

HERALD
OF THE
KINGDOM AND AGE TO COME.

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

JOHN THOMAS, Editor. West Hoboken, Hudson Co., N.J., FEBRUARY, 1861
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“For Ever and Ever.”

IN response to the salutation from the Deity manifested by spirit in Jesus Anointed, John, as the representative of earth's future kings, ascribes to him as their Prince, "the glory and the supremacy *during the Aions of the Aions.*" In the English version, these words *in italics* are rendered "*for ever and ever;*" and represent to the Anglo-Saxon mind the idea of *unlimited futurity*, commonly styled ETERNITY. This acceptance of the phrase leads to the conclusion, that the supremacy of Jesus as Prince-Priest and King of a priestly dominion on earth, is to be eternal; a notion which implies that sin and death are destined to obtain on this planet eternally. But this conclusion is altogether set aside by the teaching of the New Testament. In 1 Cor. xv. 23, Paul lays down a certain order of future development; as, *first*, "they who are Christ's, made alive in his presence;" *second*, "the End." Between these two epochs there is a *long interval*, the duration of which Paul does not define; but, having notified the arrival of "the end," he tells us what is to come to pass. He says, that the kingdom that had been existing during said interval is to be "*delivered up*" to the Divine Father; and that this delivering up is consequent upon "all rule, authority, and power" having been "put down;" for the reign of the Son of man is decreed of Heaven to continue till this result shall be consummated. "He must reign TILL he (the Father) have put all enemies under his feet"—Ps. viii. 6; cx. 1. "The last enemy that shall be destroyed is death." The Son, then, is to reign as the Father's kings and priests, until death shall be abolished from the earth. This implies the previous extermination of sin; for death is the wages of sin; and wages are not paid where services are not rendered.

We see, then, that the Son of man is not to reign as the majesty of a priestly kingdom after sin and death are rooted out; and be it remembered, that the kingdom the apocalypse exhibits is the dominion of the Father's kings and priests. It contains but few hints of what is to be the order of things upon earth after "the End" indicated by Paul. The Melchizedec Kingdom of the Deity, subduing and reconciling terrestrial things to him, is the great theme of its visions and descriptions. When the end for which it will be established is accomplished, it will be delivered up, and then "the supremacy" of THE SON, both in respect of "the Head" and "the Body," in other words, of Jesus and his Brethren, will cease. An end will be put to it. During the long interval of a thousand years, the supremacy of the saints is decreed. For all that time, two classes will exist contemporaneously upon earth—the world-rulers, incorruptible and deathless; and the subject-world of nations, peccable and mortal. Flesh and

blood cannot possess this Melchizedec or priestly kingdom. Jesus and the Saints alone can have it; so that while it continues, their supremacy must and will be upheld against all aspirations of the flesh. But when the time arrives for flesh and blood, or "corruption," to be abolished from the earth; and for all its future inhabitants to become *Elohim*, or incorruptible and deathless beings, consubstantial with Deity; the ELOHIM of the previous thousand years will no longer be priests offering gifts and sacrifices for them to the Deity. The priestly supremacy will terminate with the cessation of the necessity which originated it: and the Deity by spirit will be the all things in them all. Thus, "when all things shall be subdued unto him (the Son), then shall the Son also himself BE SUBJECT unto him (the Father) that put all things under him, that the Deity may be the all things in all."

Hence, John, who was in accord with Paul, did not ascribe an eternal supremacy to the Son, as taught by Anglo-Saxonism. He was not contemplating the position of Jesus in a postmillennial order of things; but his position in relation to the Millennial Dominion. In reference to this, he said, "to Him the glory and supremacy during the Aions of the Aions."

"*For ever and ever*" or even its parallel in Daniel, "*for ever, even for ever and ever*," are phrases, then, that do not indicate "eternity," being used of things which are in their nature, or constitution, terminable. But we must look to the original, and see what can be made of that. In the text of the Apocalypse, the phrase is *εις τους αιωνας των αιωνων*. This occurs fourteen times, and is uniformly rendered "for ever and ever," except in chap. i. 18, where it is rendered *evermore*. In chap. xiv. 11, the definite article is omitted: the reading is, therefore, *εις αιωνας αιωνων*.

Now, as the Apocalypse treats of the same subject as that revealed to Daniel in his seventh chapter, namely, the kingdom and conquests of the Saints, we ought to find the Chaldee original of this formula, so frequently occurrent in the New Testament. And this we do in the eighteenth verse of that chapter. In this, the time is specified how long the Saints shall possess the kingdom; the same kingdom that Daniel had told Nebuchadnezzar should "stand *leahlmayyah*, for OLAHMS"—chap. ii. 44:—"they shall possess the kingdom *ad ahlmah*, *wead ahlmah ahlmaiyah*, for an *Ahlmah*, even for an *Ahlmah of Ahlmahs*. The Chaldee word *ahlmah* is identical with the Hebrew *olahm*; and *is* represented in the Greek by *αιων*, though in etymology different.

The Hebrew and Chaldee nouns are derived from the verb *ahlam*, "to hide, to conceal." Hence an *Olahm*, in relation to time, is a period hidden or concealed; hidden in the past, or concealed in the future. In prophecy, it designates absolutely a certain period to exist; but without defining its beginning or ending. The kingdom belonging to the Saints of the Most High Ones (*elyonin*) is to "*stand for hidden periods*," or *olahms*, comprised in one hidden period, or *Olahm*; which must, therefore, be longer than all of them together. Hence this will be a *Hidden Period of Hidden Periods*, or an *Olahm*, even "an *Olahm of Olahms*." I have a translation of Dan. vii. 18 before me which renders the time the Saints are to possess the kingdom by the formula, "*for eternity, even for eternity of eternity*." This, however, is a mere flourish, and no translation, and bears on the face of it proof that the inventor of the form knew nothing about the nature of the kingdom, nor the purpose for which it is to be established. As I have shown, the kingdom is not to continue eternally; so that the Saints cannot hold it for eternity; and as the scripture is true, they do not use the word here in the sense of *ever* and *eternity*.

The duration of this Chaldee formula may be approximated from another direction. Thus, the kingdom the Saints are to take is the dominion of the lion, the bear, and the leopard, three of Daniel's four beasts. They are utterly to destroy the fourth, but the political organizations represented by the other three, are to be continued in existence, but without sovereignty. While in existence, they are under the dominion of the Saints, whose administration will not be superseded by other rulers. The existence of these organizations subjectively to the Saints is defined; and consequently, the duration of their holding of the kingdom is thereby defined likewise. In ch. vii. 12, it says, "a prolonging in life was given the three beasts *ad-z'man we-iddan*, during an appointed time and a set time." This, then, is the duration of the *Olahm*, or *Ahlmah*, of the kingdom—a *hidden period containing an appointed time and a set time*. The Apocalypse has revealed the number of years contained in these kinds of time, in telling us how long the Saints are to reign with Christ after binding the Dragon; whose dominion at the appearing of Christ covers the territories of the polities symbolized by the three beasts. They are to reign thenceforth with him during a thousand years—Apoc. xx. 6. The period consists of "a set time," and "an appointed time." A set time is indicated by *iddan*, which is equivalent to the Hebrew *moaid*, the word used in Gen. xvii. 21, where it is said, "Sarah shall bear unto thee Isaac, at this *set time* in the next year." This is, then, a period of gestation, which consists of 280 days; a day for a year in symbolic time. This, deducted from 1,000, leaves 720 years for the "appointed time;" or two times of 360 years each. Daniel did not discern "what, or what manner of time the Spirit of Christ which was in him did signify" by the *z'man we-iddan*, nor by the *ahlmah of ahlmahs*; but not so with ourselves, —for the Father has apocalypsed the solution in the thousand years.

The reader will, therefore, understand, that the prophets, under the divine inspiration, predicted the development in a future remote from their day, of *a period that shall continue "for a season and a time."* They did not know when it should begin, nor what length of time was meant by the formula; and consequently, could not tell when it should come to an end: but that such a period should exist, and be of a very peculiar character, even most glorious to all the righteous who should be contemporary with it, they were all agreed, as is plainly to be seen in all their writings. "I heard," says Daniel, "but I understood not; for the words were closed up and sealed till the time of the end." For this reason, the period was called *Olahm*, or THE HIDDEN; beyond which the prophets, and those instructed by them, did not often look. They saw it was terminable; and therefore if they spoke of anything not restricted to it, they would say, *ad-olahm we-ad* "during the hidden period and *beyond*."

The promises made to Abraham and to David had especial reference to this *Olahm*; and the Apocalypse shows symbolically how the *Olahm* is to be introduced, and how the promises to those patriarchs are to be performed. Thus, the Spirit said to Abraham in regard to Canaan, "All the land which thou seest, to thee will I give it, and to thy seed *ad-olahm*, during a hidden period." And again, reminding Israel of the same promise, He says by Jeremiah, "If ye thoroughly amend your ways and your doings * * * * I will cause you to dwell in the land which I gave to your fathers *l'min-olahm we-ad olahm* for from (the beginning of) the hidden period, and during the hidden period;" which in the Common Version is rendered "*for ever and ever*" as though the Israelites were destined to be flesh and blood occupants of Canaan for eternity!

The covenant made with David is styled by him in his last words, "*a covenant of olahm*." In the Common Version this is rendered "an everlasting covenant;" but it ought to be termed "a covenant of the hidden period." It was so styled, because it was to be established then; and as the subject-matter of this covenant is the throne symbolized in Apoc iv., and the

kingdom taken possession of by the Saints in ch. xi. 18, it is styled "a *kingdom of Olahm*," or the kingdom pertaining to the hidden period.

The Mosaic Period was an *Olahm*; for, although the Israelites knew when it began, none of them, not even Jesus, nor the angels, knew when it would come to an end. This is proved by Mark xiii. 32. When the Mosaic heaven and earth should pass away, that *olahm* would be ended, as it was A. D. 72. In this long period of 1695 years, there were numerous lesser periods, as the jubilees, or periods of restitution, recurring every fifty years. Hence the Mosaic was an *Olahm of Olahms*, one long period containing many lesser ones. But this *system of periods* did not terminate in itself, it was typical, or representative, of times and seasons belonging to the throne and kingdom of the saints. Thus, in Apoc. xiv. 1-5, we have the Pentecost in the kingdom; in ver. 6, 7, the trumpet of the Jubilee sounding; and in verse 8-11, the great and terrible day of national atonement, ultimating in the conquest of the nations, and their subjection to Israel's Elohim for the *olahm*— Lev. xxv. 8-17, 39-46. Nor is this confined to the introduction of the *olahm* of the kingdom; there are periodically recurring *olahms* during all the thousand years, indicated by the observance of the Passover and Feast of Tabernacles to be observed by all nations—Ezek. xiv. 21; Zech. xiv. 16-19. For this cause, therefore, the thousand years is called in Daniel "an *Olahm, even an Olahm of Olahms*;" but by no means an eternity.

Presuming, then, that the reader comprehends the matter thus far, I proceed to remark, that the Seventy Israelites who translated the prophets into Greek for the king of Egypt, substituted for *olahm* the word AION. But, although this does not express the same idea as *olahm*, it was about as good a word as they could select. It was indefinite; as indefinite as *olahm*; for it neither defined the beginning nor the end of the period it was chosen to represent.

