

the advice was tendered, that this messenger's friends should imprison him as a lunatic.

He was not recognized as worthy a passing notice when all the country round about, (Hamilton), the New Jerusalem flocked to see the heir to the British throne; yet one wiser and greater than Solomon, in the sight of the Lord of hosts, stood among and looked upon them. When he would have taught them wisdom they refused to hear; thus former things come to pass again.

No man has been able to show that a single principle or idea inculcated in this *Review* is erroneous and no one can, for they are shown to be in unison with innate law, that is in unison with the laws through which the things in nature are produced and perpetuated. Therefore, "no man has been able to *answer him a word*," Matt. ch. 22, 46. Thus former persons, things and practices come to pass again as in the days of the Son of Man.

When the information promised was furnished, it was generally branded as infamous by the "Press" of the country. As a type of the prevailing idea among the Editors (those educators of the people in national matters) one, in his paper said, "a more disgusting mixture of blasphemy, cant and falsehood it has never been our fortune to peruse." The prophet Daniel said of them, ch. 12, 10, none of the *wicked* shall understand but the wise shall understand."

The Branch was tried when there was no crime committed, and there was no evidence except of "false witnesses." His "familiar friend" rose up against him, and so black-hearted was his conduct, that one who had been to that familiar friend, a friend and father, and had been ruined and afterward persecuted by him, said he could overlook all the evil he had borne from him sooner than the infamous manner in which he endeavoured to rob The Branch of his property and ruin his character, when he had trusted nearly his all in his hand; in doing which, he persuaded his own brother to swear false. Thus, in church and state false witnesses rose up against him, such as breath out cruelty, Ps. 27, 12. While drinking to the dregs the bitter cup of adversity, he was cast out of the church by those who conceived themselves the purest of the children of God, as did their antitypes the Scribes and Pharisees of old; they said so would we have it, we have swallowed him up, Ps. 35, 25. The prophet David, as his antitype said, Ps. 35, 15, 16, of The Branch, "in my adversity they rejoiced and gathered themselves together; yea,

the abjects gathered themselves together against me, and I knew it not, with hypocritical mockings in *feasts* they gnashed upon me with their teeth; which was literally fulfilled in what was called a "*love feast*," in Waterdown, in 1856. It was not an enemy that reproached me, Ps. ch. 55, 12, 13, but it was those who professed to be brothers in Christ, the Ministers who professed to be his guides and pastors to his face, while behind his back they were leaving no stone unturned to injure him, as fully came to pass in those days; the full account of which would fill a book of itself. As David said, the proud have risen up against me, Ps. 55, 14, and the assemblies of violent men sought after my soul, I was counted, Ps. 58, 4, 8, 18, with them that had no strength, my brothers said I was an "abomination to them," and mine "acquaintances were put far away." But Lord, thou who hath, Ps. 71, 20, 21, 24, showed me great and sore troubles, thou shalt increase my greatness and comfort me on every side, my tongue shall talk of thy righteousness all the day long, for they are confounded, for they are brought unto shame, that seek my hurt." And Isaiah said, ch. 13, 14, "many were astonished at thee, for thy visage (that is reputation) was so *marred*, more than any man." But, "behold, saith the Lord my servant shall deal prudently, he shall be extolled and be very high."

ST. JOHN.

St. John "saw a mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face as it were the sun, and his feet as pillars of fire." Rev. ch. 10, 1.

The mighty angel, St. John foresaw was the "Sun of righteousness," the promised "Messenger of the Covenant." The "cloud" symbolizes the divine nature with which he was endowed, and the rainbow, in its seven colours, that "*glory*" and perfect nature promised "upon the head and upon the crown of the head of the shepherd, the stone of Israel." His face is as the sun, for before it all darkness, in regard to the truths and will of God, disappear through the knowledge of those innate laws he will establish in the strength of the mighty God of Jacob unto the utmost bounds of the everlasting hills.

The "little book" is the *Canadian Quarterly Review*, in which the prophecies and principles taught in the word of God are "*reviewed*" and shown to be perfect, and how all the prophecies are being and will be fulfilled. "Pillars of fire" denote strength and power: the sta-