, we most cordially extend the right hand of fellowship to Miss Mary Hayes, knowing nothing to justify us in endorsing the bull of excommunication fulminated against her by the Abe Lincoln Wide Awakes of Kane!

We conclude for the present in the hope that God will right the injured, and deliver the oppressed from the rod which has smitten her to the dust. May her misfortunes have a salutary effect; and may she yet see brighter days when the storm cloud shall be lifted up, and God in his providence once more restore to her tranquillity and peace.

Nov. 6, 1860.

*Editor.*

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### **Speak Out the Truth.**

"When did Satan ever succeed but by plausible arguments? Doth he understand his trade so ill as to come forward in his own naked character? If that were the case, we had no need to be warned against "the deceitfulness of sin." Our Lord predicted false Christs; and if Satan is permitted to set up a mimic Christ, he will surely set up mimic Christians, and a mimic church. As to men of great piety being members of it, that is only another proof that infidelity under the mask of liberality has pervaded "the church" in proportion as it has pervaded the outer world; and hence the great necessity of those who would be esteemed of God as his real servants, to come out and stand aloof both from the professing as well as from the non-professing world. This was the case with the church at the period immediately preceding the Deluge; she had mingled herself with the men of the earth, and that judgment came upon her as well as upon them, Noah and his family—a family of separatists—alone, being saved.

"If the study of the prophecies, and the belief which it inculcates of the speedy coming of Christ, had led merely to an intellectual speculation without its practical tendency being seen to draw the believer to a closer walk with God, and a greater separation from the maxims and practices of the world, it would not have been so much opposed as it has been; but professors call every attempt to rise, and still more to lead others above the ordinary standard, a breach of Christian unity and love.

"But our first duty is to protest clearly and boldly against the sins of "the church." She has settled upon her lees, and all she begs is, like the world, to be let alone. This sort of happiness consists in the conscience being asleep: the true believer tries to awaken it, and they

detest him for his pains. Hence it comes to pass, that the Sons of God, who are children of peace, are, nevertheless, the occasion of much disturbance in the world, and of much suffering to themselves. "I am for peace," said David, "but when I speak, they are for war." Why speak then? Why not exercise love, and charity, and forbearance, and avoid giving offence by disagreeable truths? "I tried," he says, "to refrain even from good words, but it was pain and grief to me; as I mused the fire kindled, and at the last I spake with my lips." Jeremiah found the same thing; see ch. xv. 10; xx. 7-11. A greater than David said, even he who will be Prince of Peace, "Think not that I am come to send peace on earth; I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against the mother-in-law; and a man's foes shall be they of his own household"—Mat. x. 34-36. When holiness and zeal are combined in any man, that man becomes a sword in a wicked world. If a man be holy without zeal, he will be scoffed at indeed by many, but despised for his insignificance. If a man be zealous without holiness, he exposes himself to that withering rebuke, "Thou hypocrite, first cast out the beam in thine own eye." This would be all easy if we had no contention but with the unconverted world; but we have a multitude who belong not fully to either camp. It seems uncharitable to call them enemies; it seems unfaithful to admit that they are friends. Hence arises the difficulty. It is the Lord's special and distinctive commandment to his disciples that they love one another. But who is a disciple? And how far is our love to one whom we suppose a disciple to be carried? I lay before you a statement which I believe to be the truth of God. There is a man whom I suppose not to be a Christian. This statement does, I say, offend that man. What is my duty? Should I out of love to the man, suppress the statement; or should I out of love to the truth, make the statement, though I offend the man? Suppose we adopt the former mode of keeping the peace; then it is clear that this consequence would follow; the prejudices of our brother, and not the contents of the Bible, would become the measure and standard of our statements of truth; an evil than which I cannot imagine any thing more absolutely destructive. If this be admitted, the church, instead of growing to the measure of the stature of Christ, would dwindle into the dwarfish littleness of the most puny, timid believer in her communion. We must adopt the latter mode then, and speak out; and in so doing we must incur the consequence, namely, we shall be reproached for disturbing peace and harmony, and brotherly love; as renders of the body of Christ; as destitute of that meekness which characterized our Master, whose commandment we shall hear was love."

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**Praise. —Psalm 148.**

Hallelujah! Yahweh's name  
From the heav'ns aloud proclaim!  
In the heights of glory raise  
Shouts of triumph to His praise.  
All His angels—praise your King;  
All His hosts with gladness sing!  
In your Maker's praise unite.