A *ων* is compounded of *ἀεί* and *ὄν*. The word *ἀεί* is from *άω*, *άέω*, or *άημι*, signifying primarily, "to blow, to breathe;" secondly, "to live, to pass or spend time." From this derivation *ἀεί* would present the idea of *a going on*; and as a particle of time is expressive of that which is unlimited or undefined; "not so much that which cannot be bounded, as that which is not bounded — which is not attempted to be defined, but is considered as going on, on, on. *Αεί*, therefore, alone, would not express the true idea of eternity, but only of *time*, whose end is not bounded by any specification. "This *flowing* word, indicative of *passing time*, must be connected with, and, as it were, anchored upon another of more stability, in order to give it any kind of fixedness." This other word is *ὄν*, the participle of that verb of existence which expresses, in its philosophical sense, the highest mode of *being*. One part of the compound word, then, is unconfined; the other, since *ὄν* is in all tenses, altogether excludes the idea of time. A *ων*, then, is not *time*, long or short, bounded or endless. Time is said to move in a circle, on account of its likeness to an *Aion*; hence an *aion*, and a cycle or circle, are analogous. It is therefore used in the indefinite sense of life, existence, or state of being. Thus, that end which contains the period of each existence is called its *αιων*. The *aion of man* is three-score years and ten; while the *aion of Deity* is "from everlasting to everlasting." It is, therefore, A COURSE OF TIME, *ἀεί circling around, ων*, BEING; the circling depending upon the nature of the being circled. Hence, Deity being essentially life, the circling of time can never cease in relation to him; but priesthood and man being essentially terminable, the circling of time around them cannot always continue. The diameters of their aions may be measured by their continuance.

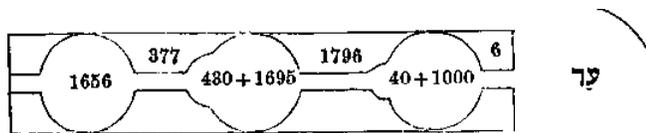
"The Aions of the Aions " in the places cited, are the period of the apocalyptic reign, which is a priestly administration "after the Order of Melchizedec;" and therefore, of necessity, *not eternal*.

Aristotle, whose mother tongue was Greek, says, that "*the period of each existence is its aion.*" The thousand years is therefore the Aion of the Melchizedec Reign, containing *aions* or cycles within itself, in which Jesus, anointed with the Seven Spirits, will have and bear the glory, and exercise the supreme authority in the midst of his associates, over the nations of the earth to its utmost bounds.

But in the mythology of the heathen, the heaven of their vain imagination, which they placed somewhere above the atmospheric firmament, and having for its supposed existence the gods of "High Olympus," and the ghosts of Elysium—was an *Aion*, and so entitled: and as its presumed existences were regarded as of infinite duration, this *aion* with them was *eternity*. Hence, also, those styling themselves "members of the church," whose minds are traditionally imbued with the vain philosophy of the Greeks, believe in the Aion of the heathen, styling it "heaven beyond the skies," whose existences they allege are the ideas they call "God," "Jesus," "angels" evolved from the souls of infants, ghosts of departed saints, etc. This they call eternity—the Pagan-Greek and Latin, the Catholic, Papal, and Protestant ETERNITY: and as the last three have had the translation of the scriptures under their control, and know nothing of any other *Aion* than an imaginary superatmosphere eternity, they almost universally render *εις τον αιωνα*, *eis ton Aiona*, and its kindred forms, by "for ever," and "for ever, even for ever and ever;" and adjectively, by "eternal."

Now, to simplify this matter as much as possible, I have constructed the following diagram, which will perhaps enable the reader to comprehend more easily the explanation we have presented of the scripture *Olahms* and *Aions*.

The Aion of Sin and Death, 7000 Years.



In this diagram, the parallelogram *a b c d* represents a period of 7000 years, *from* the Creation *until* "the End," when the Son delivers up the kingdom to the Divine Father; and Death is abolished. It is the period during which sin and death exist on earth, and contains three *Aions* and four Intervals. The *aions* are indicated by circular lines; and the intervals of time elapsing from the end of one *aion* to the beginning of a subsequent one, by parallel lines. The perpendicular line *a c* indicates the Era of the Creation. The parallel lines between it and the first circle, represent the time that elapsed to THE FALL.

The *first circle* represents the Antediluvian *Olahm*, or AION; and the figures in its diameter indicate that it terminated 1656 years from the Creation by the flood.

The *second interval*, or space between the first and second circles, represents the period from the Flood to the typical confirmation of the Covenant of the Land with Abraham, a duration of 377 years.

The *second circle* has a *crescentic prefix* on the left. In the crescent are the figures 430, which denote that it represents a period of that number of years from the confirmation of the Land Covenant to the night on which the Twelve Tribes left Egypt for the purpose of taking possession of it.

The *circle itself* represents a duration of 1695 years, which terminated at the burning of the Temple by the Romans. This was the Mosaic Aion: and commenced at the baptism of Israel into Moses in the cloud and in the Red Sea—1 Cor. x. 1. The circle and its prefix enclose the whole period of $430 + 1695 = 2125$ years; it embraced the *αιωνες και γενεας*, the Aions and Generations; and may therefore be termed the ABRAHAMO-MOSAIC AION, which having waxed old, vanished away in blood and fire and vapor of smoke—Heb. viii. 13; Acts ii. 19.

The *third interval*, which lies between the second and third circles of the diagram, indicates the series of years which has already elapsed since the destruction of Jerusalem, and may yet elapse to the apocalypse of the Sons of the Deity in power and great glory to restore the kingdom again to Israel, an event which marks the commencement of THE REGENERATION. We have defined this interval by 1796 years from the destruction of the Holy City in the Vulg. Era 70. By the end of this period "the kingdoms of the world" will be about to become the kingdoms "of the Lord and of his Anointed; and he shall reign *during the Aions of the aions*"—Rev. xi. 15; the same phrase as in ch. i. 6. The end of this long period of 1796 years will terminate in the Vulg. Era 1864. *About this epoch* will begin, as we believe, the wonders that are to introduce a thorough and complete revolution of human affairs, the representation of which enters largely into the scenes of the Apocalypse.

The *third circle* of the diagram has also a *crescentic prefix* on the left, only smaller than the preceding. I have made it smaller because it represents a shorter period—only 40 years, styled in the Apocalypse "*the Hour of Judgment*." It is the antitype to the 40 years in the wilderness, and the Aion of the Sickles (Rev. xiv. 14-20) introductory to the *third circle*, whose diameter is 1000 years. This is "*the Aions of the aions*" which are referred to thirteen times in the Apocalypse. It may be styled the ABRAHAMO-MESSIANIC CYCLE, because in it is fully displayed the covenant with Abraham concerning Messiah, Israel, and the Nations. This cycle of aions is "*the Day of Christ*" which Abraham, who walked by faith, rejoiced in foreseeing. It is commonly called "THE MILLENNIUM," because of its continuance *mille anni*, 1000 years. To this circle belong *το ξυλον της ζωής*, "*the Wood of the Life*," and the New Jerusalem. The Gospel treats of this aion, because it is the Aion of the Kingdom, and styled by Paul "*the Aion to Come*"—Heb. vi. 5. No one has ever heard the gospel who is ignorant of the doctrine concerning this Aion—the cycle inclosing the hope of all the faithful of patriarchal and Mosaic times. It ends about the *Annus Mundi* 6994.

The *fourth interval* of the diagram represents the "*Little Season*," which intervenes between the termination of the 1000 years and the end of the 7000 years of the parallelogram. It is the brief period referred to in Rev. xx. 3, 7, 8, in which the Dragon-power revives, and, as

the Old Serpent, contends once more with the Seed of the Woman for supreme authority over the earth. How long after the end of A. M. 7000 the contest may continue, is not apocalypted. It will terminate, however, in the suppression of the rebellion, and the restoration of Yahweh's sovereignty throughout the earth. It is at this crisis that Sin, and "Death the wages of Sin," are finally abolished, "with every curse."

The perpendicular line *b d* indicates the end of the 7000 years from the Creation.

The fourth circle of the diagram represents *ad*. This monosyllable signifies "beyond," and is part of the form of words, *lai-Olahm wah-Ed*, so frequently used in Moses and the prophets in speaking of *Messiah's Aion and BEYOND*. It is the Aion of the *New Things* to be created by the Eternal Power, when the 7000 years shall have passed away—Rev. xxi. 5. Of the duration of this the Apocalypse says nothing. It may or it may not be boundless, but this we cannot tell. Whatever may be its constitution, of this we are certain, that sin, curse, and death will have no more place in the earth, or the nature of its inhabitants. Its circling will be around incorruptibility and life.

EDITOR.

The Third Epistle of Peter.

WE have been requested by a friend and brother in Richmond, Va., to republish the following epistle, as well suited to the times. It first appeared in this country, we believe, in the *Christian Baptist*, in 1825, from which we now reproduce it for the benefit of all concerned.

EDITOR.

TO THE PREACHERS AND RULERS OF "THE CHURCHES."—A LOOKING GLASS FOR THE CLERGY.

ONE of the best proofs that a prophecy is what it purports to be, is its exact fulfilment. If this rule be adopted in relation to the "Third Epistle of Peter," there can be no doubt that it was written in the true spirit of prophecy. We thought it worthy of being preserved, and have therefore given it a place in this work.

ED. C. B.

Preface.

How the following epistle came to be overlooked by the early saints of christendom and by all the fathers, or whether it was purposely suppressed by the Council of Nice, and why it was at last destined to be found with other old manuscripts among the ruins of an ancient city by a miserable wandering monk, are all circumstances which my limited knowledge of these subjects does not enable me to explain. I am answerable only for the accuracy of the translation from a French copy presented by the monk himself. Neither can I prove the authenticity of the original, unless it be on the strict correspondence of the actual state of the church with the injunctions contained in the epistle, a correspondence which seems to hold with as much veracity as that which is found in the fulfilment of any prophecy with the prediction itself.

TRANSLATOR.

CHAPTER I.

The Style and Manner of Living.

Now you who are called and chosen to go forth to all the nations and among all people, in time present and time to come, to preach the word, see you take to yourselves marks, nay, many outward marks, whereby you shall be known by all men.

Be you not called as men are called; but be you called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may you show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments woven throughout;" but let them be robes of richest silk and robes of fine linen, of curious device and of costly workmanship; and have you robes of black and robes of white, that you may change the one for the other; so shall you show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tills the ground; but live you on the fat of the land, taking "good heed for the morrow and wherewithal you shall be fed."

And drink you of the vines of the vintage brought from afar, and wines of great price; then shall the *light* of your *spirits* be the light of your *countenances*, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall you show forth your moderation and temperance in all things.

Let the houses in which you preach be, called churches, and let them be built in manner of great ornaments without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in front of the altar be for the rich that pay thousands; and the next for the poorer that pay by hundreds; and the last for those that pay tens. And let the poor man sit behind the door.

And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

CHAPTER II. *The Choosing of Ministers.*

WHEN you go out to choose holy ones to be of your brethren, and to minister at the altar, choose you from among the youth, even those whose judgments are not very ripe, and whose hearts know not yet whether they incline to God or Mammon.

But you are wise, and you shall know the inclining of their future spirits, and you shall make them incline to the good things which the church has in store for them that are called, even that shall be called, even by you.

Then shall you have them taught exceeding many things. They shall not be as "ignorant fishermen," or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay, you shall make them wise in the things of your wisdom; yea, exceeding cunning in many *mysteries*, even the *mysteries* which *you* teach.

Then shall they be fitted for the "laying on of hands," and when the bishop has done his office then shall they be reverend divines.

But if any man believe that he is called by God to speak to his brethren "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel"—if he be not made a divine by your rulers and by the hands of a bishop, then is he not a divine, nor shall he preach.

He that is chosen by *you* shall give *you* honor, and shall be honored by men, and honored by *women*; and verily he *expects* his reward.

CHAPTER III.

The Performance of Preaching.

WHEN you go to the church to preach, go not by the retired way where go those that would shun the crowd, but go in the highway where go the multitude, and see that you have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And you shall be gazed upon by the multitude, and they shall honor you; and the men shall praise you, and the *women* shall glorify you, even by the women shall you be glorified.

And when you go in, go not as the ordained, prepared *only* with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermons be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, with tropes and with metaphors, and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend and when to erect, when to lift your right hand and when your left, and let your motions be

graceful, even in your attitudes and in your gestures let your *grace* be. Thus shall you be pleasing in the eyes of the people and *graceful* in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its back; and at times let it swell like the wave of the ocean, or like the whirlwind on the mountain top.

Then shall you charm the ears of your hearers, and their hearts shall be softened, and their minds shall be astounded, and their souls shall incline towards you; and the men shall incline to you, and likewise the women; yea, to your sayings and to your persons shall they be inclined.

And be you mindful not to offend the people; rebuke you not their sins; but when you rebuke sin, rebuke it at a *distance*; and let no man apply your sayings to his own case; so shall he not be offended.

If a brother shall raise up the banner of war against brother, and Christians against Christians, rebuke them not; but be some of you on one side and some on the other; and tell the one host that God is on their side, and the other host that he is on their side; so make them bold to kill. And even among swords and lancets let your black robes be seen.

Preach you not "Peace on earth and good will to men," but preach you glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man and put irons on his feet and irons on his hands, and bring him across the great deep into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them in foreign slavery to toil beneath the lash all their days, tell him not that his doings are Antichrist; for lo! he is rich and gives to the church, and is esteemed pious, so shall you not offend him, lest peradventure he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your *mysteries*, encompass them round about with words as with a bright veil, so bright that through it no man can see.

And lo! you shall bind the judgment of men, (and more especially of women,) as with a band of iron; and you shall make them blind in the midst of light, even as the owl is blind in the noon-day sun; and behold you shall lead them captive to your reverend wills.

CHAPTER IV. *The Clergy's Reward.*

"IN all your gettings" get money! Now, therefore, when you go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say you must get your reward.

Go you not forth as those that have been sent, "without two coats, without gold or silver, or brass in their purses; without scrip for their journey, or shoes, or staves;" but go you forth in the good things of this world.

And when you shall hear of a church that is vacant and has no one to preach therein, then be that a *call* to you, and be you mindful of the call, and take you charge of the flock thereof and of the fleece thereof, even of the *golden* fleece.

And when you shall have fleeced your flock, and shall know of another *call*, and if the flock be greater, or rather if the fleece be greater, then greater be also to you the call. Then shall you leave your old flock, and of the new flock shall you take charge.

Those who have "freely received" let them "freely give," and let not men have your words "without money and without price," but bargain you for hundreds and bargain for thousands, even for thousands of silver and gold shall you bargain.

And over and above the price for which you have sold your service, take you also gifts, and be you mindful to refuse none, saying, "Lo! I have enough!" but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take you gifts of all, and take them in gold and in silver, and in bread; in wine and in oil; in raiment and in fine linen.

And the more that the people give you the more will they honor you; for they shall believe that "in giving to you they give to the Lord;" for behold their sight shall be taken from them, and they shall be blind as bats, and "shall know not what they do."

And you shall wax richer and richer, and grow greater and greater, and you shall be lifted up in your own sight, and exalted in the eyes of the multitude; and lucre shall no longer be filthy in your sight. And verily you have your reward.

In doing these things you shall never fail. And may abundance of gold and silver and bank notes, and corn, and wool, and flax, and spirits and wine, and land be multiplied to you, both now and hereafter. Amen.

New Year's Message.

FROM THE CHURCH IN HALIFAX, ENGLAND, TO THE BRETHREN AND SISTERS
OF THE LORD JESUS CHRIST, SCATTERED THROUGHOUT AMERICA.

BELOVED:

Accept the cordial greeting of the Church of Halifax, who once more seek to turn this kindly season to profitable account.

Since last we sent our salutations, twelve months have been added to our lives; and it is important to pause and consider whether that twelve months have been a period of Christian activity and holiness or a time of worldliness and indifference. Let us never forget that Jesus, our Lord and Master, has sent this message to the churches: "I will give to every

one of you according to his works," (Rev. ii. 23,) and has issued the inexorable decree "The unprofitable servant shall be cast out." (Matt. xxi. 30.) Are we fully alive to this? Are we adding yearly to our stock of good works—of profitable service? We cannot, it is true, do all that we could wish—we cannot altogether get at that blissful perfection which, in our hearts, we may desire to attain; but do we give ourselves as much ordinary concern to be profitable servants of Christ as we do to be prosperous and respected in worldly matters? Are we equally good Christians as we are good tradesmen and men of business? Are we as much interested in the future as we are in the present? Do we love Christ and his precious promises as much as we do this world and its concerns? It is to be feared that if these questions were very truthfully answered, most of us would be found lamentably shortcoming. Most of us can understand, argue, and perhaps preach about the glorious gospel of the blessed God. Most of us can give a reason for the blessed hope of life that is within us; but it is to be feared that in too many instances we carry our faith more in our heads than our hearts—having our understandings enlightened but our affections little softened by that gracious love of Christ which passeth all understanding. It is perhaps but too true of most of us that while we may know sound doctrine, we fail in the *practical* part of Christianity, being but superficially acquainted with the precepts, as affecting our every day behavior, and still more backward in obeying them when we know them. In a word, the good seed may have been sown in our hearts, and yet the fruit may be of tardy growth on account of the abundance and vigor of those other plants which find but too ready a vegetation in its soil. It is to be feared that we allow ourselves to be influenced by the strongly secular spirit of the age, and our Christianity to be diluted with prevailing worldliness. Let us fear! for neither the worldly minded nor the lukewarm shall inherit the kingdom of God. Let us guard against faint heartedness. Let us strive to make our Christianity honest, straightforward and unblushing. We are apt to be overridden by the external circumstances of the time. Let it be otherwise. Let our characters be known in our circles; let our light shine in the surrounding darkness; and so may we glorify our Father in heaven and receive his approval at last.

With regard to the affairs of this life, hear the words of our beloved Master: "Take no thought for to-morrow, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed, (for after all these things the Gentiles seek,) for your heavenly Father knoweth that ye have need of these things: but seek ye first the *kingdom of God* and his *righteousness*; and all those things shall be added unto you." (Matt, vi. 31-33.) How very few of us act in this spirit? Are we not apt to worry ourselves about the affairs of this life? Are we not apt to make them the chief subject of our thoughts, and the supreme object of our efforts, instead of throwing our heart and soul into the Christian life, and cherishing the love of Christ, the love of the brethren, and the desire for the spread and triumph of the truth, as the passions of our souls? Are we not apt to lose sight of this blessed assurance of our Master, and to make our secular business the chief concern of existence, when we ought to be altogether secondary and subordinate?

Brethren, let us take heed lest "the cares of this world and the deceitfulness of riches choke the word and it become unfruitful." Let us not weary in well doing. Many have run well for a time and have at last made shipwreck. Several lamentable instances of this have occurred during the past year. Let us take warning. Let us give diligent attention to the precious word of God, which is able to build us up in our most holy faith. This is a *most important* exhortation; for if a man neglect the reading of the scriptures, or if he only attend to it in an occasional manner, his spiritual life will fade, and his mind will be gradually but certainly leavened with the deceptive principles around him.

In regard to our own personal condition, *we know* whether we are warm in our hearts towards Christ, his truth, and his brethren, or no; for "where the treasure is, there will the heart be also," (Matt. vi. 21,) and "out of the abundance of the heart the mouth speaketh." (Matt. xii. 34.) There cannot therefore be any mistake. Are we doubtful? Have we qualms of conscience? "God is greater than our heart," and will disapprove what it condemns. Are we pleased with ourselves, and looking forward with confidence to the coming of our Lord and Master? Only one thing can justify that confidence—the consciousness of a holy Christian life—the answer of a good conscience toward God. "Not every one that saith Lord, Lord, shall enter into the kingdom, but he that *doeth* the word of my father that is in heaven." (Matt. vii. 21.) "He that *keepeth my commandments*, he it is that loveth me." (John xiv. 21.) "Ye are my friends *if ye do whatsoever I command you*." (John xv. 14.) There can therefore be no mistake about the terms of friendship and ultimate acceptance. Mere sentiment is idleness; unwarrantable self-complacency is delusion. "*The words that I have spoken*, the same shall judge you in the last day." (John xiv. 48.) "If a man love me, he will keep my words." (John xiv. 23.) Let us measure ourselves by this standard. We have believed the glad tidings of the kingdom of God and eternal life; and have been baptized into the name of Father, Son, and Holy Spirit. That, is the first act of obedience—the first act of consecration, but what a work remains to be accomplished! "*All things WHATSOEVER I have commanded*." (Matt. xxviii. 20.) That is the measure of our duty, of our goodness. Have we filled it?

Brethren, let us devoutly study the commandments of our Lord Jesus Christ, and of His apostles, and be careful to obey them *all* in our lives, for upon *that* depends our ultimate salvation. If we do so, we shall be patterns of excellence, —beautiful characters—noble men and women—glorifying the name of our Father in heaven.

A few words in conclusion in regard to the spreading of the truth. We have come to *know* God's blessed word; and hereby has been given to us a most precious talent. Are we alive to its true value, and to the obligation that rests upon us to increase it? It is to be feared not. Some altogether neglect the duty of helping to disseminate the glorious gospel among their perishing fellow men; and it is to be regretted that some even go farther, and discourage efforts in that direction. This is a misfortune; for our common benevolence prompts us to proclaim salvation to our fellow men, and to place within their reach the same opportunities of obtaining it that we ourselves enjoy. Moreover, does not imperative duty call upon us to do so? "Let him that heareth say, come." What higher commission do we require? Have we not heard? and shall we not then say "come?"

It is not enough to say that they have the Bible, (although upon them is cast a fearful responsibility by this circumstance.) They have the Bible it is true, but is it not a sealed book among the people; and more, is it not a neglected book There might as well be no Bible in the world as far as the great body of mankind are concerned. We have thus an exalted function to perform, —a noble opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration? To put the matter in another light—Shall we refrain from giving a testimony for God in this conceited, hard-hearted, unbelieving generation?

The common instinct of the brethren will supply the right answer; and if in the estimation of some that answer be a wrong one, we put it to them whether such an occupation for brethren would be displeasing to Christ, or altogether unprofitable to themselves or whether the retrospect of their lives is likely on a death-bed to be any the sweeter for having acted otherwise?

Let us, beloved brethren, work while it is called to-day. Let us labor in love and patience, and at the close of our lives, may the measure of our service be full; and may we all obtain an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The brethren of Halifax cordially salute you.

(On behalf of the church.)

ROBERT ROBERTS.

Jesus and the Sadducees.

IN the January issue of the Herald, we demonstrated how that Mr. Walter Scott, the inventor of Scotto-Campbellism, in 1838 agreed with us in our teaching concerning "Eternal Life." We have shown this for the benefit of some of the "300,000 Reformers" who look up to Mr. W. Scott as an authority in doctrine. We do not consider our position strengthened by his approval, nor weakened by his opposition: but as reformers denounce us for our views upon this subject, we would like to know upon what principle of truth and justice they commend him? But, while they are disposing of his case, we will present them with another for after consideration. The writer of the following article upon "*Jesus and the Sadducees*" is one of their hired servants, who, until recently, was for several years pastor of the Campbellite church in Charlottesville, Virginia, and editor of the "*Christian Intelligencer*" the organ of Eastern Virginian Scotto-Campbellism. Mr. Walthal has been for nearly twenty years eating the bread of orthodoxy. Immortal-soulism must have been a hard crust to chew sopped in the dish of Jesus, whose argument was so "*totally* mistaken" by the President-Professor of Bethanian divinity. But the love of the present world will often soften the hardest crust, and pass it safely down to the seat of all the sympathies. Mr. Walthal's article is as follows. — EDITOR.