Heav'ns of heav'ns! ye clouds that move,  
O'er th' heavens declare His love.  
God commanded—forth ye came!  
Evermore extol His name.  
And ye shall forever be—  
Sure and firm is His decree!  
Who can change His sovereign word?  
Heav'ns and earth, extol your LORD!

Deeps profound—ye dragons give  
Praise to Him, by whom ye live.  
Hail and fire, vapor and snow,  
On your Maker praise bestow.  
Storms! fulfilling His command,  
Tell His might to sea and land.  
Mountains, and all hills give forth  
Praise to Yahweh through the earth!

Tow'ring cedars, fruitful trees,  
Bear His name on ev'ry breeze!  
Cattle, birds, beasts, creeping things;  
All ye nations, princes, kings!  
Ev'ry ruler, ev'ry one—  
Aged, youthful—sire and son:  
Maids and children—voices raise  
In your great Creator's praise!

Hallelujah! Yahweh's name,  
Earth and heav'n in glad acclaim  
Praise! Exalted is alone  
God! Extoll'd by ev'ry one.  
Glory earth and heav'n above,  
Yahweh is the God of love!  
He, His people's horn doth raise:  
Join all voices in His praise!

Wallingford, Conn., Nov., 1860.

H H.

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### **The End hath Come.**

THE end of the tenth volume of the Herald hath come with the issue of this number. According to our usual custom, then, which we have found work well and satisfactorily to all, we shall suspend the issue of any more numbers to friends beyond the limits of this "Model Republic," until they shall renew their prepayments through our well tried and reliable friends Messrs. Coombe, Robertson, and Lithgow. When these shall have sent on their lists, we shall re-issue according to their instructions. Till then, we bid our friends beyond the bounds of Popular Sovereignty an affectionate adieu, in hope that ere long we may enjoy an increasingly instructive, and therefore profitable, reunion in the contemplation of "*The Deep Things of God.*"

EDITOR.

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### **Eureka.**

BY the time this number of the Herald will be in the hands of our subscribers, *Eureka* will have progressed to some extent in its passage through the press. How long it will take to complete it, cannot be precisely stated: we shall urge it on, however, as expeditiously as possible.

Nov. 10, 1860.

EDITOR.

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## Christianity a Jewish System.

*Salvation is of the Jews.* Amongst all the religious systems existing in the world, there are but two deserving of attentive consideration, and they are both of Jewish origin, and were once exclusively confined to the Jewish nation. They are now known by the names of Judaism and Christianity; but it must never be forgotten that the latter is as entirely Jewish as the former. The author of Christianity appeared in the nature of the seed of Abraham. The first preachers of Christianity were Jews. The first Christians were all Jews; so that in discussing the truth of these respective systems, we are not opposing a Gentile religion to a Jewish religion, but comparing one Jewish creed with another Jewish creed. Neither in defending Christianity, do we wish to diminish aught from the privileges of the Jewish people; on the contrary, we candidly acknowledge that we are disciples of the Jews, converts to the Jewish doctrines, partakers of the Hope of Israel, and advocates of that truth which the Jewish writers of the Old and New Testaments have taught us. We are fully persuaded that the Jews whom we follow were in the right—that they have pointed out to us “the old paths” “the good way,” and “we have found rest to our souls.” And we therefore conscientiously believe, that those Jews who follow the opposite system are as wrong as their forefathers, who, when Jehovah Elohim commanded them to walk in the good old way, replied, “We will not walk therein.”

Some Modern Jews think it is impossible for a Jew to be in error, and that a Jew, because he is a Jew, must of necessity be in the right. Such persons seem to have forgotten how the majority of the people erred in making the Golden Calf; how the generation that came out of Egypt died in the wilderness because of their unbelief; how the nation at large actually opposed and persecuted the truth of God in the days of Elijah; how their love of error sent them into the Babylonish captivity; and how there has been some grievous error of some kind or other, which delivered them into the hands of the Romans, and has kept them in a state of dispersion for so many hundred years. But the following passage sets forth most strikingly the probability of a fatal mistake on the part of the Jewish nation, and also the possibility, in such a case, of God's turning to the Gentiles. "Thus saith Jehovah, Stand ye in the ways, and see, and *ask for the old paths*, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Also, I appointed watchmen over you, saying, Hearken to the sound of the trumpet! But they said, We will not hearken. *Therefore hear, ye Gentiles*, and know, O congregation, what is among them. Hear, O earth; Behold I will bring evil upon this people, even the fruit of their thoughts, because *they have not hearkened to my words, nor to my law, but rejected it*"—Jer. vi. 16-19. Who will dare to deny after such a passage, the possibility of a Jew's being in error?

END OF VOL. X.