Dear Brother Thomas: —It seems to me that bro. Campbell as well as bro. Wood, who wrote for the *Primitive Christian*, edited by bro. Shepard of Auburn, N. Y., have *totally* mistaken the notion and drift of the argument used by Christ, to prove the doctrine of the resurrection to the Sadducees, as recorded in Luke xx. 27-38 inclusive; and although you have shown the misapplication of that passage by bro. Campbell, yet I think it may be put in rather a stronger point of view, than even you have placed the argument of Christ. The Sadducees denied the resurrection, and put the case of seven men having one wife, as an objection to the doctrine of the resurrection. Christ informs them, as recorded by Matthew and Mark, in the parallel passages, that they "greatly erred, not knowing the scriptures nor the power of God" as displayed in raising the dead; for the resurrection is often called the power of God by way of emphasis. Let us now consider the argument of Christ, as applied to this subject in three different ways: —

1. Suppose man dies and there is no future existence.
2. Suppose man dies and lives not again till the resurrection.
3. Suppose man dies and lives in an intermediate state till the resurrection, and then soul and body are again united.

Under the first supposition that man dies and lives not again at all, the resurrection is excluded; but Christ affirms the resurrection to be true, therefore, the first supposition is false.

Again, under the second supposition that man dies or sleeps from death till the resurrection, and is then made to live again; the argument of Christ is most appropriate, for

says he to those who denied that man would be made to live again after death, that is, at the resurrection. Moses shows that there must be a resurrection, for this: that he calls the Lord the God of Abraham, Isaac, and of Jacob, who were all dead long before Moses wrote; now, says Christ, God is not the God of the dead but of the living; but Abraham, Isaac, and Jacob are dead, therefore, God is not their God; hence Abraham, Isaac, and Jacob, must rise from the dead, and thus become the children of by the resurrection; that God must be their God, according to the declaration to Moses at the bush; for if they are now alive in heaven or elsewhere, God is now their God, and the argument of Christ to prove the necessity of the resurrection falls to the ground.

Again, under the third supposition, that though man dies, yet he continues to live in an intermediate state from the death of the body till the resurrection of the same, the argument of Christ might have been easily refuted, for the point to be proved is the resurrection, and the argument is, that Moses proves it by calling God the God of those who were then dead, and that the dead must live again by being raised to life, in order that the declaration to Moses at the bush may be true, which is that God who is not the God of the dead, may be their God at the resurrection. Now, if that be true, that man does live immediately after death in a separate state, God can with propriety be called the God of such; because, though the body is dead, yet the soul is alleged to be alive, and God can be the God of a living soul, though he is not the God of the dead, and if the soul be the thinking and therefore the most important part of man, and that part is alive, there is no occasion for God to wait till the resurrection, to be God or ruler of such a being; hence the argument of Christ, under the supposition, would not prove the point in view, that is, the NECESSITY of the resurrection.

We are informed by the Scripture, that Abraham, Isaac, and Jacob are dead, and Christ affirms that God is not the God of the dead, consequently not of Abraham, &c, while dead; therefore, they must be made to live again at the resurrection, and then he will be their God and they his children, being the children of the resurrection. The last clause in the 38th verse of the 20th chapter of Luke, has I think, caused most of the difficulties in understanding this passage; the verse reads "For he is not a God of the dead but of the living, for all live to Him;" now if we just make the present time "live," refer as it often does to future time and read, "for all shall live unto him," the whole difficulty would vanish, and the whole passage would be very clear and consistent; it would then read "for he is not a God of the dead, but of the living, for all shall live to him." And then he will be God of those who are now dead, consequently of Abraham, Isaac, and Jacob, who are all now dead. So that under any supposition, except that man sleeps in the grave till the resurrection, the argument of Christ founded on the declaration to Moses at the bush, can be easily refuted; but under this supposition it cannot be refuted, therefore, the second supposition is true, and the 1st and 3d are false.

And this doctrine harmonizes with the whole tenor of the scriptures; the Apostles in their letters, always point the disciples to whom they wrote, to the day of Christ, and not to any intermediate state, as the time of their reward. They always speak of death as a sleep after the example of Christ, who said of Lazarus, "he sleeps." And indeed, Paul in his letters to the Corinthians, argues with those who deny the resurrection, that, if the dead rise not, then are those who have fallen asleep in Christ perished; if the dead rise not, then is the hope of the Christian confined to this life; for says the Apostle, "if in this life only we have hope, we are of all men most miserable;" and if the dead rise not, then have we hope only in this life. But if the soul is alive in heaven or elsewhere, or is conscious of happiness in a separate state between death and the resurrection, then if the resurrection never should come (if there be no resurrection), then those who have died, (fallen asleep) in Christ are not perished, and the

hope of the Christian is not confined or limited to this life. Hence those who say that the soul is alive in the enjoyment of happiness, while the body is dead, contradict the whole of Paul's argument in ch. xv. 1st Ep. to the Corinthians. The Apostle concludes the argument by insisting, that if the dead rise not, then all the sufferings, persecutions, perils, and bereavements, which Christians are called on to endure, are all unnecessary; and declares that we should rather eat and drink than endure these things, for to-morrow we die; and what advantage will it be to any one thus to suffer, if the dead rise not? If in this life only we have hope, let us not deny ourselves, but let us eat and drink, for tomorrow we die, or perish forever; for if there be no resurrection, we have nothing to apprehend or hope beyond the grave.

A. B. WALTHAL.

The foregoing is a true copy of an article in "*The Apostolic Advocate*," vol. iv. p. 229,
Nov. 1837. J. M. STONE.
Zion, Henderson, Ky. }
Jan. 13, 1860. }

Analecta Epistolaria.

A Grateful Acknowledgement.

DR. THOMAS:

Dear Sir, —For some time I have had a desire to write to you, and to send you some acknowledgement for your untiring labor of love, but for some cause or other I have neglected to do so. In introducing myself, let me say, that I belong to that little knot of believers of the things of the kingdom of God and the Name of Jesus Christ, who have, I believe, been begotten, principally by your exertions, and who would be ready at any time if it were necessary, "to pluck out their own eyes" for your sake. This is not mere feeling, or blindly zealous attachment, but gratitude produced by the operation of those things which we have received from your able pen.

For about two years I have, in my spare time, (very spare, for ten or twelve hours a day are employed in laboring for the bread which perisheth,) been reading some of the *Heralds*, which I borrowed of my father. These writings are to me, at least, next to the Scriptures themselves, —far above all price. They contain single articles not a few, which are *worth* the price paid for fifty volumes. There is no exaggeration here; because the exposition of the Word found in them, is not to be met with in any other book under the sun, nor to be heard from any pulpit or rostrum throughout the kingdom of men. Some would regard this as undue praise, but no matter. It is a fact, and fully endorsed by the persons named in this letter, and by some others on this side of the Atlantic. Before the time previously named, I was allied to none of the spiritual abominations in any way whatever, therefore, when my attention was turned to Bible things, I did not seek for information at the mouths of the "wolves in sheep's clothing," but began to read the scriptures, about which time *Elpis Israel*, —that best of keys, —came in my way. This, I read through, carefully comparing as I proceeded, all the texts to which it refers; and at the end was fully persuaded of the truth, and was immediately immersed into that Name which is "above every name." Since then I read ANATOLIA, on the same principles, testing it by the Word, and shall never be able to repay you for a tithe of the benefits derived. A few months ago I purchased volumes 1, 2, 4, 5, 8 and 9, of the *Herald*,

which were all I could get for love or money. In the first volume I found what I had long desired; that is a systematic way of reading and studying the scriptures. It is headed, "What ought to be done at this crisis?"—page 54, vol. 1. I am going on to the best of my ability, according to the directions therein. *Is this the best thing I can be doing?* If not, please tell me what is.

You will be glad to know that my beloved wife, father, and sister, are members of the One Body, by your instrumentality. My father sends you £5 along with £5 from me, which please receive in exchange for the spiritual things you have so freely given to us, and to assist you a little in publishing the joyful sound to this dark and almost impenetrable generation, which answers exactly to the prophecy of Isaiah: "Darkness shall cover the earth, and gross darkness the people." This is a lamentable state of things; but we rejoice to know that it is an unmistakable sign that the Sun of Righteousness is about to rise "with healing in his beams."

It is understood that you intend to come over to this side. We hope to see you soon, being persuaded that you would make a good impression on some minds here. Whenever you do come, you will no doubt visit Nottingham, where you will find a few hearts burning towards you with love; and, if you please, lodge during the time under my humble roof.

My wife, father, and sister join me in love to you, and earnestly pray that your life may be prolonged, and that you may yet turn many to righteousness, and be rewarded by shining as the stars, for ever and ever, in the kingdom of the future age.

Your most affectionate Brother in the One Hope,

E * * * T * * *

Nottingham, England, Dec. 1860.

REMARKS.

Being the subject at this time somewhat to that sort of ingratitude experienced by Paul, as indicated in the language—"All they in Asia be turned away from me," it is not a little gratifying to receive a letter like the above, from one who can have been influenced only by the ideas with which we are identified. It is encouraging to know, that we are not writing to no purpose; and that the influence of our writing, where heartily received, is to create admiration for the truth, obedience to its precepts, and kind feeling towards us, through whose endeavors the truth has been manifested to the understanding. "How can I understand," said the Ethiopian, "*except some man guide me?*" "The things that thou hast heard of me among many witnesses, Timothy," said Paul, "the same commit thou to *faithful men who shall be able to teach others also.*" In the judgment, therefore, of these authorities, and of the Spirit by whom Paul spoke, HUMAN AGENCY in the enlightenment of the minds of men, is part of the system of means ordained by God, and therefore indispensable. Where, then, the truth is honestly and scripturally appreciated, the instrumentality will not be hated and despised. We regret to say that the hatred and contempt of some who profess to love the truth, has fallen upon us. We regret it for their sakes; who, except for our instrumentality, would have forever continued in the darkness of surrounding heathenism. We do not believe that such do love the truth, for where the truth is loved the instrumentality is loved also. "Love works no ill to its neighbor," neither does it countenance iniquity; nor is it envious; but rejoices in the truth, and is careful to do nothing that will impair the efficiency of its tried advocates, —tried by the adversity of many years. We do not allude to this complainingly; for we lay our account with just such treatment. We have reason to know that both in Britain and America, this spirit of

the flesh is working, and will work to the end; for wherever the truth is faithfully advocated by mouth or pen, an antagonism will always spring up. It was so in the days of the Apostles; and if we be identified with the word they taught, we must lay our account with sharing with them in the odium and maltreatment they experienced from professors of the doctrine they taught.

This being so, when instances of gratitude turn up, as in the case of the brother and his family mentioned in the letter before us, (whose name we have withheld not knowing if it would be agreeable to publish it,) it is the more gratifying as an offset to the opposite condition. We are happy that we have been thus useful to our friends; and take this opportunity of thanking them for their kind remembrance of us; and trust that having come to the knowledge of the truth, they will permit nothing to come between them and the realization of the exceeding great and precious promises it contains.

Feb. 2, 1861.

EDITOR.

A Word from Afar.

DR. THOMAS:

Dear Sir, —As I have been since 1846 a patron of the *Herald of the Kingdom and Age to Come*, and manifest the same to others, in having them all bound in six volumes for more ready use, and as I freely choose to continue my patronage, for the reason that I am, as ever, pleased and instructed by its pages, a word or so from one so remote from former associations, and here isolated from the throngs pressing downward to destruction, may be acceptable, if not very cheering in its details. Having been since my return here in 1850, in this city and Oregon, I am somewhat acquainted with the general state of things appertaining to the interest the people exhibit relative to the future, and whilst the formulary of orthodoxy in all its phases obtains up and down this coast, preceded by Catholicism long since established, I feel confident in asserting that never, —no never, —was a people held in chains of ignorance and superstition worse than the people here. It does appear, like priest like people, and vice versa; for, as it is the ostensible object of all in settling on the Pacific coast, to go into a city, or other location, that they may buy and sell, and get gain; and as the priests are very glad to share in the spoils, the veil of the future is kept closely drawn, lest, perchance, nearly or quite all would see the temptations and snares for their feet, and their execution sure to follow, viz: “drowned in destruction and perdition.” Not much other practised religion west of the Rocky mountains than patriotism, —a professed exuberance of love for their country. Whatever tends to eclipse the resplendent glories of heaven-born Republicanism, and to point even the finger of dissolution to its inhabitants, is confronted with sarcasm, reproach, and disgrace. The individual holding forth such sentiments is accounted a madman and a fool. I shall never forget when, on a steamer in 1853, coming from Sacramento to this city. The day was warm, the sun bright, and some half-a-dozen of us were basking in the shade under the bulwarks just in front of the large bronze eagle on the brow of the pilot house. Our conversation having become rather dull for want of variety in subject matter, I ventured to introduce what was intended by the eagle, and spoke of the institutions, of freedom, equity, and justice. “Yes,” was replied, “glorious institutions.” “Firm and lasting as the hills,” remarked another. A third, “Though Rome fell, the United States of America can never fall, because established on better principles.” I observed that all precedent was against it, and that no establishment of man ever yet continued long, and instead of being an United, they would already be better styled the divided States. “Why?” says a fourth. I rejoined, “A kingdom or dominion divided against itself cannot stand; ” and further, it is declared by superhuman

authority, that the eagle shall come down; and, once more, the period of its existence is in the neighborhood of ten years from this. Such dumbness but few ever witnessed; not a lisp as "What authority have you for all this?" but first one indignantly left the company, and soon another; and so on, till the lunatic was left alone to his hallucinations. Such the repugnance they indulge, and such the mulish indifference they manifest when these things break upon their ears. Well, this paradisaical climate is too good for the present occupants of the soil, and if there is only one more known to be such, the son of Bro. A. Anderson, here in California, I will hope that we two shall ever make a plurality in favor of the Kingdom of God, soon to be set up at the expense of all the kingdoms now existing. What few "disciples" there are here in the country, are as watchful to count their numbers, as the devotee with his cross is to count his beads, unconscious that numbers and members do not often coincide. The idea with them that God is yet to "set his King on the holy hill of Zion," is as chimerical as the tale of the Arabian Nights, and for them to adopt the sentiment that "the wealth of the Gentiles is to be turned unto the Jews," Isa. lx. 5, and the gain of the nations, Mic. iv. 13, consecrated unto the Lord of the whole earth, as making up "the things that God has laid up for them that love him," and all this as the result of the "daughter of Zion beating in pieces many people with her brazen hoofs and iron horn," is a legend too antiquated to suit the populariom of the times.

Such is the best we can say of California as at present constituted; and while gain shall be the feverish, ruling passion, we may anticipate not much improvement in spiritual attainments. For me, I love California as the God of nature has fitted her for the abode of man. I love her climate, soil, and productions, her landscapes and mountain scenery; I may say I love it all, but I prefer much more to love all these things under the auspicious reign of Him whose royal right it will be. Then will *righteousness* be established, and the few aristocratic drones that now so prominently rule this city, will be numbered among "the poor" that "will be sent empty away." Hoping that your spirit will not flag in this glorious cause so soon we hope to be determined, allow me meanwhile to remain yours in the one hope of our calling,

ALBERT H. OTIS.

San Francisco, Cal.
Dec. 3, 1860.

Ecclesiatical Affairs.

The Banner-Excommunicated Sister.

WE are gratified in being able to inform our readers, that the sister against whom "The Bull of Excommunication" was published in the *Banner*, has so far obtained justice as to have been placed in a position to receive her money in about two years from this. Certain have come forward as security for its repayment at that time. This is all the brethren in these parts were anxious for. As professors of the gospel of the kingdom, we felt disgraced by the affair. We can now breathe more freely. Our purpose is accomplished. With any side issues that may have grown out of the matter we have nothing to do. The parties to them can fight them out at their leisure, if so disposed. The Bull has been met by a defence in the *Herald*, and Miss Hayes' vindication. The parties to the Bull, we are informed (for to the date of this writing we have not seen it,) have published a reply, to which Miss Hayes promises to respond. We have been requested by both parties to give their documents circulation. But this we respectfully decline. Miss Hayes being secured, we withdraw, and leave the belligerents to themselves. May the right prevail, and may the past have a salutary influence on all concerned.

Feb. 2, 1861.

Miscellanea.

What is Judaism?

JUDAISM is that religious system contained and acknowledged in the prayers of the Jewish Synagogue, whether German or Portuguese, and professed by all who use them as the ritual of their worship. In other words, Judaism is the Old Testament explained according to the traditional law. According to this explanation, the Jewish prayer-book teaches the divine authority of the Oral Law. Of this there can be no doubt; for, in the first place, the whole ritual of the synagogue service, and the existence and arrangement of the synagogue itself, is according to the prescriptions of the oral law, as may be seen by comparing the Jewish prayers with the Hilchoth T'phillab. If it be asked why the Jew uses these prayers, and no other; why he wears phylacteries and the veil; why he conforms to certain ceremonies at the New Year, and Day of Atonement, and other feasts; why he repeats a certain benediction at the reading of the Law; why he reads out of a parchment-roll, rather than out of a printed book; why a roll of the Law written in one way is lawful, and in another way unlawful, the only answer is, *The Oral Law commands us thus to do*. The whole synagogue worship, therefore, from the beginning to the end of the year, is a practical confession of the authority of the Oral Law, and every Jew who joins in the synagogue worship does in so far conform to the prescriptions of Rabbinism.

But, secondly, the Jewish prayer-book explicitly acknowledges the authority of the Oral Law. In the early prayers is found a long passage from the oral law, beginning fol. 11 "Which are the places where the offerings were slaughtered," &c. On fol. 12 are found the thirteen Rabbinical rules for expounding the Law, beginning, "Rabbi Ishmael says," &c. At the end of the daily prayers is found a whole treatise of the oral law, called the "Ethics of the Fathers," the beginning of which treatise asserts the transmission of the oral law. In the morning service for Pentecost, there is a most comprehensive declaration of the authority and constituent parts of the oral law. "He, the Omnipotent, whose reverence is purity, with his mighty word he instructed his chosen, and clearly explained the law, with the word, speeches, commandments, and admonitions, in the Talmud, the Agadah, the Mishna, and the Testament, with the statutes, the commandments, and the complete covenant," &c, p. 89. In the prayers, as used, translated, and published by the Jews themselves, the divine authority of the oral law is explicitly asserted; and the Talmud, Agadah, and Mishna, are pointed out as sources where it is to be found. For these two reasons, then, we conclude that the Judaism of the Jewish prayer-book is identical with the Judaism of the oral law, and that every Jew who publicly joins these prayers, does, with his lips at least, confess their divine authority. (O. P. p. 1-4.)

In another place, Dr. McCaul remarks that Judaism, or the Religion of the Oral Law, is not the Religion of Moses and the Prophets, but a new and totally different system, devised by designing men, and unworthy of the Jewish people. That Judaism is identical with the religion of the oral law, is proved by the highest possible authority, the prayer-book of the synagogue, which is not only formed in obedience to the directions of the oral law, but declares expressly that the Talmud is of divine authority. So long, therefore, as the prayer-book is the ritual of

the synagogue, the worshippers there must be considered as Talmudists, believers in all the absurdities and advocates of all the intolerance of that mass of tradition. That this is no misrepresentation, and no unfounded conclusion of our own, appears from a book published in England by Joshua Van Owen, Esq. He has, in his "Introduction to the Principles of the Jewish Faith," a chapter headed JUDAISM, which begins thus: "The Jewish religion, or Judaism, is founded solely on the Law of Moses, so called from its having been brought down by him from Mount Sinai. With the particulars of these laws he had been inspired by the Almighty during the forty days he remained on the Mount, after receiving the Ten Commandments; these he afterwards embodied in the sacred volume, known and accepted as the written law, and called the Pentateuch, or the Five Books of *Moses*, contained in the volume we call the Bible. *We also, from the same source, receive, as sacred and authentic, a large number of traditions not committed to writing, but transmitted by word of mouth down to later times; without which many enactments in the Holy Bible could not have been understood and acted upon. These, termed traditional or oral laws, were collected and formed into a volume, called the Mishna, by Rabbi Jehudah Hakodesh, A. M. 4150. In addition to this, we are guided by the explications of the later schools of pious and learned Rabbis, constituting what is now known by the name of Talmud or Gemara.*"*

* A Manual of Judaism, by Joshua Van Owen, Esq., M. R. C. S. L. London. 1835., p. 22.

Nothing can be more explicit than this avowal. A learned and pious Jew of the nineteenth century honestly avows that Judaism is the religion of the Talmud. Now, having examined it, and compared it with Moses and the Prophets, we affirm, as the result of the comparison:

1. That Judaism is a false religion;
2. That Judaism has for its authors wicked men, unworthy of credit;
3. That their testimony against Christians is of no value; and
4. That on all those points where oral law is weak, the New Testament is strong.

1. We draw the conclusion of the falsity of Modern Judaism from the following premises, namely:

a. That the oral law is altogether destitute of external credence. To establish the authority of the oral law, it is absolutely necessary to prove a succession of Sanhedrim from the time of Moses to that of Rabbi Jehudah, or at least an unbroken chain of tradition. But, then, there was no such thing as a Sanhedrin, until after the great conquest of Judea, and no continuous chain of tradition. The only credence, therefore, which could beget faith in the mind of a reasonable man is wanting.

b. The oral law itself is full of manifest fables. No one can doubt this who reads those particularly noticed in the prayers of the synagogue. No one can doubt that the stories about Leviathan and Behemoth; of Adam's singing the 92d Psalm after a conversation with Cain; of the river Sambation; of the experiment made by Turnus Rufus to raise his father; of Mount Sinai having been turned, like a tub, over the Israelites; of the descent of 600,000 angels to crown the Israelites; of the people's travelling 240 miles backwards and forwards during the delivery of the Ten Commandments, and so forth, are all downright fables, not a whit more authentic than similar stories contained in the Koran, or the Arabian Nights Entertainments. Any one would be sufficient to overthrow the credit of the oral law; but what are we to think of the host of downright falsehoods here enumerated?

c. It is directly subversive of the state of things established in the written law. Moses appointed the priests, the sons of Levi, as the religious teachers of Israel. The oral law has ousted them altogether from their office. Moses and the prophets have commanded that the priests, the Levites, should be the teachers of the law, and that from them the people should learn. Moses does not say one word about Rabbis or wise men; but restricts the office of teaching to the priests, the Levites. Now, do the modern Jews obey Moses in this respect? Who are their teachers of religion, and from whom do they learn? Are the priests, the Levites, the teachers of Israel, as Moses commanded, or are they taught by their Rabbis and Cochamim, of whom Moses does not say one syllable? The priests are the only divinely accredited religious teachers in Israel.

It cannot be said that the priests are not well known now, and that on this account Moses' command has lost its force; for those who believe in the oral law, profess to know the family of Levi.

How then can the modern Jews pretend to be zealous for the law of Moses? They are living in plain and systematic violation of one of his plainest commands. It will not do *to say* that the office of Rabbi is also of divine appointment. An assertion which nullifies a Mosaic institution must have the most unexceptionable evidence. Its proof must be at least as clear as the original appointment. To persuade any real lover of the Mosaic law that the Rabbis have a right to thrust out the family of Levi from their office, and to take it upon themselves, the express declaration of God is absolutely necessary. And if the Rabbis could prove, which they cannot, that they are the lawful teachers of Israel, it would necessarily follow that the Mosaic law has been changed, and then one of the chief dogmas of modern Judaism, the immutability of the Mosaic law, is entirely overthrown. When Moses gave the law, the priests were the religious teachers of Israel. Since the dominion of the oral law, not the priests, but the Rabbis have been the teachers. Here then is an important, yea, an organic change in the Mosaic constitution. This change, then, is either lawful or unlawful. If it be unlawful, then the Rabbis have no right to be the teachers of Israel. If it be lawful, then to change and alter the Mosaic law is lawful, and then modern Judaism, which teaches that there can be no change, is false. This is the only alternative which modern Jews can adopt; they must either maintain the immutability of the law at the expense of the Rabbinic office, or they must assert the legitimacy of the Rabbinic office at the expense of the law. In either case the oral law is convicted of teaching falsehood; and in neither case can the modern Jews make a boast of loyalty to the law of Moses. * They charge Gentiles with disregarding and transgressing the Mosaic law, but let them point out, even in the practice of Gentile professors, any one apparent transgression more heinous than the expulsion of the family of Levi from the office to which Moses appointed them. # The fact is notorious. This family is everywhere neglected and in obscurity, struggling with the cares and business of the world, instead of occupying the station given to them by Moses. Let all the lovers of modern Judaism consider this fact, and then ask themselves how they can pretend to be keeping the law of Moses? Let them remember that they themselves made a change in the law by appointing Rabbis instead of Priests, and that if they defend this change, they teach the very same doctrine which they blame in Gentiles, namely, the mutability and abrogation of the Mosaic law.

* Jews charge Gentiles with disregarding and transgressing the Mosaic law with respect to the principle of the people being taught by the priests of Jehovah. The charge is true, although Talmudic Jews cannot exhibit the indictment according to doctrine. Since the breaking off of the Natural Branches from the Olive of Israel, and the grafting in of a Gentile Branch, the

only priests Jehovah has on earth are *they of Israel and the nations who have intelligently obeyed the gospel of the kingdom which Jesus and the Apostles preached*. These are styled by Peter, "lively stones, built up a spiritual house (or Holy Place) an HOLY PRIESTHOOD, *to offer up spiritual sacrifices*, acceptable to God through Jesus Christ." And besides this, he says, that the true believers "are a chosen generation, a ROYAL PRIESTHOOD, a holy nation, a people for a possession; *that they should show forth* the excellencies of Him who hath called them out of darkness into His admirable light." These are the only ones that have the ability and consequently the right, to teach the people. But the clergy of the Gentiles, like the Rabbis of the synagogues of the Jews, have risen up and thrust aside the priests of Jehovah, whom they treat with contempt, and say to the people, "Follow us, we are the ambassadors of Christ, to guide you home to heaven!" And the foolish people believe them. Thus parsons, ministers, and pastors, elders, evangelists, and bishops, as they style themselves, mere Rabbis of sects, have abolished God's order, and set up themselves, blind leaders of the blind. —*Editor Herald*.

In our previous note this has been shown. The family of Jesus, his brethren, have been expelled from the office to which he appointed them, by the clergy of the Apostasy. This is more heinous than the offence of the Jews against the Mosaic law; because God has abolished that law; and "where there is no law there is no transgression." But the law of Christ is not abolished; and this the clergy of all the "Names and Denominations" have trampled under foot, and set up their own in lieu thereof. If the Rabbis, then, are the devil, the clergy are unquestionably his children. —*Editor Herald*.

Of course, we do not mean to dictate to Israel in this matter. If they are conscientiously persuaded that the institutions of Moses have been abrogated, they can then consistently maintain the appointment of Rabbis, but let them give up their common, though mistaken, argument against Christianity. But if they believe what they so commonly profess, that the law of Moses is not, and cannot be abrogated, then let them act consistently, renounce this oral law, and restore the family of Levi to the office from which modern Judaism has excluded them for so many centuries. To follow the oral law, and at the same time to obey the written law of Moses in this matter, is plainly impossible. The oral law is for the Rabbis, and the Cochamim; the words of Moses are for the family of Levi. The Jews may, and of course will, choose as they think best; but, if they determine upon maintaining the Rabbinical system, let them not pretend to be followers of Moses. Let them honestly confess that they do not like Moses and his laws, and that they prefer the new and modern religion of the Rabbis.

d. The oral law encourages those heathen superstitions expressly forbidden by Moses and the prophets, such as magic, astrology, amulets, and charms.

e. The oral law loosens the moral obligation. It teaches men how to evade the divine commandments. It allows dispensation from oaths. It allows men to retain what they know does not belong to them, if it only belongs to a Gentile, or to an unlearned Jew. And it sanctions the murder of the unlearned.

f. It leads men to put trust in mere external acts as a compensation for moral delinquencies. The washing of hands, the external sanctification of the Sabbath, the blowing of the cornet at the New Year, the rite of circumcision, &c, are represented as sufficient to save wicked men from the just punishment of their sins.

g. Though called an oral law, because not written with ink, it is really written in blood. For the most trifling offences it sentences the offender to be flogged; for the transgression of the Rabbinic commands respecting the Sabbath it awards the sentence of death; and by its laws respecting the mode of killing and cooking meat it prevents the poor from getting food for themselves and their children.

h. It degrades the female sex, by permitting divorce on the most trifling pretext; by declaring women incompetent to give evidence; by excluding them from public worship; and by teaching that they are under no obligation to learn the revealed will of God.

k. It is a persecuting and intolerant system. It gives every Rabbi the power of excommunicating the Jews; and it commands the conversion of all the nations by the sword.

l. It forbids the exercise of the commonest feelings of humanity to those whom it calls idolaters. It will not permit a drowning idolater to be helped, nor a perishing idolater to be rescued, nor an idolatrous woman in travail to be delivered.

m. It leaves those Gentiles who are not idolaters without religion. It teaches that they are not commanded to love God, and breaks up all the happiness of domestic life by asserting that amongst Gentiles there is no such thing as marriage. For these and other reasons that might be adduced, we believe that Judaism is contrary to the religion of Moses and the prophets; that it has not proceeded from God, but is the mere invention of men, and therefore false.

2. One of the most daring acts of wickedness that can be committed is to invent laws and principles, and to pass them off as the laws of God. Every degree of wilful falsehood is sinful; but to forge divine laws, and impose upon the consciences of men, is the most daring of all wickedness, for it not only deceives men, but it dishonors God. The Divine Being is represented as the author of principles and practices which are abhorred by the good even amongst men. Is it possible that those men could be good, who invented the fables already referred to; or who overturned the Mosaic constitution for the purposes of personal aggrandizement; or who teach that oaths may be broken with impunity; or that men may keep what does not belong to them; or that unlearned men may be murdered without ceremony; or that it is lawful to look upon the agonies and pain of an idolater without rendering him any assistance or feeling any pity? If falsehood, perjury, dishonesty, cruelty, and inhumanity, constitute men wicked, then the authors of the oral law are wicked men, and altogether unworthy of credit. And therefore we conclude.

3. *That their testimony against Christianity is of no value.* Many Jews of the present day reject Christianity simply because the rulers of the nation rejected the Lord Jesus Christ. But the discoveries which we have made of the principles and practices of these men show, that there is no force whatever in this argument. Their testimony against Jesus of Nazareth is not to be trusted any more than Mohammed's testimony against the fidelity of the Jewish nation in preserving the scriptures. This impostor says, that the Jews have corrupted the Old Testament, but no one believes the charge, because he has been himself convicted of forging revelations and laws. The authors of the oral law have been convicted of the same offence, and their testimony must be rejected for the very same reason. They have passed off their inventions as divine laws; they have taught their absurd legends as undoubted matter of fact; they are plainly convicted of falsehood, and the only alternative is to say that these falsehoods are wilful, and then the men who witness against Christianity are wilful liars; or to confess

that the authors are mad, and therefore incompetent to give any testimony. In every case they must be regarded as propagators of falsehood. But falsehood is not the only trait in their character; they were interested in their testimony against Jesus; they were his personal enemies, because he opposed their pretensions and condemned all their inventions. They had, therefore, a strong motive for condemning him, and there is nothing in their character to lead us to suppose that their love of justice then would prevail over their private feelings. When the general tenor of a man's conduct is evidently the result of upright principle, it is possible to believe that he would be just even to an enemy. When a man's whole life has been distinguished by tender compassion, it is possible to believe that he would not be cruel even to a foe. But neither supposition holds good with respect to the authors of the oral law. They do not even profess integrity, for they teach that it is lawful to defraud an unlearned man; they declare by their permission to kill an amhaarez that they had no value for human life. If they were capable of murdering in cold blood a man who had never offended them simply because he did not belong to their party, is it to be wondered at that they should endeavor to destroy one who was a direct opposer? The condemnation of the Lord Jesus by such men is not only no argument against his character or claims, but even an argument in his favor. It is a decisive proof that he did not belong to their party, and that, therefore, there are not the same objections to his testimony as to theirs. The Jews of the present day, therefore, must find some other reasons for rejecting Jesus of Nazareth. The conduct of their great and learned men at the time can supply no warrant for unbelief; it is, on the contrary, a sort of presumptive evidence that He was a good man. And this presumption is much strengthened by comparing the oral law with the New Testament, whereby we learn—

4. *That in all these points where the oral law is weak, the New Testament is strong.* In the first place, it is free from all fabulous additions to the Old Testament history. It recognizes the authority, and frequently cites the writings of Moses and the Prophets, but it is never, like the Talmud, guilty of forgeries. Neither Jesus nor his disciples pretended to have an oral interpretation of the law, unknown to the people at large, and therefore capable of being twisted to their own purposes. They referred simply to the written word, and by it deserve to have all their teaching judged. In the second place, it is free from all superstitious doctrines concerning magic, astrology, and other heathenish arts. It does not allow absolution from oaths, nor mark out any class of society as the lawful victims of fraud and violence. It is merciful to the poor and helpless. It teaches that women are as precious in the sight of God as men. It differs especially from the oral law in its estimation of external rites, and thus gives the strongest evidence of its divine origin. If there be one sign of true religion more satisfactory than another, it is the placing of holiness of heart and life as the first great requisite, at the same time that it does not undervalue any of God's commandments. Now this mark Christianity has, and Judaism wants. The former teaches expressly that without holiness no man shall see God, and that for the want of it no external ceremony can compensate.

Further: Christianity knows of no violent methods of propagating the truth. It nowhere tells its followers, when they have the power, to compel all men to embrace its doctrines, or to put them to death if they refuse. It has not a criminal code written in blood, and prescribing floggings for rebellion, or even death, for a mere ceremonial offence. It does not allow each individual teacher to torment the people by excommunication and anathema at his pleasure. And lastly, it does not misrepresent God as an unjust and partial judge, who confines the benefits of revelation to one small nation, and sentences the overwhelming majority of mankind to unholiness and unhappiness. If ever Judaism should attain to universal dominion, and the principles of Judaism be brought into action, the whole Gentile world would be doomed to misery and ignorance. By pronouncing that amongst Gentiles there is no marriage

tie, it would rob them of all domestic peace. By sentencing every Gentile reader of the Bible to death, it would deprive them of all consolations and instructions of the Word of God. The triumph of Christianity, on the contrary, and the full development of all its principles, would fill the world with peace, and joy, and happiness. It does not deny that Israel has peculiar privileges as a nation, but fully acknowledges that "they are beloved for the father's sakes," and that they are yet to be the medium of benefaction to our common race, as in days of old. But it asserts, at the same time, that God is not the God of the Jews only, but of the Gentiles also, and thus makes it possible for Jew and Gentile to love each other. Christianity teaches that the first and great commandment is, Thou shalt love the Lord thy God with all thy heart, and that the second is, Thou shalt love thy neighbor as thyself; and teaches, at the same time, that men of all nationalities are our neighbors. Thus Judaism divides, while Christianity invites the children of men into the bonds of peace. Let not the Jewish reader think that we Gentiles wish to ascribe any merit to ourselves, as if by our own wit or wisdom we had found out a religious system superior to anything that the Israelites had been able to devise. Far from it; we acknowledge again that we are only disciples of one part of the Jewish nation. From the Jews Christianity came to us. It has been a light to enlighten many Gentiles, but we acknowledge its Divine Author as the glory of his people Israel. All we mean by instituting the comparison is to show those who still adhere to the oral law, that there is another Jewish religion infinitely superior and more like that of Moses and the Prophets. Christianity is the Old Testament explained according to the New. It warns its disciples against giving heed to Jewish fables; and although they lived at a time when the patronizers of these fables had power, they were altogether preserved from such absurdity. They have transmitted no such distorted views of God's dealings in creation, nor of the joys which he has prepared for his people in eternity. Yes, friends of the house of Israel, our hope is altogether Jewish. We do not mean to charge upon "the peculiar people of God" the folly of the Talmud. Some of the nation forsook the pure word of God, and adopted the doctrine of an oral law. The natural consequence was, that they advanced gradually farther and farther in the mazes of error; and these all their followers continue. But we never forget that it was another portion of the Jewish nation which taught us to worship the true and living God. Our only wish is, that you should forsake Jewish error, and embrace Jewish truth."—*Old Paths*.

Foreknowledge.

FOREKNOWLEDGE and foreordination are very frequently confounded, and it is supposed that because our Heavenly Father foreknew all things that were to come to pass, that, therefore, he foreordained all things as they come to pass. This is erroneous and fallacious; it is occasioned by not attending to facts and to the meaning of words. Foreknowledge is a word which describes an essential attribute of the Deity. An ordination is his will made known, in the form of intelligible law or statute.

He never existed without foreknowledge: but he existed before his ordinations were made known. These are published only after the beings are made, who are to obey them, as in Adam's case: he first foreknew that he would make him and the worlds; secondly, he did so; and, third and lastly, he published for him his ordination or law, viz: "Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat; for, in the day thou eatest thereof, thou shalt surely die." Some think, that if a matter is ordained or decreed of God, that, therefore, it will come to pass; the very contrary of this is the fact in many instances. If our Heavenly Father decrees that he himself shall do a thing, then, certainly, it will come to pass; but if his ordination respects men, then, a thousand to one

but their sinful character will lead them to despise the grace of God and neglect his statute. See Adam, the Antediluvians, Israel, &c.

God predestined to deliver Jesus into the hands of the Jews; but he did not foreordain them to slay him. As Peter says, this they did with "wicked hands," lawlessly and without any statute of God. At the beginning of the world, God determined to set the fruit within the reach of man, and did so: but he ordained him not to eat of it. When, therefore, he did eat, he took of it with "wicked hands," and not according to the foreordination of God. His foreordinations were, "Thou shalt not eat." "Thou shalt not kill."

Our Heavenly Father foreknew that the Gentiles would obey the Gospel, and he therefore foreordained by the ancient Prophets, that they should hear it. He foreknew that the Jews would disobey it; and, he therefore ordained them to be broken off from being his people.

WALTER SCOTT.

Papistry.

THE following document was issued by the Pope, against a person for renouncing the errors of the church of Rome, in 1758, at Hampreston, England:

By the authority of the blessed Virgin Mary, and of St. Peter and St. Paul, and of the holy Saints, we excommunicate, curse, ban, commit and deliver to the devil of hell, Henry Goldney, of Hampreston, county of Dorset, an infamous heretic, that hath, in spite of the Spirit of God and St. Peter, whose church this is, in spite of the Saints, of the Pope, and the worshipful canons, masters, priests, Jesuits, and clerks of our holy church, committed the high crime of sacrilege with the images of our holy Saints, and has forsaken our religion.

Cursed be he, and given soul and body to the devil to be buffeted. Cursed be he in all holy cities and towns, in fields and ways, in houses, and out of houses, and in all other places: standing, lying or rising, walking, running, sleeping, eating, drinking, and in whatsoever he does besides. We separate him from the threshold, from all the good prayers of the church. From the participation of the holy mass; from all sacraments, chapels and altars; from holy bread, and holy water; from all the merits of our holy priests and religious men, and all our cloisters; from all their pardons, privileges, grants, and immunities; and we give him over utterly to the power of the devil, and we pray to our Lady, and St. Peter, and St. Paul, and all holy Saints, that all the senses of his body may fail him, and that he may have no feeling, unless he come to our holy priest, and make confession to our Lady, to St. Peter, and our holy church of Rome, and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest, in his goodness, holiness, and sanctity, shall direct and prescribe.

Given under seal of our holy church of Rome, the tenth day of August, in the year of our Lord, 1758, and in the first year of our Pontificate. C. R.

Eureka.

IT gives us great satisfaction to be able to inform the subscribers to our forthcoming "Exposition of the Apocalypse," that over four hundred pages of it are in type, and that consequently, the first volume is nearly completed. The fire was a hindrance we did not reckon upon. We trust that no similar disaster will anticipate us. In such times as these,

however, there is no calculating upon the permanency and stability of anything. If secession brings on civil war, and consequent interruption of the mail, the arrival of *Eureka* at its destination may yet be delayed. But we shall hasten to distribute it, if possible, before the ominous fourth of March; and pray that the potsherds of the earth in coming to blows, may not be permitted to embarrass the progress and development of the truth.

Feb. 8, 1861.

EDITOR.

The Roman Emperors.

FIRST PERIOD ENDING A. D. 96.

AUGUSTUS. —This was the first emperor of the Roman dominion. His name was *Octavianus*. Being adopted by Julius Caesar, his uncle, he was surnamed Caesar, and afterwards Augustus by the flattery of the SENATE. He commenced his reign after a civil war of twenty years, B. C. 27. With this emperor begins the SIXTH FORM of Government in Rome; designated by John, "the reigning power which is"—*ὁ εἰς ἐστίν* Rev. xvii. 10. —having previously said, there are seven Kings, of whom five had fallen. After the death of Octavius Caesar, *Augustus* became the title of his imperial successors; and from the death of Hadrian, *Caesar* was appropriated to the second person in the state, who was considered as the presumptive heir to the empire. JESUS of Nazareth, the Prince of the Kings of the earth, was born under the reign of this emperor. Augustus Octavius Caesar, died A. D. 14, in the 76th year of his age, and the 41st of his reign.

TIBERIUS. —The adopted son of Augustus. He reigned conjointly with Octavius over the provinces and the armies with an equal authority; but upon his decease, became sole emperor at the age of 56. In the 15th year of this reign, John the Baptist commenced his ministry, which continued three years and a half, or till the thirty-third of the Christian era. Jesus ended his in the thirty-sixth of the true era, when he was crucified. Tacitus, a pagan historian, says, "Christ in the reign of Tiberius suffered death, by the sentence of the procurator Pontius Pilate." This emperor was a cruel and sensual despot. His latter years were passed in scenes of infamous debauchery, and his death was hastened by a freedman, A. D. 37.

CALIGULA, reigned from A. D. 37 to 41. He fancied himself at one time a male, at another time a female, deity; raised his wife and his horse to the consulate; and fed his wild beasts with the bodies of citizens and captives. A violent death freed Rome from this frantic monster.

CLAUDIUS, styled by Gibbon, "the stupid Claudius," reigned from A. D. 41 to 54. During his impotent rule, 35 senators and 300 knights, fell by the hand of the executioner. He repealed all Caligula's edicts; and abolished in Gaul the bloodstained superstition of the Druids. In this reign, there was a great famine throughout the Roman empire. —*Acts* xi. 28. This was one of the signs preceding the destruction of Jerusalem, foretold by Jesus in Matt. xxiv. 7, and announced again by the Holy Spirit through Agabus. In this reign also, "all Jews were commanded to depart from Rome."—*Acts* xviii. 2. At this time, the Roman empire required the firm hand of a master, while Claudius was feeble and luxurious. His death by poison, was effected by his second wife, and an infamous sorceress, A. D. 54. Herod Agrippa was the friend of Tiberius, Caligula, and Claudius. Having accepted the flattery of the people

who proclaimed him a god, an angel smote him; and after lingering five days in the most excruciating torments, he died in the 54th year of his age. —Acts xii. 22.

NERO ruled the world from A. D. 54 to 68. He reigned mildly during five years, guided by the experience of Burrhus and Seneca, after which he became a maniac. He set fire to Rome, and while the city was burning, mounted a lofty tower, where, accompanying the words with the music of the harp, he sung his own poem on the siege of Troy. This fire occurred in the tenth year of his reign. To divert a suspicion, which the power of despotism was unable to suppress, the emperor was determined to substitute in his own place some factitious criminals. "With this view," continues Tacitus, a pagan historian, "he inflicted the most exquisite tortures on those men, who, under the common appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ, who in the reign of Tiberius had suffered death, by the sentence of the procurator Pontius Pilate. For a while this dire superstition was checked, but it again burst forth; and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized, discovered a great multitude of their accomplices, and they were all convicted; not so much for the crime of setting fire to the city, as for their hatred of human kind. They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sown up in the skins of wild beasts, and exposed to the fury of dogs; others again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse-race, and honored with the presence of the emperor, who mingled with the populace in the dress and attitude of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare, as to the cruelty of a jealous tyrant."—*Tacit. Annal.* xv. 44. On the site of the gardens and circus of Nero, where these horrors were displayed, now stands the Roman Temple dedicated to the Apostle Peter. Suetonius, another pagan writer mentions these cruelties inflicted by Nero, on "a sect of men who had embraced a new and criminal superstition."

It was to this emperor Paul appealed, when he appealed to Caesar. Claudius Lysias, Felix, Porcius Festus, and Agrippa, belong to this period. Nero at length perished by the sword of his freedman, and with him the Julian family became extinct; and in consequence of the disputed succession, four emperors arose in less than two years.

GALBA, A.D. 68 to 69, was elected to the throne during Nero's life, but endeavouring to check the licentiousness of the army and praetorian guards, who had raised him to so dangerous an eminence, he was murdered by the soldiers, after a reign of seven months.

OTHO, A. D. 69, plotted against the life of his predecessor, and was the companion of the early debaucheries of Nero. He was invested with the imperial purple by the legions in Spain. But he was scarcely acknowledged at Rome, before the legions in Germany elected a competitor. Supported only by the praetorians and an undisciplined crowd, he was defeated by Vitellius, his rival, and committed suicide, after reigning three months and five days.

VITELLIUS, A. D. 69, trod in the steps of his patron Caligula. He consumed in mere eating with his associates, at least 30,000,000 of dollars, in about seven months. He was severe toward his enemies. He was put to death while preparing to meet Vespasian, who had

been proclaimed emperor by the Roman legions in Palestine, where he was spreading his toils around Jerusalem. He reigned seven months.

VESPASIAN ascended the throne, A. D. 69, from a region in which "there was great tribulation" at the consummation of which, astonishment seized the world. "There was great distress in the land of Israel, and wrath upon the people." He had been sent thither by the emperor, to quell the insurrection which had spread to Syria, Egypt, and the neighboring states. For five or six years past there had been "wars and commotions." "Nation had risen against nation, and kingdom against kingdom." There had been "great earthquakes in divers places, famines, and pestilences; and fearful sights and great signs from the (political) heaven" of the empire. "Upon the earth there was distress of nations, with perplexity." Blood was shed in the streets of Rome in civil tumult; the splendid temple of Jupiter on the Capitol was consumed by fire; Gaul was in rebellion; the frontiers were threatened by the Germans on the Rhine, and by the Parthians on the Euphrates. Under Claudius Felix, who trembled before Paul, Judea began to be filled with robbers and murderers. Gessins Florus, A. D. 64, the worst of the Roman governors, was tyrannical, cruel, and insatiably avaricious. He caused "men's hearts to fail them for fear, and for looking after those things which were coming upon the land; for the powers of the heavens were shaken." He murdered 3,000 people in Jerusalem, 20,000 at Caesarea, 2,000 at Ptolemais, and 2,500 at Ascalon; but when he carried his insolence so far as to attempt with his soldiers, to "stand in the Holy Place, where he ought not," the fury of the people was aroused; and all the inhabitants of Jerusalem, who did not remember the warning Jesus gave them in his prediction of these sorrows, and depart from the city, rose in arms against him, and took possession of Jerusalem. Cestius Gallus, the prefect of Syria, who endeavored to recover the capital, was defeated with great loss. The Christian Jews, who still remained, having at length "seen the city encompassed with armies" of Roman legions, and thereby knowing that "the desolation thereof was nigh" of a truth, took advantage of the retreat of Cestius, and withdrew to Pella beyond the Jordan, where they lived in peace, free from the horrors of the war raging around the Holy City.

In 67, Vespasian was sent with 60,000 men to crush the rebellion. After subduing the revolted provinces, he was concentrating the Roman "EAGLES" a second time around THE HOLY, when, as already noticed, he was elected emperor; and departing for Rome, left his son Titus to continue the campaign. Jerusalem fell A. D. 70. After this peace was restored to the Roman world, and during nine years, Vespasian used his extensive power with moderation. He associated Titus with him in the government after the oriental war. He died in the midst of many valuable reforms, and left the empire to the conqueror of the Jews.

TITUS, A.D. 79 to 81, called the *Delight of Mankind*, from his amiable and generous disposition, enjoyed a reign of only two years, which was marked by calamities. A great part of Rome was consumed by fire; this was followed by a raging pestilence, and an eruption of Mount Vesuvius buried the towns of Herculaneum, Pompeii, and Stabiæ beneath showers of ashes, Aug. 24, A.D. 79. His beloved memory served to protect, above 15 years, the vices of his brother Domitian, who succeeded him.

DOMITIAN, from A.D. 81 to 96 oppressed the world, and manifested the disposition of Nero. He engaged in useless and unsuccessful wars; South Britain was however subdued in his reign by Agricola, A.D. 85, whose death he is said to have occasioned. He banished literary men from Rome, degraded the Senate, and persecuted all who were noble and good. He arrogated divine honors to himself, put to death many men of rank for the most trifling causes, and at last fell by an assassin's dagger, A.D. 96. Thus perished the last of the

TWELVE CAESARS, of whom only four conducted themselves so as not to deserve the unqualified execration of the Roman people.

Under this reign the Apostle John was exiled to PATMOS, an isle off the western coast of Asia Minor, where he committed to writing the extraordinary and accurate outline of future events in the Roman empire, called THE APOCALYPSE. Tertullian, who lived in the third century, relates that John was miraculously delivered unhurt from a vessel of flaming oil, into which he had been cast by order of this tyrant.

For nearly 30 years after the death of Nero, the Christians had been allowed to live undisturbed, and their numbers had multiplied considerably. Domitian is supposed to have begun to persecute them through fear of a certain other King of whom they spoke continually. He is said to have issued an edict for the extermination of the whole family of David. Some descendants of the Lord's brethren still survived, and were brought before the tribunal of the Procurator of Judea. These were the grandsons of the Apostle Jude. "Their natural pretensions to the throne of David," says Gibbon, "might perhaps attract the respect of the people, and excite the jealousy of the governor; but the meanness of their garb, and the simplicity of their answers, soon convinced him that they were neither desirous nor capable of disturbing the peace of the Roman empire. They frankly confessed their royal origin, and their near relation to the Messiah; but they disclaimed any temporal views, and professed that his kingdom, which they devoutly expected, was purely of a spiritual and angelic nature. When they were examined concerning their fortune and occupation, they showed their hands hardened with daily labor, and declared that they derived their whole subsistence from the cultivation of a farm near the village of Cocaba, of the extent of about 24 English acres, and of the value of 9,000 drachms, or £300 sterling. The grandsons of St. Jude were dismissed. &c."

Gibbon thus characterizes the unworthy successors of Augustus:—"Their unparalleled vices, and the splendid theatre on which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian's reign), Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period."

Of the TWELVE CAESARS, three only died natural deaths. They were emperors of one family, the Julian, mostly by adoption. These are therefore the "*Twelve Stars*" of the Roman heaven, whose "*crown*," in John's days of exile, adorned the brow of Domitian. This *fact* is wrought into the symbol which represents the Apostasy in political union with the imperial power, or sun of the Roman world: —this church and state alliance, was, in the days of Constantine, a woman, standing on the queen of heaven, clothed with the imperial orb of day, and crowned with the crown of the Twelve Caesarean stars. This was a great sign in the heaven; and if Romulus, the founder of Rome, could have beheld it, it would have filled him with wonder at so astonishing a revolution in pagan affairs!

EDITOR.

Eternal Life.

WHEN we search for the substance or nature in which a particular being, quality, attribute or element resides, and a series of varied existences is presented for examination, as that in which the thing sought is supposed to be found; we must, with inexorable fidelity, after

having completed the inquiry, reject every nature in that series in which we have discovered the matter to be wanting, and honestly adhere to that in which we know it to be present. Now, in our piece on Eternal Life we have been faithful to our purpose; and after examination held, have decided that *human nature is a category of which immortality is not an essential attribute*; and that, like that of other terrene existences, the life of man is of a secondary type, and is not that Eternal Life which was with the Father, and which was manifested in the person of the Redeemer.

Nevertheless, be it observed, that if, because we have been thus honest to our purpose, and candid with our readers, any one should imagine, that we believe the soul neither can nor does survive the wreck and ruin of the body here, but passes into a state of unconsciousness and death, like that of the body itself, then he has anticipated our inquiries, and misapprehended the question before us in our February Number. The question there is, not whether the soul survives the body, but, *whether either soul or body is possessed at present of eternal life*; we think neither of them does, and that no soul of man that ever passed across the stage of this ephemeral existence, save the Lord of Life himself, and such as have gone to him, has ever tasted the power, and the honor, and the blessing, and the far more exceeding and eternal weight of glory that is felt, possessed and comprehended by the being which has in himself Eternal Life.

As for the physiology of the French physicians, touching the origin, and nature of the human soul, and its utter (or final) extinction at death, we leave these gentlemen in possession of their own fine-spun theories. Richerand, Brussais, Bichat, &c, are of no authority with us in such inquiries; and if a man reasons from the death of the body to the death of the soul, we just reverse his reasoning, and argue from the life of both in the present state, to the life of one of them in the separate state. For if the Almighty can sustain both in this life, even while *neither are possessed of immortality*, then he can sustain the soul alone, after its companion, the body, is mouldering in the dust. But, in fact, we do not care one straw either for our own reasonings or those of any other man in existence, in the case. For, in order to ascertain the truth on this subject, we do not reason but inquire; and we don't inquire at the French physiologists, neither, —*but the Scriptures*, for we are not physiologists, but Christians. If the soul at death, rushed into *utter ruin and extinction*, like the body, then it would, in my judgment, have been as proper in our Lord to have said, Father, into thy hands I commit my body, as to have said, "Father, into thy hands I commit my spirit," and so of Stephen, who cried "Lord Jesus, receive my spirit." And Jesus might as truly have said to the thief on the cross "This day shalt thou be with me in the sepulchre," as that "This day shalt thou be with me in Paradise." Paul was caught up, he says, to Paradise, but whether in the body, or out of the body, he could not tell. Those who think the soul dead and unconscious at death, should untie this hard knot, and solve Paul's difficulty. It is said that "to be absent from the body is to be present with the Lord." We accordingly hear in the Revelation, the souls of those whose bodies had been slain for the word of God, cry from under the altar and say, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the face of the earth."

We only say, then, that the soul and body of man exist neither here nor in the separate state by any intrinsic immortality in himself; but, he is in this life, and in the separate state sustained in conscious existence with all his native morality and feebleness, by the will, and power, and sufferance of Almighty God, against the day of judgment, when God will give Eternal Life to such as *by righteousness* are fitted to receive it, or will pour out tribulation and anguish, and great wrath against every soul who doeth evil; the Jew first, and also the Greek.

"The wicked shall go away into everlasting fire, but the righteous into life eternal."—
WALTER SCOTT.

The Parsons.

"PREACHERS, to the simple eyes of their congregations, have a direct mission from heaven, and therefore their words carry great weight, and sink deep into the hearts of their hearers. These pestiferous political parsons are directly responsible for the bad feeling between the North and the South. They are false prophets and lead the people astray. They have betrayed the truth, and sold its Author for a few pieces of silver. Instead of preaching the Gospel of Christ, as laid down in the Sermon on the Mount, they dabble in the dirty pool of politics and befoul the vestments they call sacred, in the mire thereof. They are traitors to the cause of true Christianity—traitors to the misguided people, who receive their fanatical ravings as gospel. Woe unto them when the day of reckoning does come round. "The mills of God grind slowly, but they grind surely."

The above is extracted from an editorial recently issued in a journal of the largest circulation in these Disunited States. What it says of the parsons is altogether true; the day of reckoning for them is a day of doom, and about to break in upon them as a thief. —EDITOR.

NATURE and religion are analogous in many points. Grotius has observed, that "what is first in design, is last in execution." In nature, God designed to make man, but he first made all things necessary to sustain him. In religion he proposed to make man what he ought to be, but he first formed the Christian religion as the means.

In nature, every thing is suited to the wants, and brought within the reach of man. In religion, this obtains also.

Nature and religion are analogous in regard to first principles, and also in regard to phenomena proceeding from the agency of first principles. Many things in nature can be resolved into the operation of single vital or non-vital agencies. In religion, all Godliness may be resolved into faith.

Nature and religion agree touching this also. That particular blessings flow through particular channels only: —we do not obtain grapes of the thistle, nor figs of a bramble bush.

Nature and religion are analogous in regard to the employment of a plurality of forces. In both vegetable and animal life more than one agent is employed: in religion we have not only faith, but hope and love also.

They are likewise analogous in this: that they correspond to our sentiments of excellence and evil, happiness and misery, pain and pleasure, reward and punishment.

This analogy between nature and religion gives birth to much of the trope, figure, or rhetoric, that is found so abundant in the Holy Scriptures. W. S.

Clerical Wit.

JOHN BOYD, D. D., Dean of Canterbury, gained great applause by turning the Lord's prayer into the following execration:

Our Pope who art in Rome, cursed be thy name; perish may thy kingdom; hindered may thy will be, as in heaven, so on earth. Give us this day our cup in the Lord's Supper; and remit our moneys which we have given for thy indulgences, as we send them back unto thee; and lead us not into misery, but free us from heresy, for thine is the infernal pitch and sulphur, forever and ever: —AMEN.

Wisdom of the Wise not always Folly.

A PETITION was presented to Congress some time ago, by Mr. Wise, of Virginia, from a man and woman in New Hampshire, on a very special subject. The seal with which the petition was closed had engraven on it a sheaf of wheat, and beneath it the following inscription: —“You deserve a thrashing.” The wheat, Mr. Wise thought, was intended to represent Congress. Wise was doubtless correct. It needs a thrashing.

EDITOR.

A POOR man, busied in planting trees, was asked, "Why do you plant trees, seeing you cannot hope ever to eat the fruit of them?" Raising himself upon his spade, he replied: "Some one planted trees before I was born, and I eat the fruit of them. I now plant for others, that a memorial of my gratitude may exist when I am gone."

This reasoning should be carried into religion. As we have partaken of the benefits of others' piety and care for religion, so ought those who come after us to behold some memorial of our devotion to the cause of God.
